SOURCE BOOK FOR BIBLE STUDENTS



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Source Book for Bible Students

Containing Valuable Quotations Relating to the History, Doctrines, and Prophecies of the Scriptures

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REVISED EDITION

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INTRODUCTORY NOTE

In preparing the subject matter for this book, the publishers have had in mind the long-felt need of ministers, writers, editors, and other Bible students for such a collection of valuable quotations.

While calling it a Source Book, we are conscious that much of what it contains is not technically source matter. However, the nature of its contents, the care exercised in verification, the full and accurate references given, and the way in which the matter will be used, all seem to justify, at least in a nontechnical sense, the title of the book.

The contents of this book may be said to belong in four classes: (1) Matter bearing directly upon the Scriptures as a divine revelation, including their source, authenticity, authority, sufficiency, etc.; (2) Scripture prophecy, the evidences of its fulfilment, including many historical statements showing such fulfilment; (3) Matter bearing on various Christian doctrines, whether true or false, especially such as have been most discussed; and (4) The history of the church and of apostasy, special reference being had to the great papal apostasy and to the final conflict between the forces of truth and the adherents of error.

As a general rule, no attempt has been made to construct an argument, or even to indicate the conclusions that the editors might have felt should be reached from the facts given and the opinions expressed by the authorities cited. Each user of the book is thus left free to be his own architect and mechanic, to plan and construct as he sees fit his own building from the materials he may be able to gather from this and other sources.

An alphabetical rather than a logical arrangement of the topics was adopted, not only in the interests of freedom of thought and of use, but also as essential to brevity. A strictly logical arrangement for the purpose of proving certain doctrines or of sustaining given views or interpretations, would have made necessary many notes or connecting paragraphs, which would have increased the size of the book, making it less convenient for easy carriage and ready reference.

Editorial notes (signed "Eds.") have been introduced only where they seemed absolutely essential to a better understanding of a subject necessarily very briefly treated.

The editors have been compelled by lack of space to discriminate in the choice of matter, selecting quotations according to their judgment, and adhering also to the rule early adopted,— that all excerpts be carefully verified and have definite references.

That this book is perfect we do not claim, but that it represents an immense amount of painstaking research and careful work will be readily granted by every one who examines it. It is not simply a reference book to be consulted when some particular need arises; it is a book for study. There will be found in it much valuable information and many stimulating suggestions for the real student of the Scriptures, and oftentimes helpful matter upon a variety of topics is hidden under the discussion of some other leading subject. Both the general and the Scriptural index will be of service in discovering such miscellaneous subjects. This Source Book is a condensed library of books bearing directly and indirectly upon the work of ministers, Bible workers, stu-

dents, and others interested in this Advent Movement, and extracts from a goodly number of books now quite rare or entirely inaccessible to the average reader, are here made available. The results of many years of study and research, some of which has been done in the largest libraries of the world, are here presented within the compass of a single volume. The utmost vigilance has been exercised in verifying all the quotations, so that those who use them may do so with the same sense of certainty as if they had the original books in their own libraries. Such quotations as could not be satisfactorily verified have been omitted from this revised edition.

PUBLISHERS.

EXPLANATORY

a, after the number of a verse, indicates the first part of the verse;
b, used in the same way, indicates the second part.
i. e., that is.
e. g., for example.
c. or *cir.* or *circa* should be read "about."
sqq. or *et seq.* should be read "and the following."
u. s., *ut supra*, as above.
Ibid., at the end of a quotation, indicates that it is found in the same place as the last preceding quotation.
Id., at the end of a quotation, indicates that it is found in the same book as the last preceding one, and the page or pages will then follow.
Three periods found in a quotation show that a part of the quotation has been omitted.
R. C. found in parentheses thus (R. C.), means that the author quoted is a Roman Catholic.
S. J., Society of Jesus, a Jesuit.
Variations in spelling the same proper names arise from the fact that the editors have followed the spelling of the author of the quotation used.
Transliterations of Hebrew and Greek have been supplied in brackets where necessary, and translations have been inserted in brackets where they were needed to make the meaning clear to those unacquainted with the language used.
Notes not signed "EDS." are by the author quoted.
Matter inserted in brackets has in most cases been supplied by the editors, but in some cases the authors quoted have inserted such matter, and this has been indicated by an editorial note. Words or sentences inclosed in parentheses are a part of the quotation.
The subjects handled are arranged alphabetically, and quotations dealing with any particular topic will be found grouped together according to this plan. The cross references which follow many of the leading subjects will indicate where other matter bearing more or less directly upon the same topic may be found. The General Index is designed to supplement the alphabetical arrangement of the subjects, and includes many titles not found in the body of the book.

Source Book for Bible Students

Advent, First, World Preparation for.— The general acquaintance with the Greek language that then existed throughout the East, in consequence of the conquests of Alexander the Great; and the previous translation of the Hebrew Scriptures into that language by the direction of Ptolemy Philadelphus, were no doubt designed, in the providence of God, to prepare the way of the Lord, and to facilitate the spread of the gospel. That state of general peace which existed throughout the Roman Empire under the prosperous reign of Augustus Cæsar, was peculiarly fitted for the advent of the Prince of Peace.—"*Sketches of Church History," Rev. James Wharey, pp. 16, 17. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, copyright 1840.*

Advent, First, World's Longing for.— The best men in Rome were demanding reformation, and were longing for and predicting a new era. Cicero prophesied: "There shall no longer be one law at Rome, and another at Athens; nor shall it decree one thing today, and another tomorrow; but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce, and promulgate this law shall be the one common Lord and Supreme Ruler of all."—"*The Rise of the Mediæval Church." Alexander Clarence Flick, Ph. D., Litt. D., pp. 42, 43. New York: G. P. Putnam's Sons, 1909.*

Advent, First, Hopelessness of Times.— The noblest spirits of the time felt that the state of things was utterly hopeless. Society could not reform itself; philosophy and religion had nothing to offer: they had been tried and found wanting. Seneca longed for some hand from without to lift up from the mire of despair; Cicero pictured the enthusiasm which would greet the embodiment of true virtue, should it ever appear on earth; Tacitus declared human life one great farce, and expressed his conviction that the Roman world lay under some terrible curse. All around, despair, conscious need, and unconscious longing. Can greater contrast be imagined than the proclamation of a coming kingdom of God amid such a world; or clearer evidence be afforded of the reality of this divine message, than that it came to seek and to save that which was thus lost?—"*The Life and Times of Jesus the Messiah," Rev. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., book 2, chap. 11 (Vol. I, pp. 259, 260), 8th edition. New York: Longmans, Green & Co., 1896.*

Advent, First, General Expectancy of the Times.— A general expectation existed, not only among the Jews, but throughout the East,

founded upon the predictions of the Jewish prophets, that a very extraordinary personage should arise in Judea, about this time, who should establish a kingdom over the whole world. Hence the alarm of Herod, when it was said that Christ was "born king of the Jews;" and the consequent murder of the children of Bethlehem.—"*Sketches of Church History," Rev. James Wharey, p. 16. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, copyright 1840.*

Advent, First, Roman Historians on Expectancy of.—The majority [of the Jews] were deeply impressed with a persuasion that it was contained in the ancient writings of the priests, that it would come to pass at that very time, that the East would renew its strength, and they that should go forth from Judea should be rulers of the world. —"*The Works of Tacitus," book 5, chap. 13 (Vol. II, p. 276), Oxford translation. New York: Harper & Brothers, 1863.*

A firm persuasion had long prevailed through all the East, that it was fated for the empire of the world, at that time, to devolve on some who should go forth from Judea. This prediction referred to a Roman emperor, as the event showed; but the Jews, applying it to themselves, broke out into rebellion.—"*The Lives of the Twelve Cæsars," C. Suetonius Tranquillus, translated by Alexander Thomson, M. D., chap. 4, "Vespasian," p. 445. London: George Bell & Sons, 1887.*

Advent, First, Jewish Historian on Expectancy of.—What did the most elevate them [the Jews] in undertaking this war, was an ambiguous oracle that was also found in their Sacred Writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea.—*Josephus, "Wars of the Jews," Whiston's translation, book 6, chap. 5, par. 4. Philadelphia: The John C. Winston Company.*

Advent, First.— Pages 554-556.

Advent, Second, Christ's Purpose to Return.—To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The Bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us of the contrary. We have his word, his many promises, his sacraments, which show forth his death till he come; and his Spirit to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us.—"*The Saint's Everlasting Rest," Richard Baxter, p. 45. Philadelphia: H. Cowperthwait, 1828.*

Advent, Second, Our Lord Eagerly Awaits It.—Our Lord Jesus is now sitting at the Father's right hand, looking forward with eager expectancy to the day of his return to earth; yet he waits patiently, that men may have the fullest opportunity at this present time. His eye, and the eye of his follower who is in close, intelligent touch with him and his plans, look forward together expectantly to the same day and event. And the expectant heart on earth prays, "Come, Lord Jesus."—"*Quiet Talks About Our Lord's Return," S. D. Gordon, p. 163. New York: Fleming H. Revell Company.*

Advent, Second, Crowning Event of Redemption.— The second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an evangelical creed. For we hold that the excellence of faith is according to the proportion of the Lord's redemptive work which that faith embraces. Some accept merely the earthly life of Christ, knowing him only after the flesh; and the religion of such is rarely more than a cold, external morality. Others receive his vicarious death and resurrection, but seem not to have strength as yet to follow him into the heavens; such may be able to rejoice in their justification without knowing much of walking in the glorified life of Christ. Blessed are they who, believing all that has gone before,— life, death, and resurrection,— can joyfully add this confession also: "We have a great High Priest who is passed through the heavens; " and thrice blessed they who can join to this confession still another: "From whence also we look for the Saviour, the Lord Jesus Christ." For it is the essential part of our Redeemer's priesthood that, having entered in to make intercession for his people, he shall again come forth to bless them.—"*Ecce Venit*," *A. J. Gordon, D. D., pp. 2, 3. New York: Fleming H. Revell Company, copyright 1889.*

Advent, Second, The Overshadowing Event.— To faith the advent remains the great fixed event of the future, the event which overshadows all others — in that sense is ever near — the polestar of the church's confidence that righteousness shall triumph, the dead shall be raised, sin shall be judged, and the kingdom of God shall come.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. III, art. "Jesus Christ, Hope of the Advent," p. 1668.*

The exaltation of Christ is to be completed by his coming again at the close of the dispensation, to complete his redemptive work and judge the world, and so to establish the final kingdom of God. This belief has found a place in all the ecumenical symbols.— *Id., Vol. I, art. "Christ, the Exaltation of, the Second Advent," p. 616.*

Advent, Second, Prominence of, in the Scriptures.— Moses crosses the Red Sea dry shod, and on the deliverance side sings of the second coming of the Lord as a man of war.

David strikes his harp, and in the quivering notes of his psalms pours forth his testimony to the wonder and glory of the second coming.

In the Song of Solomon the bridegroom like the Lord descends. The bride like the church goes up to meet him, and leaning on his arm, ascends into the pavilion of his love.

Isaiah sees the Lord coming with chariots of glory.

Jeremiah announces the Lord is coming to make Jerusalem his throne and gather all Israel unto him.

Ezekiel beholds him coming from the way of the east, and so literally dwelling in Jerusalem that henceforth the name of the city will be "The Lord is there."

Daniel has a vision of him coming in the clouds of heaven.

Zechariah says when the Lord comes a second time, his feet in that day shall stand upon the Mount of Olives.

Malachi compares the second coming to the rising of the sun.

From the Old Testament we pass to the New.

In the Gospel according to Matthew the Lord speaks continually of his second coming.

In Mark he bids us watch for it.

In Luke, like the nobleman, he has gone away into a far country to receive the title deeds of his kingdom and return.

In John he goes to heaven to prepare a place for the church, and when it is prepared will come again to receive her to himself.

In the book of Acts the angels tell the sorrowing disciples that this same Jesus who is taken up into heaven shall so come again in like manner as they have seen him go into heaven.

Romans gives us the promise of the bruising and overthrow of Satan at the second coming.

In First Corinthians the Lord comes to raise the dead who have fallen asleep in him. In the Second he is coming to transfigure the living who are his.

Philippians bids us look for a Saviour from heaven who shall change our bodies and make them like his own.

Colossians assures us our life is hid with Christ in God; and when he shall appear, we shall appear in glory with him.

Both epistles to the Thessalonians are devoted to the second coming. Every chapter closes with a testimony to it.

In First Timothy the Lord comes as King; in Second, as Judge.

In Hebrews the coming of the Lord is distinctively spoken of as a "second" coming.

James insists "the coming of the Lord draweth nigh."

In First Peter the Lord comes to justify the faith of his elect. In Second, he comes to bring in the new heaven and the new earth.

In First John the Lord is coming to make manifest the divine sonship of all believers. In Second, he warns that all those who deny the Lord is coming again in the flesh are antichrists.

Jude gives a description of the coming of the Lord with ten thousands of his saints, and says this is the testimony of Enoch, the seventh from Adam.

The book of the Revelation closes the Bible, and is given up entirely to the second coming. The second coming is the one theme of the book. It ends with the assurance of the Lord that he will come quickly, and records the last prayer of the apostolic church: "Amen. Even so, come, Lord Jesus."

In the New Testament alone there are more than three hundred references to the second coming. — *From an Address by I. M. Haldeman, printed in "God Hath Spoken," pp. 331-334. Philadelphia: Bible Conference Committee, copyright 1919.*

Advent, Second, Christian Attitude Toward.— The apostles never affirmed that Jesus was coming in their day, but they did state, over and over again, that they were looking, expecting, watching for his reappearance, as every true Christian from that day to this has been looking for him, expecting Jesus to come back. This is the true Christian attitude toward Jesus Christ. It is:

1. An attitude of faith;
2. An attitude of obedience;
3. An attitude of hope (the blessed hope);
4. An attitude of expectant love;
5. An attitude of tranquil peace;
6. An attitude of holiness;
7. An attitude of joy;
8. An attitude that is the great incentive to service;
9. An attitude that transforms the commonplace and turns life into a gladsome song.— *"The Modern Conflict over the Bible," G. W. McPherson, Vol. II, pp. 122, 123. Yonkers, N. Y.: 34 St. Andrew's Place, copyright 1919.*

Advent, Second, A Joyful Hope.— Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see

his glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, and to be changed immediately into an immortal, incorruptible, glorious state, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me; so that if I were but sure that I would live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. O that I might see his kingdom come! It is the character of his saints to love his appearing (2 Tim. 4: 8), and to look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13). "The Spirit and the bride say, Come;" "even so, come, Lord Jesus" (Rev. 22: 17, 20), come quickly, is the voice of faith, and hope, and love.—"*Practical Works*," *Richard Baxter, (23 vols.) Vol. XVII, "A Treatise of Death," pp. 555, 556, edition 1830.*

Advent, Second, An Incentive to Godly Living.— Is holy living urged? This is the inspiring motive thereto: "That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13. Is endurance under persecution and loss of goods enjoined? This is the language of the exhortation: "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37. Is patience under trial encouraged in the Christian? The admonition is: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8. Is sanctification set before us for our diligent seeking? The duties leading up to it culminate in this: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. Is diligence in caring for the flock of God enjoined upon pastors? This is the reward: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4. Is fidelity to the gospel trust charged upon the ministry? This is the end thereof: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. 6: 14. And again: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: Preach the word." 2 Tim. 4: 1, 2. Space would fail us, indeed, to cite passages of this purport; they so abound that we may say that the key to which the chief exhortations to service and consecration are pitched in the New Testament is: "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3: 13.—"*Ecce Venit*," *A. J. Gordon, D. D., pp. 8, 9. New York: Fleming H. Revell Company, copyright 1889.*

Advent, Second, The Hope of the Church. — The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. [p. 114] . . .

The hope of the church, then, is the personal return of her Lord. As Dr. David Brown stated it in his book on the second advent, sixty years ago, "the Redeemer's second appearing is the very polestar of the church." . . .

It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of his return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the gospel which the apostles preached, and which these Christians received. [pp. 118, 119]—*Rev. John McNicol, B. A., B. D., in "The Fundamentals," Vol. VI, pp. 114, 118, 119. Chicago: Testimony Publishing Company.*

Advent, Second, Doctrine Emphasized by Religious Leaders of the Past.— The great leaders who have left their impress on the history of the church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming." The acute and learned Calvin saw that this was the church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of his kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited scepter which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "O that Christ would remove the covering, draw aside the curtains of time, and come down! O that the shadows and the night were gone!" It was the prayer of Richard Baxter in the "Saint's Everlasting Rest:" "Hasten, O my Saviour, the time of thy return. Send forth thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith, Come. The whole creation saith, Come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted toward the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for him, we will carry on through all our life and service the same apostolic prayer.—*Id., pp. 126, 127.*

Advent, Second, Doctrine of, Taught in the Creeds.— The Apostles' Creed (shorter and older form): "He ascended into heaven; and sitteth on the right hand of the Father; from thence he shall come to judge the quick and the dead."—"*A History of the Creeds of Christendom," Philip Schaff, D. D., p. 21. New York: Harper & Brothers, 1877.*

The Nicene Creed: "From thence he shall come to judge the quick and the dead,"—*Id., p. 29.*

Athanasian Creed: "Who [Christ] . . . sitteth at the right hand of the Father, from whence he shall come to judge the living and the dead." — "*History of the Creeds and Confessions of Faith*," *William A. Curtis, B. D., D. Litt., p. 89. New York: Charles Scribner's Sons, 1912.*

Advent, Second, ITS CHARACTER.— More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit or the departure to be with the Lord, will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of the inspired Scripture. "This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven." "Behold, he cometh with clouds; and *every eye shall see him.*" Acts 1: 11; Rev. 1: 7.

This coming of Christ is to be glorious, not only in its attendant circumstances, but also in its effects upon the church and the world. Our Lord predicted that he would return "in his own glory, and the glory of his Father, and of the holy angels." Luke 9: 26. He will then be revealed in his divine majesty. Once during his earthly ministry, on the mount of transfiguration, there was given to his followers a glimpse of the royal splendor he had for a time laid aside, and in which he will again appear.— *Prof. Charles R. Erdman, D. D., in "The Fundamentals," Vol. XI, p. 89. Chicago: Testimony Publishing Company.*

Advent, Second, PREMILLENNIAL.— If any one should say, What great difference does it make whether the coming of Christ be before or after the millennium, I answer, Many vast and most important differences! If his second coming is to be before the millennium, it brings the great hope of the church *nearer* by a thousand years. It places it at the close of *this very age in which we live*, and which has run already eighteen hundred years of its course, instead of at the close of a future age which has not yet commenced! It brings the awful judgment of the living wicked nearer by a thousand years, as well as the resurrection of those who sleep in Jesus.

It defines the proper object of evangelistic and missionary labor; *not* to convert the whole world, as is too often taken for granted, but to bear witness to the truth, and to gather out of all nations a people for his name. It places before the church the glorious personal appearing of Christ as the grand and proper object of her hope, her desire, and her expectation.—"*A Key to Open the Main Lock of Prophecy*," *H. Grattan Guinness, pp. 11, 12.*

Advent, Second, FUNDAMENTAL, LITERAL, VISIBLE, GLORIOUS.— The return of Christ is a fundamental doctrine of the Christian faith. It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: "Even so, come, Lord Jesus."

It is peculiarly a Scriptural doctrine. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis, and prominence. [p. 87] . . .

The resurrection of the dead will take place when he returns: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming." . . . The time of the return of the Lord will be, furthermore, the time of the reward of his servants. . . . The real coronation

day of the Christian is not at death, but at "the appearing of Christ: " . . . "when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." 1 Peter 5: 1-4. [pp. 91-93] — *Prof. Charles R. Erdman, D. D., in "The Fundamentals," Vol. XI, pp. 87, 91-93. Chicago: Testimony Publishing Company.*

Advent, Second, A Literal Coming in Glory.— Jesus himself certainly lays claim to an actual reign. He will come as the Son of man in the clouds, and will establish the kingdom which shall absolve all earthly kingdoms. Mark 13: 26; 14: 62. . . .

The resurrection of Jesus was not that coming again; for he appeared personally only to the disciples. . . .

A complete termination of earthly history is expected. The Son of man unrecognized on earth shall appear again unmistakably in a glory that shall bring terror to his enemies and perfect redemption to his faithful. Matt. 24: 27, 30. The offenses shall be removed from his kingdom, and the chosen shall be gathered and reunited into an eternal community of glory.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. X, art. "Second Advent," pp. 322, 323.*

Advent, Second, The Center of All Hopes.— The second coming of Christ is the axis of a true eschatology; that in which all its doctrines and all its hopes stand together. Rightly are some insisting on what they name a Christo-centric theology; only let them consistently apply their principle to the doctrine of last things, making all our ultimate hopes and attainments to concenter in the coming Christ. Then shall we cease to hear in orthodox dogmatics that "sanctification ends at death," when the New Testament everywhere binds its consummation to the second advent of Christ; then, also, except in liberal theology, may we no longer listen to the affirmation that resurrection is attained for each one separately in an instant, in the shutting of an eye, at the last breath of the body, when Scripture declares that "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."— *"Ecce Venit," A. J. Gordon, D. D., p. 210. New York: Fleming H. Revell Company, copyright 1889.*

Advent, Second, Calvin on Rewards at.— Scripture uniformly commends us to look forward with eager expectation to the coming of Christ, and defers the crown of glory which awaits us till that period.— *"Institutes of the Christian Religion," John Calvin, translated by John Allen, Vol. II, book 3, chap. 25, sec. 6, p. 180. London: Thomas Tegg, 1844.*

Advent, Second, Reformers on Approach of.— Commencing immediately from the time of Luther and Zwingle's first heaven-made discovery of the Antichrist of prophecy being none other than the Roman popes, there was also impressed on them, with all the force and vividness of a heavenly communication, the conviction of the fated time being near at hand, though not indeed yet come, of Antichrist's final foredoomed destruction, and therewith also of Christ's kingdom coming, and God's great prophetic mystery ending. — *"Horæ Apocalypticæ," Rev. E. B. Elliott, A. M., Vol. II, p. 143, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Latimer: "St. Paul saith, 'The Lord will not come till the swerving from faith cometh' (2 Thess. 2: 3), which thing is already done and past: Antichrist is already known throughout all the world. Wherefore the day is not far off." — *"Third Sermon on the Lord's Prayer;" cited in "The Reign of Christ on Earth," Daniel T. Taylor, p. 144. Boston: Scriptural Tract Repository, 1882.*

John Knox: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition."—*Letter to the Faithful in London, 1554; cited in "The Reign of Christ on Earth," Daniel T. Taylor, p. 151. Boston: Scriptural Tract Repository, 1882.*

Luther: "I hope the last day will not be long delayed. The darkness grows thicker around us, and godly servants of the Most High become rarer and more rare. Impiety and licentiousness are rampant throughout the world. . . . But a voice will soon be heard thundering forth: Behold, the bridegroom cometh. God will not be able to bear this wicked world much longer, but will come, with the dreadful day, and chastise the scorners of his word."—"*The Table Talk or Familiar Discourse of Martin Luther," translated by William Hazlitt, pp. 7, 8. London: David Bogue, 1848.*

"Ah! loving God, defer not thy coming. . . . The Lord be praised, who has taught us to sigh and yearn after that day. . . . I hope that day is not far off. . . . The world cannot stand long, perhaps a hundred years at the outside."—*Id., pp. 324, 325.*

Advent, Second, COTTON MATHER ON MESSAGE OF.— The Ruler of the world, returning to us, will send forerunners, who shall show his approach and the speediness of his coming. And before the very great, and very greatly to be dreaded, day of the Lord come, he will send Elias, or men endued with his spirit and power, who with a loud voice shall show themselves sons of thunder concerning the Lord's hastening to us. It behooveth any servant of God, who would be named a vigilant, and not a drowsy servant, to perform this office of Elias. . . .

But it is not to be wondered at, if there be very few who would believe such a preacher. . . . For when the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church like a dead carcass, as it were, miserably putrefied with the spirit and manners and endearments of this world?—*Dr. Cotton Mather's Famous Latin Preface to His "Manuductio ad Ministerium" (Directions for a Candidate for the Ministry), Reduced into Ordo Verborum, pp. 5-7; with a literal translation on the opposite page, by Mr. Hugh Walford. London: R. Hindmarsh, 1789.*

Advent, Second, RAPIDLY APPROACHING.— The blessedness of Christ's coming consists, not only in its relieving the believer living on earth, from all the sins and sorrows, the weaknesses and temptations, of his present state, but also in the complete gathering together and reunion of the whole family of God, in the glories of their risen bodies, to dwell together with their Saviour in the heavenly Jerusalem. . . . At the coming of Christ, the bodies of all the saints are raised, and the whole church of Christ is gathered together. And this glory is rapidly approaching. Believer! lift up your head, and rejoice with a hope full of immortality.—*E. Bickersteth; cited in "Commentary upon the Holy Bible," Henry and Scott, notes on Dan. 7:15-28. London: The Religious Tract Society.*

Advent, Second, NOT PRECEDED BY A TEMPORAL MILLENNIUM.— In Matthew 24 he describes his second personal advent and the great events which shall precede it. He reveals the course of this dispensation and its close. He foretells wars, famines, pestilences, earthquakes,

persecutions, false prophets, iniquities, apostasies, the preaching of the gospel "as a witness" to all nations, false signs and wonders, desolations, woes, and lastly, the great tribulation, and he closes with the words, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

That these verses describe his personal advent in glory, is certain, and equally certain is it that this comprehensive prophecy contains no allusion whatever to a previous millennium of blessedness and peace.—"*A Key to Open the Main Lock of Prophecy*," *H. Grattan Guinness, pp. 7, 8.*

The doctrine of a post-millennial advent is so novel and modern that no Christian church has ever woven it into her creed.—"*The Reign of Christ on Earth*," *Daniel T. Taylor, p. 423. Boston: Scriptural Tract Repository, 1882.*

Advent, Second, Nature Awaits.—

Sure there is need of social intercourse,
Benevolence, and peace, and mutual aid,
Between the nations in a world that seems
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the gen'ral doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers, deluging the dry?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplain'd,
Have kindled beacons in the skies; and th' old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest.
Is it a time to wrangle, when the props
And pillars of our planet seem to fail,
And nature with a dim and sickly eye
To wait the close of all?

—"*The Poetical Works of William Cowper.*"
"*The Task*" *(1785), book 2, lines 49-66.*

Advent, Second, The Response of the Church.— If any say, Where is the promise of his coming, when so many ages are past since this was written? let them know he is not slack to his people, but long-suffering to his enemies. His coming will be sooner than they are aware, sooner than they are prepared, sooner than they desire; but to his people it will be seasonable. The vision is for an appointed time, and will not tarry; he will come quickly. The church joyfully receives Christ's promise, declaring her firm belief in it, Amen, so it is, so it shall be. And expresses her earnest desire, Even so, come, Lord Jesus.—"*Commentary upon the Holy Bible*," *Henry and Scott, notes on Rev. 22:20, 21. London: The Religious Tract Society.*

Advent, Second, Alexander Campbell on Nearness of.— Now the cry is heard in our land, "Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues."

The Lord Jesus will soon rebuild Jerusalem and raise up the tabernacle of David which have so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for his appearance.—"*The Christian System*," *Alexander Campbell, p. 302. Pittsburgh: Forrester and Campbell, 1839.*

Advent, Second, SIGNS OF, ARE TO BE INTERPRETED LITERALLY.— Following in the traces of the old prophets who were led by his Spirit, the Lord predicts terrible signs in the sun, the moon, and the stars, while the powers of heaven are shaken. He speaks of a peculiar roaring of the sea and the waves, accompanied with great anxiety and despondency of heart in the nations: and who has ever read the prophetic book of the New Testament without there also, with shuddering, seeing described the judgments of God, which may reveal themselves in the visible creation?

For the mere natural understanding, these things are an offense and a folly. He who regards all nature as a vast organic living body, developed of and by itself, and governed by no other power than that inherent in it, cannot possibly suppose that any phenomena or changes present themselves in its domain, which stand connected with the manifestation of the kingdom of God. But reason, where it refuses to recognize the possibility of this last, has just as little right on its side as where it denies the direct intervention of God in the creation of the world, an incarnation of God in Christ, or the possibility of the gospel miracles. We shall afterward return to this point. For the present only the observation that we thus find not the slightest reason — ay, that we deem it arbitrariness itself — to interpret all these utterances in an allegorical manner; so that the darkened stars denote fallen princes, or the sea the world of Gentile nations, etc. Where in the world is the slightest proof that the Lord and his apostles wished to be thus understood?— "*The Person and Work of the Redeemer*," *J. J. Van Oosterzee, D. D., pp. 459, 460. London: Hodder and Stoughton, 1886.*

Advent, Second, SIGNS OF ITS NEAR APPROACH.— Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig tree are full of sap, and the summer is at hand." Assuredly I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head, and are of the opinion that we have long talked of "the last time." Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who, shortly before the midnight hour, maintained "the Lord would not come for a long time." — *F. W. Krummacher; cited by A. J. Gordon, D. D., in "Ecce Venit," p. 200. New York: Fleming H. Revell Company, copyright 1889.*

Advent, Second, A TRUTH FOR THIS AGE.— Never did a Christian age so greatly need to have its attitude readjusted to the primitive standard as our own,— commerce, so debased with greed of gold; science, preaching its doctrine of "dust thou art;" and Christian dogmatics, often darkening hope with its eschatology of death! The face of present-day religion is to such degree prone downward that, if some Joseph appears, with his visions of the sun, moon, and stars, men exclaim: "Behold, this dreamer cometh." But they that say such things plainly declare that they *do not* "seek a country."

There is a tradition that Michael Angelo, by his prolonged and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance that, as he walked the

streets, strangers would observe his bearing, and set him down as some visionary or eccentric. It were well if we who profess to be Christians of the apostolic school had our conversation so truly in heaven, and our faces so steadfastly set thitherward, that sometimes the "man with the muck-rake" should be led to wonder at us, and to look up with questioning surprise from his delving for earthly gold and glory.

Massillon declares that, "in the days of primitive Christianity, it would have been deemed a kind of apostasy not to sigh for the return of the Lord." Then, certainly, it ought not now to be counted an eccentricity to "love his appearing," and to take up with new intensity of longing the prayer which he has taught us: "Even so, come, Lord Jesus." Amid all the disheartenment induced by the abounding iniquity of our times; amid the loss of faith and the waxing cold of love within the church; and amid the outbreaking of lawlessness without, causing men's hearts to fail them for fear, and for looking after those things that are coming on the earth,—this is our Lord's inspiring exhortation: "Look up and lift up your heads, for your redemption draweth nigh."—"*Ecce Venit*," *A. J. Gordon, D. D., pp. 10-12. New York: Fleming H. Revell Company, copyright 1889.*

Advent, Second, Moody on Watching for.— We have the same authority for the second coming of Christ that we have for his birth, his death, and his resurrection. . . .

When his coming will be, we don't know. The true attitude of every child of God is just to be waiting and watching. We can get an idea of what the glory of those mansions will be which he is preparing for us from the length of time he is taking to get them ready. Maybe he is massing his forces for the final victory. "The time of our redemption draweth nigh."—"*Moody at Home*," *pp. 176-178.*

Advent, Second, Position of Modernism.— The position of Modernism, as opposed to the Bible, is, that our Lord will never return to this planet in personal or bodily appearance; that the coming of Christ is unseen, moral, and continuous; that he is coming as fast as he can get into this world, in the unceasing operation of natural phenomena, and by the gradual unfolding operation of evolution in the natural, mental, and moral world. They also say that he has ever been coming in history; that he came and manifested his life and power on the day of Pentecost in the presence and work of the Holy Spirit there; that he came at the destruction of Jerusalem, in judgment upon that city, as he has repeatedly done in the life of nations; and that he always comes at death. At death, they affirm, there occurs the culmination of the coming of Christ.

The New Theology claims that both the Master and his apostles expected that he would return to this earth in their own day, in personal appearance, but in this, they say, they were mistaken. They admit that the New Testament undoubtedly teaches a personal return of Jesus, but that this must be brushed aside as too literal, and a deeper meaning found in the language of Holy Scripture.—"*The Modern Conflict over the Bible*," *G. W. McPherson, Vol. II, pp. 118, 119. Yonkers, N. Y.: 34 St. Andrew's Place, copyright 1919.*

Advent, Second, Movement of 1844; Prophetic Study in England in Decades Preceding.— The study of prophecy was of a more vague and general character during the early years of the nineteenth century. Such books as Faber's "Dissertation on the Prophecies," published in 1806, were mainly taken up with principles apart from any supposed application of them to contemporaneous events, or to such as

were coming immediately. But about the year 1812 this study of prophecy took a more definite shape. In that year a book, which was afterward translated by Mr. Irving, was published by a Spanish Jesuit named Lacunza, under the assumed title of Juan Josafat Ben Ezra, on "The Second Coming of the Messiah in Glory and Majesty." In this work he argues that the church had never condemned the true doctrine, as he deemed it, of the millennium, but only the errors by which it had been perverted. In the next year appeared Cuninghame's "Dissertation on the Seals and Trumpets," in which the period of 1260 years mentioned in the Apocalypse was fixed as extending from the edict of Justinian, in 533 A. D., to the French Revolution, being the period during which the celebrated code of Justinian was in force. For the French Revolution became the means of the introduction of the code of Napoleon, by which the previous code was abrogated. Till that epoch the code of Justinian remained the basis of ecclesiastical law. In the ensuing year, Mr. Hatley Frère published his "Combined View of the Christian Prophecies." This was a book which acquired a great reputation among those who afterward made up the School of Prophecy, which was now in infancy.—"*The History and Doctrines of Irvingism*," *Edward Miller, M. A., Vol. I, pp. 10, 11. London: C. Kegan Paul & Co., 1878.*

Advent, Second, MOVEMENT OF 1844; CHURCH OF ENGLAND CLERGYMAN ON THE YEAR 1844.— There appears to be no presumption in the attempt to direct the anxious mind to the chronological periods which God has given, and to inquire how far they support these anticipations.

I have done so, as have likewise almost all that have gone before me in these studies; and the results of my inquiries, as they run throughout the whole of this work, and as they appear in the chronological chart in my former work, must, by this time, be familiar to the reader. It will be perceived they all point to a very early period, the year 1844; and although it is fashionable to object to the fixing of dates, yet so long as it is said, "Things that are revealed belong to us and to our children forever," I see not on what sufficient ground.—"*An Historical Exposition of the Prophecies of the Revelation of St. John*," *Matthew Habershon, pp. 285, 286. London: James Nisbet & Co., 1841.*

Advent, Second, MOVEMENT OF 1844; ORIGIN OF, IN AMERICA.— What is known as the "Advent Movement" originated with William Miller, who was born at Pittsfield, Mass., Feb. 15, 1782, and died in Low Hampton, N. Y., Dec. 20, 1849. He bore a good reputation as a farmer and citizen, serving under a captain's commission in the War of 1812, and was a diligent student and a great reader, although he had but a common school education. For some years he was an avowed deist, but, as he said, "found no spiritual rest," until in 1816 he was converted and united with the Baptists. . . .

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium, a long period of universal holiness and peace. As Mr. Miller studied the prophetic portions of the Bible, however, he became convinced that the doctrine of the world's conversion was unscriptural. . . . His conclusion was that the coming of Christ in person, power, and glory must be premillennial. . . .

Moreover, as a result of his study of prophetic chronology, he believed not only that the advent was at hand, but that its date might be fixed with some definiteness. Taking the more or less generally ac-

cepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2300 days referred to in Daniel 8: 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Dan. 9: 25), and the 1335 days of the same prophet (12: 12), which he took to constitute the latter part of the 2300 days, would end coincidently in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2300 days (Dan. 8: 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.—"*Special Reports: Religious Bodies, 1906,*" *part 2, p. 11; Bureau of the Census. Washington: Government Printing Office, 1910.*

Advent, Second, MOVEMENT OF 1844; REACHED MANY LANDS.— One or two on every quarter of the globe have proclaimed the news, and agree in the time — Wolff, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready? —"*Evidence from Scripture and History of the Second Coming of Christ About the Year 1843,*" *William Miller, Lecture 16, p. 238. Boston: Joshua V. Himes, 1842.*

Advent, Second, MOVEMENT OF 1844; PUBLICATIONS SENT WORLD-WIDE.— As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.—"*Exposition of Matthew 24,*" *E. R. Pinney, pp. 8, 9; cited in "The Great Second Advent Movement," J. N. Loughborough, p. 105. Washington, D. C.: Review and Herald Publishing Association, 1905.*

Advent, Second, MOVEMENT OF 1844, IN ORIENT.— In 1831 Joseph Wolff, D. D., was sent as a missionary from Great Britain to labor among the Jews of Palestine. He, according to his journals, down to the year 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindostan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc.—"*Voice of the Church,*" *p. 343; cited in "The Great Second Advent Movement," J. N. Loughborough, p. 101.*

Advent, Second, MOVEMENT OF 1844; A WORLD-WIDE PROCLAMATION. — An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe. I was lately told by one of our German missionaries that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second advent. And a Christian minister from near the

shores of the Caspian Sea has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the Word are thus preaching 'this gospel of the kingdom;' while in this country, he adds, about 700 of the Church of England are raising the same cry." — "*Advent Tracts*," *Vol. II, p. 135; cited in* "*Bible Tracts*," *Vol. II,* "*The Three Angels*," *J. N. Andrews, pp. 23, 24. Rochester, N. Y.: Advent Review Office, 1855.*

Advent, Second, MOVEMENT OF 1844; NUMBERS OF ALL DENOMINATIONS IN AMERICA.— We have no means of ascertaining the number of ministers, and others, who have embraced the advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land. Those who have espoused this cause have honestly believed in the coming of the Lord "about A. D. 1843." And, as honest men, they have kept to their work of sounding the alarm. All peculiarities of creed or policy have been lost sight of, in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land. Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptist and Open Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reformed, etc.— *The Advent Shield and Review, May, 1844 (Vol. I, p. 90). Boston: Joshua V. Himes.*

Advent, Second, MOVEMENT OF 1844; CHILDREN PROCLAIMED MESSAGE.— In this connection we will notice how the Lord wrought to introduce the proclamation in those countries where the law forbade the preaching of anything contrary to the "established church." Sweden was one of those countries. There the Lord used little children to introduce the work. The first of this manifestation was in the summer of 1843, in Eksjo, southern Sweden. A little girl, only five years of age, who had never learned to read or sing, one day, in a most solemn manner, sang correctly a long Lutheran hymn, and then with great power proclaimed "the hour of his judgment is come," and exhorted the family to get ready to meet the Lord; for he was soon coming. The unconverted in the family called upon God for mercy, and found pardon. This movement spread from town to town, other children proclaiming the message. The same movement among children was manifest to some extent in Norway and Germany.

In 1896, while holding meetings in seventeen different parts of Sweden, I passed through several places where the children had preached in 1843, and had opportunity to converse with those who had heard the preaching, and with men who had preached when they were children. I said to one of them, "You preached the advent message when you were a boy?" He replied, "*Preached!* Yes, I had to preach. I had no devising in the matter. A power came upon me, and I uttered what I was compelled by that power to utter."—"*The Great Second Advent Movement*," *J. N. Loughborough, p. 140. Washington, D. C.: Review and Herald Publishing Association, 1905.*

Advent, Second, MOVEMENT OF 1844; EXPERIENCE IN SWEDEN.— In the year 1843, a religious movement occurred among the people in Karlskoga Parish, in Örebro Læn. The leaders in this movement were

children and young men, who were called "rapare." These preached with divine power, and proclaimed before the people, with great decision, that the hour of God's judgment had come.

In the fall of the same year, I, O. Boqvist, then fifteen years of age, with another young man, Erik Walbom, eighteen years of age, became so influenced by this unseen power that we could in no wise resist it. As soon as we were seized by this heavenly power, we commenced to speak to the people, and to proclaim with loud voice that the judgment hour had come, referring them to Joel 2: 28-32 and Revelation 14: 6, 7.

The people congregated in large numbers to listen to us, and our meetings continued both day and night, and a great religious awakening was the result. Young and old were touched by the Spirit of God, and cried to the Lord for mercy, confessing their sins before God and man.

But when the priest in the church was apprised of all this, many efforts were put forth to silence us. . . . We were arrested, and on the following day were placed in custody in Örebro prison. Here we were associated with thieves in cell 14, as though we had committed some great crime. . . .

Through the sympathy and pleadings of the warden, we were released and permitted to return to our homes. The cruel treatment we had received threw us into a long siege of fever. After a few weeks we were able to resume our preaching, which brought on a fresh outburst of persecution against us. But this time a prominent parishioner presented our case to King Oscar I, and secured freedom for us.— *O. Boqvist, in the Advent Review and Sabbath Herald, Battle Creek, Mich., Oct. 7, 1890 (Vol. 67, No. 39, p. 612).*

Advent, Second, Movement of 1844; The Cry as the Seventh Month Came.— Reader, have you heard this astounding "cry," this last "midnight cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes. The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month! — *The Midnight Cry (New York), Friday, Oct. 11, 1844 (Vol. VII, No. 15, p. 113).*

Note.— When the spring of 1844 did not bring the coming of the Lord, the disappointment was keen. Believers found comfort, however, in the idea of the "tarrying time" in the parable of the ten virgins waiting for the bridegroom. Some taught that the true ending of the prophetic period marking the cleansing of the sanctuary must be on the "tenth day of the seventh month," as in the typical cleansing of the sanctuary. This day fell upon October 22 that year. About July this idea seized upon hearts with a compelling force, revived the believers, and what was called "the midnight cry" began.— Eds.

Advent, Second, Movement of 1844; "The Midnight Cry."— At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world — a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplica-

tions to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.— *The Midnight Cry (New York), Thursday, Oct. 31, 1844 (Vol. VII, No. 18, p. 140).*

Advent, Second, MOVEMENT OF 1844; PUTTING AWAY SIN.— We feel sensible of our many imperfections. While we have contended for what we believe to be truth, we can see that pride of opinion and self have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,— God be merciful to us sinners.

We feel that we are now making our last appeal, that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off. Your blood be upon your own heads. We ask forgiveness of God and all men, for everything which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy-seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your unworthy servant, J. V. HIMES.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Brother H.— *N. Southard, editor of the Midnight Cry, Saturday, Oct. 12, 1844 (Vol. VII, No. 16, p. 128).*

Advent, Second, MOVEMENT OF 1844; WHEN THE TIME PASSED.— My own conviction still is, the Lord is at the door. For the event of his coming I, through grace, shall quietly and patiently wait. But I must add, that I have now no confidence in any definite point of time in the future. I shall, through grace, endeavor to "watch and keep my garments," believing that the Lord will now "come as a thief."— *George Storrs, in the Midnight Cry, Oct. 31, 1844 (Vol. VII, No. 18, p. 138).*

We have been mistaken in a belief to which we thought ourselves conducted by the word and Spirit and providence of God. But the word stands sure, however we may err: and the promise is true: "If any man will do his will, he shall know of the doctrine, whether it be of God." The Lord will lead his obedient children. We have an unwavering trust that he will cause our disappointment and trial to work together for our good. We shall humbly watch the providences of God, and we know he will vindicate his truth and faithfulness. Let him be honored, though we may be humbled.— *Id., Editorial, p. 140.*

As many of our brethren and sisters have disposed of their substance, and given alms, agreeable to Luke 12: 33, in the confident expectation of the speedy coming of the Lord, I wish to have immediate provision made for the comfort and wants of all such persons, and families, by the advent brethren.— *J. V. Himes, in the Midnight Cry, Oct. 31, 1844.*

Advent, Second, MOVEMENT OF 1844; ON WM. MILLER'S PROPHETIC DATE.— Professor Bush, in writing to Mr. Miller, said: "In taking

a day as the prophetical time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results in this field of inquiry do not strike me as so far out of the way as to affect any of the great interests of truth or duty." — "*A Brief History of William Miller," p. 200, 4th edition. Boston: Advent Christian Publication Society, 1915.*

NOTE.— William Miller's correspondent was Prof. George Bush, the Presbyterian commentator, then professor of Hebrew at the University of New York. — EDS.

Advent, Second, MOVEMENT OF 1844; PROPHETIC DATE CORRECT, SOME SEE MISTAKE AS TO EVENT.— Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not *on that very day*, accomplish all that the type would justify us to expect. We now believe he did.— *The Voice of Truth, Nov. 7, 1844, Joseph Marsh, editor; cited in the Advent Review, Auburn, N. Y., August, 1850.*

NOTE.— Some thus began to see that, while the position that the 2300 years ended in 1844 was absolutely sound, they had misapprehended the event that was then to take place. Others began to get hold of the fact that the sanctuary to be cleansed was not this earth, as they had supposed, but the antitypical sanctuary, or temple, in heaven above. In his "Great Second Advent Movement," page 193, J. N. Loughborough says:

"Hiram Edson, of Port Gibson, N. Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, 'The sanctuary to be cleansed is in heaven.' He communicated this thought to O. R. L. Crosier, and they together carefully investigated the subject. In the early part of 1846 an elaborate exposition of the sanctuary question from a Bible standpoint, written by Mr. Crosier, was printed in the *Day Star*, a paper then published in Canandaigua, N. Y. In that lengthy essay it was made to appear that the work of cleansing the sanctuary was the concluding work of Christ as our high priest, beginning in 1844 and closing just before he actually comes again in the clouds of heaven as King of kings and Lord of lords."— EDS.

Advent, Second, MOVEMENT OF 1844; O. R. L. CROSIER ON THE SANCTUARY IN HEAVEN.— The sanctuary to be cleansed at the end of 2300 days is also the sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the sanctuary of the new covenant is not on earth, but in heaven. . . .

But as we have been so long and industriously taught to look to the earth for the sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of sanc-

tuary is "a holy or sacred place." Is the earth, is Palestine, such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. "And the place of his sanctuary was cast down." Dan. 8: 11. This casting down was in the days and by the means of the Roman power; therefore, the sanctuary of this text was not the earth, nor Palestine.—*From an article on "The Sanctuary," by O. R. L. Crosier, in the Day Star Extra, 1846; reprinted in the Advent Review, Auburn, N. Y., September, 1850 (Vol. I, No. 3).*

Advent, Second, MESSAGE OF REVELATION 14; RISE OF SEVENTH-DAY ADVENTISTS.— After the passing of this period [1844], many believers in the doctrine gave up the hope of Christ's early advent, and others set new times. Some, however, reviewing the facts of history and prophecy, were confirmed in the belief that no mistake had been made in the fixing of the date of the fulfilment of the 2300 days, and were convinced also that the advent movement, rising spontaneously in many lands, was of God. As they further investigated the subject, it seemed to some that, while there had been no mistake in regard to the time, there had been error in interpreting the character of the event; that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven which is to precede the coming of Christ, as described in the judgment scene of Daniel 7: 9, 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth.

Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the ten commandments which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. The fourth precept of this law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day.

The passage in Revelation 14: 6-14, particularly that portion beginning with the phrase "the hour of his judgment is come," they interpreted as a representation of the final work of the gospel; and understood that, with the coming of this "judgment" (in 1844, as they believed), a movement was imperative to carry to every nation and tongue a warning against following tradition, and a call to men to follow the commandments of God and the faith of Jesus. They further believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth.

As the result of these convictions, a few persons in New England, formerly First-day Adventists, began in 1845 and 1846 to observe the seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. . . . In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as the official designation of the denomination, and three years later a general conference was organized at that place, under that name.—*"Special Reports: Religious Bodies, 1906," part 2, pp. 21, 22; Bureau of the Census. Washington: Government Printing Office, 1910.*

The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H. A faithful Seventh Day Baptist sister, Mrs.

Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the Adventist people, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbath keepers among Seventh-day Adventists is therefore at Washington, N. H. . . .

From this place several Adventist ministers received the Sabbath truth during the year 1844. One of these was Elder T. M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press.— "*History of the Sabbath*," *J. N. Andrews, pp. 505, 506, 3d edition. Battle Creek, Mich.: Review & Herald, 1887.*

Advent, Second, MESSAGE OF REVELATION 14; SABBATH AGITATION IN 1844.— Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.— *Editorial in the Midnight Cry, New York, Sept. 5, 1844.*

We last week found ourselves brought to this conclusion: There is no particular portion of time which Christians are required *by law* to set apart as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law.— *Id., Sept. 12, 1844 (Vol. VII, No. 10, p. 76).*

NOTE.— In his "Great Second Advent Movement," J. N. Loughborough says of the agitation of the Sabbath question in the times following 1844:

"The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845, and published in the *Hope of Israel,* Portland, Maine, Feb. 28, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks: 'Thus we see Daniel 7:25 fulfilled, the little horn changing "times and laws." Therefore it appears to me that all who keep the first day for the Sabbath are the pope's Sunday-keepers and God's Sabbath-breakers.'

"Soon after this there appeared in print an article from J. B. Cook, in which he showed that there is no Scriptural evidence for keeping Sunday as the Sabbath, and he used this terse expression: 'Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the pope's Sabbatic flag.'

"Although Sabbath keeping by these two men was of short duration, they had set a ball rolling that could not easily be stopped. The catch phrases, 'pope's Sunday keepers,' 'God's commandment breakers,' and 'sailing under the pope's Sabbatic flag,' were on the lips of hundreds who were eager to know the truth of this matter. Elder Joseph Bates, of Fairhaven, Mass., had his attention thus arrested, and he accepted the Sabbath in 1845.

"His experience was on this wise: Hearing of the company in Washington, N. H., that were keeping the Sabbath, he concluded to visit that church, and see what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and at once accepted the light on the Sabbath question. On returning to New Bedford, Mass., he met, on the bridge between New Bedford and Fair Haven, a prominent brother, who accosted him thus, 'Captain Bates, what is the news?' Elder Bates replied, 'The news is that the seventh day is the Sabbath of the Lord our God.' 'Well,' said the man, 'I will go home and read my Bible, and see about that.' So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it."— *Pages 250, 251.*

In the *Review and Herald,* Vol. XXIII, March 29, 1864, the following statement by T. M. Preble is quoted: "I have once been an observer of the seventh-day Sabbath. This was from about the middle of the year 1844 to the middle of 1847." — EDS.

Advent, Second, MESSAGE OF REVELATION 14; J. B. COOK'S SABBATH ESSAY.— Every enactment relative to the religious observance of the first day originated with the Pope, or Potentates of Rome, and those who in this matter sympathize with them; but every enactment

that ever originated in heaven, relative to the keeping of the Sabbath, confines us to the seventh day. The seventh day is "the Sabbath of the Lord our God." . . .

Paul met his disciples on the first part of the first day,—answering to our Saturday night,—preaching all night "till break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night, it would have been the Jewish second day. Then he did not keep the first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of papal Rome. My feelings were inexpressible when I saw this. The truth I must confess.

This is the true testimony. Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbatic flag.—*Article on "The Sabbath," by J. B. Cook, in "Advent Testimony" (1845); reprinted in the Advent Review, Auburn, N. Y., August, 1850.*

Advent, Second, MESSAGE OF REVELATION 14; SIR ISAAC NEWTON ON LAST REFORM MOVEMENT.— The many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. —*"Observations upon the Prophecies of Daniel and the Apocalypse of St. John," Sir Isaac Newton, part 2, chap. 1, p. 252. London: J. Darby and T. Browne, 1733.*

Advent, Second, MESSAGE OF REVELATION 14; JOHN WESLEY ON. — These three denote great messengers of God with their assistants; three men who bring messages from God to men. . . . Happy are they who make the right use of these divine messages.—*"Explanatory Notes on the New Testament," John Wesley, on Rev. 14:6-9. Philadelphia: John Dickens, 1791.*

Advent, Second, MESSAGE OF REVELATION 14; FORMER RUSSIAN GOVERNMENT ON SEVENTH-DAY ADVENTISTS.— The Seventh-day Adventists in Russia show a splendid, live, and active work. The movement continues to take in new districts in the European and Asiatic Russias. They reveal a determined zeal in their missionary efforts to win souls. The whole organization is primarily a missionary one. . . . Every church member must help forward the third angel's message. . . .

The Seventh-day Adventists' doctrine is very rational. Adventists do not believe in traditions, nor the sacraments of the church, nor the church hierarchy. . . . According to the doctrine of the Seventh-day Adventists, the Old and New Testaments are the only fountain of knowledge. It is the doctrine for the rule of life.— *Official Publication by the Russian Government, 1911, on the Teaching and Work of Seventh-day Adventists; translation by J. T. Boettcher, missionary in Russia; quoted in the Advent Review and Sabbath Herald, Nov. 13, 1911, p. 1, and the General Conference Bulletin, 1913, p. 87.*

NOTE.— This book, issued by the Russian government and containing 101 pages, was based on most thorough inquiry and observation by special agents of the government, who attended conferences while in session and studied methods. As a result, new regulations were formed, aimed to prevent local and union conference organization, all as part of the plan of discouraging religious propaganda, save that of the state church. In consequence a new campaign of banishment and imprisonment of evangelistic workers began, which ended only when the state church itself was overthrown in the political revolution of 1916.— EDS.

Advent, Second, MESSAGE OF REVELATION 14; SEVENTH-DAY ADVENTIST TEACHING, AND THE WORK OF MRS. E. G. WHITE.— Of course, these

teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the "remnant church," who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853, in Battle Creek, and it has grown until now they have thirty-seven publishing houses throughout the world, with literature in eighty different languages, and an annual output of $2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.— *The Independent, New York, Aug. 23, 1915, in notice of the death of Mrs. White.*

Advent, Second, Statement of Belief in, by Bible Conference, 1918.— 1. We believe that the Bible is the inerrant, one and final word of God; and, therefore, is our only authority.

2. We believe in the Deity of our Lord Jesus Christ; that he is very God; and in his substitutionary death, as an atonement for sin; in his bodily resurrection and ascension, and the certainty of his second appearance "without sin unto salvation."

3. We believe that our Lord's prophetic word is at this moment finding remarkable fulfilment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

4. We believe that the completed church will be translated to be forever with the Lord. . . .

6. We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus Christ, because all nations will be subject to his rule. . . .

8. We believe that the truths embodied in this statement are of the utmost importance in determining Christian character and action in reference to the pressing problems of the hour.— *From the "Statement of Belief" adopted by the Bible Conference on the Return of Our Lord, held in Philadelphia, May 28-30, 1918; cited in "Light on Prophecy," authorized report of the Philadelphia Conference, pp. 12, 13.*

Advent, Second.— Pages 128-136, 175-179, 529, 564-566.

Adventists, First-day.— Pages 23, 24.

Adventists, Seventh-day.— Pages 23-25, 513, 521, 600.

Ahasuerus.— Pages 40, 330.

Alani.— Page 473.

Alaric.— Pages 70, 471, 478, 537, 538.

Alboin.— Pages 486, 488.

Alcasar, JESUIT, AUTHOR OF PRETERIST METHOD OF INTERPRETATION. — Page 31.

Alcohol.— Pages 216-234.

Alemanni.— Pages 472, 474, 594.

Alexander the Great.— Pages 5, 48, 49, 86, 203-207, 208, 212, 427, 434, 435, 466.

Alexander, OF RUSSIA.— Page 154.

Anabaptists.— Page 447.

Anglo-Saxons.— Pages 474, 475.

Antichrist, MEANING OF.— The term is a composite one, being made up of two words, "anti" and "Christ." The name is one of new formation, being compounded, it would seem, for this very enemy, and by its etymology expressing more exactly and perfectly his character than any older word could. The precise question now before us is this, What is the precise sense of "anti" in this connection? . . .

To determine this, let us look at the force given to this prefix by writers in both classic literature and Holy Scripture. First, the old classic writers. By these the preposition ἀντί [*anti*] is often employed to designate a *substitute*. That is, in fact, a very common use of it in the classic writers. For instance, ἀντί-βασιλεύς [*anti-basileus*], he who is the *locum tenens* of a king, or as we now should say, *viceroy*, ἀντί [*anti*] having in this case the force of the English term "vice." He who filled the place of consul was ἀνθύπατος [*anthupatos*], proconsul. He who took the place of an absent guest at a feast was styled ἀντίδειπνος [*antideipnos*]. The preposition is used in this sense of the great Substitute himself. Christ is said to have given himself as an ἀντίλυτρον [*antilutron*], a ransom in the stead of all.

Classic usage does not require us to give only one sense to this word, and restrict it to one who seeks openly, and by force, to seat himself in the place of another, and by violent usurpation bring that other's authority to an end. We are at liberty to apply it to one who steals into the office of another under the mask of friendship; and while professing to uphold his interests, labors to destroy them [pp. 12, 13] . . .

It is clear that Antichrist, as depicted by our Lord and by his apostle John, is to wear a mask, and to profess one thing and act another. He is to enter the church as Judas entered the garden — professedly to kiss his Master, but in reality to betray him. He is to come with words of peace in his mouth, but war in his heart. He is to be a counterfeit Christ — Christ's likeness stamped on base metal. He is to be an imitation of Christ,— a close, clever, and astute imitation, which will deceive the world for ages, those only excepted who, taught by the Holy Spirit, shall be able to see through the disguise and detect the enemy under the mask of the friend.— "*The Papacy Is the Antichrist,*" *Rev. J. A. Wylie, pp. 12, 13, 17, 18. Edinburgh: George M'Gibbon.*

"The vicegerent of Jesus Christ," which, by a singular concurrence, meant the same as the obnoxious term Ἀντίχριστος [*antichristos*] "Anti-

christ," originally signifying a "pro-Christ," or "deputy Christ," . . . or "a false Christ," who assumed his authority and acted in his stead.—"*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. II, p. 505. London: C. J. G. & F. Rivington, 1830.*

The meaning of St. John's description of the Antichrist is ably set forth by Bishop Westcott in the Speaker's Commentary on St. John's Epistles. He there says, in words that contain the key of the question: "It seems most consonant to the context to hold that 'Antichrist' here describes one who, assuming the guise of Christ, opposes Christ." That this is the true meaning of St. John's description of the Antichrist has been pointed out by Elliott, Lücke, Professor Rothe, and other able commentators, and, indeed, should be obvious to any one who studies the context of the passages. Wrong teaching about the person and work of Christ has ever been Satan's great weapon against him. A comparison of all the passages where the word "Antichrist" occurs (1 John 2: 18, 22; 4: 3; and 2 John 7) shows that the anti-Christian spirit, which in St. John's day animated the false but professedly Christian teachers of whom he speaks, took the form of corrupting the truth of the gospel with regard to the person and office of Christ. . . .

It is clear therefore that the term "deny" in these passages is not used in the infidel sense of denying the existence of God and Christ, but is applied to those who, while professing Christianity, corrupt the doctrine "as the truth is in Jesus," and so prove false to Christ. Such teachers of apostasy are said by St. John to "deny" the Lord, and, by implication, to deny the Father also. . . .

In the above quoted passage, therefore (chap. 4: 3), St. John, as Bishop Westcott shows, speaks of these false Christian teachers and corrupters of the truth of Christ as constituting the personification of "the spirit of the Antichrist" which was working in mystery in his day. Just so the successive heads of the papal apostasy constitute the personification of the spirit of the Antichrist in its open development and manifestation in that gigantic system of corruption of the truth of Christ which is represented by the Pope of Rome.—"*Daniel and the Revelation*," *Rev. Joseph Tanner, B. A., pp. 223-225. London: Hodder and Stoughton, 1898.*

Antichrist, VICAR OF CHRIST.— The apostle John, . . . speaking of the apostasy, the coming of which he predicts, styles it the "Antichrist." And we have also said that the Papacy, speaking through its representative and head, calls itself the "Vicar of Christ." The first, "antichrist," is a Greek word; the second, "vicar," is an English word; but the two are in reality one, for both words have the same meaning. Antichrist translated into English is vice-Christ, or vicar of Christ; and vicar of Christ, rendered into Greek, is Antichrist — *Antichristos.* If we can establish this — and the ordinary use of the word by those to whom the Greek was a vernacular, is decisive on the point — we shall have no difficulty in showing that this is the meaning of the word "Antichrist," even a vice-Christ. And if so, then every time the Pope claims to be the vicar of Christ, he pleads at the bar of the world that he is the Antichrist.—"*The Papacy Is the Antichrist*," *Rev. J. A. Wylie, p. 2. Edinburgh: George M'Gibbon.*

Antichrist, EARLY TEACHING CONCERNING.— In the "Treatise of Antichrist" we advance to an admirable and direct identification of the anti-Christian system and the Papacy, which, though written after

the period we are passing under review,— perhaps in the last quarter of the fourteenth century,— may yet be fairly presumed to exhibit the opinions of the Vaudois of the thirteenth century on the subject, they having embraced, as we know, at the least as early as that period, the view of the Papacy and Roman Church being the very Babylon and harlot of the Apocalypse. Extracts from this too are subjoined below. And from them the following will appear to have been the Waldensian views: That the papal or Romish system was that of Antichrist, which from infancy in apostolic times had grown gradually, by the increase of its constituent parts, to the stature of a full-grown man: that its prominent characteristics were, to defraud God of the worship due to him, rendering it to creatures, whether departed saints, relics, images, or Antichrist, i. e., the anti-Christian body itself; to defraud Christ, by attributing justification and forgiveness to Antichrist's authority and words, to saints' intercessions, to the merit of men's own performances, and to the fire of purgatory; to defraud the Holy Spirit by attributing regeneration and sanctification to the *opus operatum* (I borrow the Tridentine term used afterward) of the two sacraments: that the origin of this anti-Christian religion was the covetousness of the priesthood, its tendency to lead men away from Christ, its essence a vain ceremonial, its foundation the false notions of grace and forgiveness.—"*Horæ Apocalypticæ*," *E. B. Elliott, A. M., Vol. II, pp. 354, 355, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

NOTE.— The "Treatise of Antichrist" is a book in which the views of the Waldenses, or the Vaudois, concerning Antichrist are presented.— EDS.

Antichrist, THE PAPACY.— The word "antichrist" signifies one who puts himself in the place of Christ, and in opposition to him; and because the authority of Christ is resisted in this world in many different ways, it is said in the Word of God that "there are many antichrists;" and the Christian church has been taught by Holy Scripture that, before the course of this world is brought to a close, some apostate power would arise, which, from its proud and impious deeds, would bear that awful name, "The Antichrist."

It is not fitting for private persons to speak confidently of what *will be:* and I confine myself to what *has been,* and to what *is.*

In one of my letters it is shown that the Pope of Rome, at his first inauguration, sits "in the temple of God," and upon the altar of God; and is there worshiped as God.

It is also shown that at his coronation he requires himself to be styled "Ruler of the World." Thus, on those solemn occasions, he sets himself *in the place* of Christ; and this is one attribute of Antichrist. . . .

Again: it is very observable that almost all the ancient Latin poets, speaking, as it were, with one voice, and ranging over a period of five hundred years, have described Rome as the seven-hilled city, and thus seem to have identified it with the city on the seven mountains, the queen of the earth in the age of the Apocalypse, in which city, if Christian prophecy be true, the anti-Christian power will appear.

Judging therefore from the past and from the present, I do not shrink from affirming that the Roman Papacy has rendered it impossible to doubt that in divers ways it has placed and does place itself in the room of Christ, and in opposition to him; and must therefore, as far as these acts of usurpation are concerned, in Scripture language, be called anti-Christian.— "*Sequel to Letters to M. Gondon, On the Destructive Character of the Church of Rome,*" *Chr. Wordsworth, D. D., pp. 251-254. London: Francis & John Rivington, 1848.*

Antichrist, BISHOP OF ROME.— Since the Bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample underfoot the lawful authority of magistrates, by taking away, giving, and exchanging kingdoms, we believe and maintain that it is the very Antichrist and the son of perdition, predicted in the Word of God under the emblem of a harlot clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do.— *Article 31 of the Confession of Faith adopted in 1603 in the Synod held at Gap, under Henry IV, of France.*

Antichrist, THE POPES CONSTITUTE A COMPOSITE PICTURE OF.— An experiment was recently tried in America of taking a photograph of a number of faces in succession, belonging to the same class of persons, say, of musicians, for example. The faces were taken in the same position, one likeness being superimposed, as it were, upon the other; and thus a composite photograph or general portrait was produced, compounded out of the principal features of them all. Just so, if we look down the long list of popes, and read of their personal lives, their public actions, their official words, their persistent persecutions, their arrogant pretensions, their sanction of false miracles, their instigation of wholesale massacres, their approval of the horrors of the Inquisition, together with that topstone of blasphemous pride, the claim to infallibility, we plainly recognize in the general portraiture thus obtained the very features of the representative person foretold by the prophets. His mouth has spoken " very great things; " he has been the invader of God's prerogatives; he has appeared in the character of the lawless one, claiming to be above all law; he has been the persecutor of those who are faithful to " the testimony of Jesus; " and his manifestation has been accompanied by " lying wonders." Thus, by fulfilling these prophecies, and by putting himself, and the Virgin, and the saints, and the priesthood in the place of Christ, and so acting against Christ, he has shown himself to be, what the name implies, *The Antichrist.*—" *Daniel and the Revelation,*" *Rev. Joseph Tanner, B. A., p. 265. London: Hodder and Stoughton, 1898.*

Antichrist, HISTORICAL INTERPRETATION OF.— Historical interpreters hold that the great fourfold prophecy of the " little horn " of the fourth beast in Daniel 7, the " man of sin " spoken of by St. Paul in 2 Thessalonians 2, the " Antichrist " referred to by St. John in his epistles, and the " beast " of the Revelation under its seventh head revived, relates to a power terrible for mischief to the church of Christ, which was to begin to be manifested on the scene of the world at the remarkable crisis of the break-up of the old Roman Empire under the invasions of the Goths, and which was to continue in existence until annihilated by the coming of Christ,— in other words, that the true fulfilment of the Antichrist is to be found in the papal power, as represented by its dynastic head, the Pope for the time being— a power which began to rise into prominence at the very crisis predicted for the appearance of the Antichrist, and has exhibited all its foretold characteristics,—*Id. pp. 12, 13.*

Antichrist, THE LITTLE HORN.— After studying the picture of Antichrist in St. Paul's Epistle to the Thessalonians, one easily recognizes the "man of sin" in Daniel 7: 8, 11, 20, 21, where the prophet describes the "little horn."— *The Catholic Encyclopedia, Vol. I, art. "Antichrist," p. 560.*

Antichrist, ROME'S EFFORT TO AVOID THE APPLICATION OF.— So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

Accordingly, toward the close of the century of the Reformation, two of the most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfilment of the prophecies of the Antichrist in the papal system. The Jesuit Alcasar devoted himself to bring into prominence the preterist method of interpretation, . . . and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand, the Jesuit Ribera tried to set aside the application of these prophecies to the papal power by bringing out the futurist system, which asserts that these prophecies refer properly, not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A. D. 1580, may be regarded as the founder of the futurist system in modern times.

It is a matter for deep regret that those who hold and advocate the futurist system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. It has been well said that "futurism tends to obliterate the brand put by the Holy Spirit upon popery." More especially is this to be deplored at a time when the papal Antichrist seems to be making an expiring effort to regain his former hold on men's minds.—"*Daniel and the Revelation,*" *Rev. Joseph Tanner, B. A., pp. 16, 17. London: Hodder and Stoughton, 1898.*

Antichrist, FAILURE OF SOME TO RECOGNIZE.— The great Joseph Mede long ago remarked that "the Jews expected Christ to come when he did come, and yet knew him not when he was come, because they fancied the manner and quality of his coming like some temporal monarch with armed power to subdue the earth before him. So the Christians, God's second Israel, looked [expected that] the coming of Antichrist should be at that time when he came indeed, and yet they knew him not when he was come; because they had fancied his coming as of some barbarous tyrant who should with armed power not only persecute and destroy the church of Christ, but almost the world; that is, they looked for such an Antichrist as the Jews looked for a Christ." (Mede's Works, p. 647.) —"*Daniel and His Prophecies,*" *Charles H. H. Wright, D. D., Introduction, p. xvi. London: Williams and Norgate, 1906.*

Antichrist, TEACHING OF THE WALDENSES CONCERNING.— Two hundred and fifty years before Wycliffe stood forth as the champion of Protestant truth; three hundred years before Huss and Jerome confronted the Council of Constance; four hundred years before Luther published his ninety-five theses in Wittenberg, the Waldenses wrote their "Treatise on Antichrist," a copy of which is contained in Leger's folio volume, dated A. D. 1120. That treatise, whose doctrine is the same

as their catechism dated A. D. 1100, and was the doctrine they faithfully maintained century after century, thus begins, "*Antichrist es falseta de damnation æterna, cuberta de specie de la Verita, . . . appella Antichrist, O Babylonia, O quarta Bestia, O Meretrix, O home de pecca, filli de perdition* [Antichrist is falsehood, eternally condemned, covered with an appearance of truth, . . . called Antichrist, O Babylon, O fourth beast, O harlot, O man of sin, O son of perdition]." — "*History Unveiling Prophecy*," *H. Grattan Guinness, D. D., pp. 90, 91. New York: Fleming H. Revell Company, copyright 1905.*

Antichrist, LORD COBHAM ON.— The year following that of the martyrdom of Huss and Jerome [1416], witnessed the burning of Lord Cobham, at Smithfield. When brought before King Henry V and admonished to submit himself to the Pope as an obedient child, this was his answer: "As touching the Pope, and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the great Antichrist, the son of perdition, the adversary of God, and an abomination standing in the holy place."— *Id., pp. 102, 103.*

Antichrist, VIEWS CONCERNING, IN THE SIXTEENTH CENTURY.— At the time the Fathers of Trent assembled, there was a bitter and obstinate war declared against the authority, the institutions, the sacraments, the dogmas, the moral teaching, the discipline of the church, in the name of Scripture. The innovators found in our sacred books [the Scriptures] that the Pope was Antichrist, and the Church of Rome the harlot of Babylon, and her traditions "old wives' fables," and the priesthood the common property of all Christians, and faith alone sufficient for salvation, etc.—"*Catholic Doctrine as Defined by the Council of Trent*," *Rev. A. Nampon, S. J. (R. C.), pp. 103, 104. Philadelphia: Peter F. Cunningham, 1869.*

Antichrist, LUTHER'S INTERPRETATION OF.— The truth was that Luther formed acquaintance with the character of Christ some years before he formed it with that of Antichrist. The cry of the Pope being Antichrist, raised long previously by the followers of Waldo, Wycliffe, and Huss, had almost died away in Christendom; and, if heard of by Luther at Erfurt or at Wittenberg, had been heard of only as a blasphemous heresy. With a conscience very tender, and tremblingly afraid of offending God, the supposed sacredness and authority of the Pope, as head of the church and Christ's vicar (for such in accordance with the long-received superstition he as yet regarded him), induced in his mind a predisposition to bow with implicit deference to the papal decision, both in other things, and in the controversy about indulgences that he had engaged in. [p. 115] . . .

But soon after, when the publication of the Pope's bull in direct sanction of indulgences had forced him to identify the Pope himself with those anti-Christian abuses,— and yet more when in the year next following, on occasion of the approaching disputation with Eck, he was brought into the necessity of examining the origin, foundation, and character of the papal supremacy, then the real anti-Christian character of the Papacy began more and more to open to his view. About the end of 1518 we find him writing to his friend Link, on sending him a copy of the acts just published of the conference at Augsburg: "My pen is ready to give birth to things much greater. I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that the Antichrist, of whom St. Paul speaks, now reigns in the court of Rome." For a while, however, he combated the thought, to him so fear-

ful. Some three or four months after,— for it was no very long time before the dispute with Eck,— in answer to a request from the Elector of Saxony to be in all things reverential to the Pope, he wrote to Spalatinus, "To separate myself from the apostolic see of Rome, has not entered my mind."

But now the views that he had hinted to Link pressed upon him with greater and greater force. The elector was startled with hearing, "I have been turning over the decretals of the popes, with a view to the ensuing debate at Leipsic; and would whisper it into thine ears that I begin to entertain doubt (so is Christ dishonored and crucified in them) whether the Pope be not the very Antichrist of Scripture." Further study of Scripture, and further teaching of the Holy Spirit, concurred with the Pope's reckless support of all the anti-Christian errors and abominations against which he had protested (and well did the reminiscences, too, of his visit to Rome help on the conviction), to make what was for a while a suspicion only, an awful and certain reality to him. And when at length, in the summer of 1520, the Pope's bull of anathema and excommunication came out against him, . . . he did an action by which all Europe was electrified. He summoned a vast concourse of all ranks outside the walls of Wittenberg; himself kindled a fire in a vast pile of wood previously prepared for the purpose; and by the hands of the common hangman, committed the bull, together with the papal decretals, canons, etc., accompanying, to the flames. Moreover in his published answer to the bull he rejected and poured contempt on its thunders, as the infernal voices of Antichrist.—"*Horæ Apocalypticæ*," *E. B. Elliott, A. M., Vol. II, pp. 115, 118-120, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Antichrist, Doctrine of the Reformers Concerning.— That the Pope was Antichrist was indeed the general doctrine of the first Reformers everywhere. Here in England it was advanced by Wycliffe, and was learnedly established by that great and able champion of the Reformation, Bishop Jewell, in his "Apology and Defence," and more largely in his "Exposition upon the two Epistles of St. Paul to the Thessalonians." This doctrine contributed not a little to promote the Reformation; and wheresoever the one prevailed, the other prevailed also.—"*Dissertations on the Prophecies*," *Thomas Newton, D. D., p. 466. London: B. Blake, 1840.*

Antichrist, Militz on.— Important in this regard is particularly his tract, *De Antichristo* [of Antichrist], which has been preserved by Matthias of Janow in his own larger work. . . . Under the "abomination of desolation" (Matthew 24) he [Militz] finds signified corruption in all the parts of the church. The apostasy of the Jewish nation from divine truth appears to him an antitype of the fall of the secularized church from evangelical truth. Antichrist, he supposes, is not still to come, but has come already.— "*General History of the Christian Religion and Church*," *Dr. Augustus Neander, translated by Joseph Torrey, sec. 2, div. 2, par. 4 (Vol. V, p. 178), 7th edition. Boston: Crocker and Brewster, 1854.*

Antichrist, Wycliffe on.— He [Wycliffe] spoke and wrote against the worldly spirit of the Papacy, and its hurtful influence. He was wont to call the Pope Antichrist, "the proud, worldly priest of Rome."— *Id., sec. 2, div. 1, par. 2 (Vol. V, p. 137).*

Antichrist, Pope of Rome, According to the Westminster Confession.— There is no other head of the church but the Lord Jesus Christ;

nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ and all that is called God.— *Westminster Confession, chap. 25; cited in "A History of Creeds and Confessions of Faith," William A. Curtis, B. D., D. Litt., p. 272. New York: Charles Scribner's Sons, 1912.*

Antichrist, NEWMAN ON.— All the offices, names, honors, powers which it [the church] claims depend upon the determination of the simple question, "Has Christ, or has he not, left a representative behind him?" Now, if he has, all is easy and intelligible. This is what churchmen maintain; they welcome the news; and they recognize in the church's acts but the fulfilment of the high trust committed to her. But let us suppose for a moment the other side of the alternative to be true; supposing Christ has left no representative behind him. Well then, here is an association which professes to take his place without warrant. It comes forward instead of Christ and for him; it speaks for him, it develops his words, it suspends his appointments, it grants dispensations in matters of positive duty; it professes to minister grace; it absolves from sin; and all this of its own authority. Is it not forthwith according to the very force of the word "Antichrist"? He who speaks for Christ must either be his true ambassador or Antichrist; and nothing but Antichrist can he be, if appointed ambassador there is none. Let his acts be the same in both cases, according as he has authority or not, so is he most holy or most guilty. It is not the acts that make the difference, it is the authority for those acts. The very same acts are Christ's or Antichrist's according to the doer; they are Antichrist's if Christ does them not. There is no medium between a vice-Christ and Antichrist.—*John Henry Newman, in an article, "The Protestant Idea of Antichrist," in the British Critic and Quarterly Theological Review, October, 1840, pp. 430-432.*

NOTE.— This article was printed about five years before Newman joined the Church of Rome.— EDS.

Antichrist.—Pages 12, 65, 99, 307, 317, 363, 376, 381, 384, 444, 473, 527, 529, 534, 597, 611, 612.

Antiochus.—Pages 127, 210, 213, 215.

Apostasy, THE GREAT, BEGINNINGS OF.— With the lapse of time changes for the worse had taken place in many Christian churches, gross corruptions of the pure doctrines of the gospel had appeared. Self-righteous legalism and Judaic ritualism on the one hand, and false philosophy, the boasted wisdom of the Gnostics on the other, had perverted the minds of many, corrupting them from the simplicity which is in Christ. Sects had arisen in the church which denied the divinity of Christ and the atoning character of his death. Tares had been sown by the enemy among the wheat, and were already flourishing on every side. It appeared as though the Antichrist so long before foretold by Daniel and so emphatically predicted by Paul, might speedily come, springing up as a horn or ruler among the kings of the divided Roman Empire, and exalting himself as an overseer in the Christian church, in whose symbolical temple it was foretold he would sit supreme, clothed with divine honors and prerogatives, and deceiving many to their eternal destruction. These things were to be, and the times seemed dark enough to indicate that they might even then be at hand.

—"*History Unveiling Prophecy*," *H. Grattan Guinness, D. D., Introduction, pp. 9, 10. New York: Fleming H. Revell Company, copyright 1905.*

Apostasy, SUN WORSHIP.— Diocletian [Roman emperor, 284-305 A. D.] himself, though he paid so much deference to the older faith as to assume the title of Jovius, as belonging to the Lord of the world, yet, on his accession, when he would exculpate himself from all concern in the murder of his predecessor Numerian, appealed in the face of the army to the all-seeing deity of the sun. It is the oracle of Apollo of Miletus, consulted by the hesitating emperor, which is to decide the fate of Christianity. The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some, no doubt, supposed that they were not departing far from the worship of the "Sun of Righteousness."—"*The History of Christianity*," *Henry Hart Milman, D. D., book 2, chap. 9 (Vol. II, p. 215). New York: A. C. Armstrong & Son.*

Apostasy, THE MAN OF SIN.—"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4. The day of Christ shall not come, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον [*ean mē elthē hē apostasia prōton*], "except there come the apostasy first."

The apostasy here described is plainly not of a civil, but of a religious nature: not a revolt from the government, but a defection from the true religion and worship, "a departing from the faith" (1 Tim. 4: 1); "a departing from the living God" (Heb. 3: 12), as the word is used by the apostle in other places. In the original it is "the apostasy," with an article to give it an emphasis. "The article being added," as Erasmus remarks, "signifies that famous and before predicted apostasy." So, likewise it is ὁ ἄνθρωπος τῆς ἁμαρτίας [*ho anthrōpos tēs hamartios*], "the man of sin," with the like article and the like emphasis: and "St. Ambrose, that he might express the force of the article, hath rendered it 'that man,'" as have likewise our English translators.—"*Dissertations on the Prophecies*," *Thomas Newton, D. D., p. 439. London: B. Blake, 1840.*

Apostasy, THE GREAT, PRIMITIVE ASPECT CHANGED.— In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome — a personage unknown to the writers of the New Testament — meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.—"*The Ancient Church*," *William D. Killen, D. D., Preface to original edition, pp. xv, xvi. London: James Nisbet & Co., 1883.*

Apostasy, THE GREAT, QUICK DEVELOPMENT OF.— One hundred years after the death of the apostle John, spiritual darkness was fast settling down upon the Christian community; and the Fathers, who flourished toward the commencement of the third century, frequently employ language for which they would have been sternly rebuked, had they lived

in the days of the apostles and evangelists.—"*The Ancient Church*," *William D. Killen, D. D., period 2, sec. 2, chap. 5, p. 418. London: James Nisbet & Co., 1883.*

Apostasy, THE GREAT, ADOPTING PAGAN RITES.— Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class. —"*Development of Christian Doctrine*," *John Henry Cardinal Newman, pp. 371, 372. London: Longmans, Green & Co., 1906.*

Apostasy, THE GREAT, RITUAL OF ROMAN PAGANISM.— They [Roman pagans, fourth century] are delighted, in fact, with gold and jewels and ivory. The beauty and brilliancy of these things dazzle their eyes, and they think that there is no religion where these do not shine. And thus, under pretense of worshiping the gods, avarice and desire are worshiped. . . . The more ornamented are the temples and the more beautiful the images, so much the greater majesty are they believed to have; so entirely is their religion confined to that which the desire of men admires.

These are the religious institutions handed down to them by their ancestors, which they persist in maintaining and defending with the greatest obstinacy. Nor do they consider of what character they are; but they feel assured of their excellence and truth on this account, because the ancients have handed them down; and so great is the authority of antiquity that it is said to be a crime to inquire into it. And thus it is everywhere believed as ascertained truth.—"*The Divine Institutes*," *Lactantius, book 2, chap. 7; "Ante-Nicene Fathers," Vol. VII, p. 50. New York: Charles Scribner's Sons, 1907.*

Apostasy, THE GREAT, IN THE FOURTH CENTURY.— In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the church; the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.—"*Development of Christian Doctrine*," *John Henry Cardinal Newman, p. 373. London: Longmans, Green & Co., 1906.*

Apostasy IN THE SEVENTH CENTURY.— The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess.—"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 50, par. 13 (Vol. V, p. 105). New York: Harper & Brothers.*

Apostasy, GREAT CHANGES DUE TO.— If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly in-

quire the name of the deity who is worshiped with such mysterious rites in that magnificent temple: at Oxford or Geneva, they would experience less surprise; but it might still be incumbent on them to peruse the catechism of the church, and to study the orthodox commentators on their own writings and the words of their Master.—"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 50, par. 42 (Vol. V, p. 167). New York: Harper & Brothers.*

Apostasy.— Pages 27-34, 70, 366.

Apostolic Christianity, CONTRASTED WITH MEDIEVAL.— Apostolic Christianity spread as the religion of the poor; medieval Christianity as the religion of the rich. The apostolic church was democratic in its origin and institutions. Far otherwise was the church of the eighth and ninth centuries, in which the monarchical ideas of the empire had superseded the republican order of its first founders.

Such a change of views could not fail to make itself felt in the circumstances of both church and state, nor could it fail to influence the conduct and practice of churchmen. The higher ecclesiastics were now considered as alone constituting the church, as alone able to express its voice. A marvelous importance was attached to the conversion of kings and princes, an example of which had already occurred at the conversion of Constantine. The great mass of Christians — the Christian populace, as it were — disappear from view; the spiritual aristocracy of monks and bishops alone becomes prominent. The feelings and wishes of the people are never considered, or are ignored; the interests and wishes of kings and princes are religiously observed. The church has become an institution for the great and the rich; the history of Christianity, a history of the relation of bishops to princes, and princes to bishops, of the Papacy to the empire, and the empire to the Papacy.—"*The See of Rome in the Middle Ages*," *Rev. Oswald J. Reichel, B. C. L., M. A., pp. 142, 143. London: Longmans, Green & Co., 1870.*

Arian, APPLICATION OF THE TERM.— Arian: In theology, one who adheres to the doctrines of Arius and his school. Arius was a presbyter of the church of Alexandria in the fourth century. He held that the Son was begotten of the Father, and therefore not coeternal nor consubstantial with the Father, but created by and subordinate to the Father, though possessing a similar nature. The name Arian is given in theology not only to all those who adopt this particular view of the nature of Christ, but also to all those who, holding to the divine nature of Christ, yet maintain his dependence upon and subordination to the Father in the Godhead. As a class the Arians accept the Scriptures as a divinely inspired and authoritative book, and declare their doctrines to be sustained by its teachings.— *The Century Dictionary and Cyclopedia, Vol. I, art. "Arian," p. 308.*

Arians.— Pages 41, 385, 477, 479, 486, 488, 490.

Arianism, DOCTRINE OF.— Arianism, one of the most powerful and tenacious heresies in the history of the church, so called from Arius, a presbyter of Alexandria, who first reduced the doctrine to a clear expression, and made it the subject of public agitation in church and state. It involves the question of the divinity of Christ and his relation to the Father, and indirectly the whole dogma of the Trinity. It led to a series of violent controversies which, during the fourth century, shook the Roman Empire, especially in the East, to its very base. [p. 155] . . .

The Father alone is God; he alone is unbegotten, eternal, wise, good, unchangeable. He is separated by an infinite chasm from man, and there is no real mediation between them. God cannot create the world directly, but only through an agent, the Logos, who is himself created for the purpose of creating the world. The Son of God is pre-existent before time and the world (*πρὸ χρόνων καὶ αἰώνων* [*pro chronon kai aionon*]), and before all creatures (*πρωτότοκος πάσης κτίσεως*[*prototokos pases ktioeos*]), a middle being between God and the world, the perfect image of the Father, the executor of his thoughts, yea, even the creator of the world of matter, and of the spirit. In a secondary or metaphorical sense he may be called God, Logos, and Wisdom (*θεὸς, λόγος, σοφία*). But, on the other hand, Christ is himself a creature (*κτίσμα, ποίημα* [*ktisma, poiema*]), the first creature of God, through whom the Father called other creatures into existence; he is made, not of the essence of the Father (*ἐκ τῆς οὐσίας* [*ek tes ousias*]), but out of nothing (*ἐξ οὐκ ὄντων* [*ex ouk onton*] . . .), or of the will of the Father before all conceivable time, yet in time; he is therefore not eternal, and there was a time when he was not (*ἦν ποτε ὅτε οὐκ ἦν, ἀρχὴν ἔχει, οὐκ ἦν πρὶν γεννηθῆ, ἤτοι κτισθῆ* [*en pote ote ouk en, archen echei, ouk en prin gennethe, etoi ktisthe*]); neither is he unchangeable, but subject to the vicissitudes of a created being (*τρεπτὸς φύσει ὡς τὰ κτίσματα* [*treptos phusei os ta ktismata*]). In the last point Arius changed, having first asserted the unchangeableness of the Son (*ἀναλλοίωτος, ἄτρεπτος ὁ υἱός* [*analloiotos, atreptos o uios*]), unless we save his consistency by a distinction between moral and physical unchangeableness: the Son, it may be said, is changeable in his nature (*φύσει*[*phusei*]), but remains morally good (*καλός* [*kalos*]) by an act of his will. With the limitation of Christ's duration is necessarily connected a limitation of his power, wisdom, and knowledge. It was expressly asserted by the Arians that the Son does not perfectly know the Father, and therefore cannot perfectly reveal him. He is essentially different from the Father (*ἑτεροούσιος τῷ Πατρί* [*eteroousios to Patri*]) in opposition to the orthodox formula *ὁμοούσιος* [*homoousios*], and the semi-Arian *ὁμοιούσιος* [*homoiousios*] (hence also the name *Heteroousiasts*), and — as Aetius and Eunomius afterward more strongly expressed it — unlike the Father (*ἀνόμοιος κατ' οὐσίαν* [*anomoios kat' ousian*]). As to the humanity of Christ, Arius ascribed to him only a human body with an animal soul (*ψυχὴ ἄλογος* [*psuche alogos*]), not a rational soul (*νοῦς, πνεῦμα* [*nous, pneuma*]); and on this point he anticipated Apollinarius, who substituted the divine Logos for the human reason, but from the opposite motive of saving the unity of the divine personality of Christ.— "*A Dictionary of Christian Biography*," *Smith and Wace, Vol. I, art.* "*Arianism*," *pp. 155, 156. London: John Murray, 1877.*

Arianism.— Pages 486, 488, 490.

Armageddon, The Geographical Meaning of the Word.— Armageddon, the great battlefield where occurred the chief conflicts between the Israelites and their enemies. The name was applied to the table-land of Esdraelon in Galilee and Samaria, in the center of which stood the town of Megiddo, on the site of the modern Lejjun.— *Encyclopedia Americana, art.* "*Armageddon.*"

Megiddo was the military key of Syria; it commanded at once the highway northward to Phœnicia and Cœle-Syria and the road across Galilee to Damascus and the valley of the Euphrates. . . . The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided. . . . It was regarded as a predestined place of blood and strife; the poet of the Apocalypse has clothed it with awe as the ground of the final conflict

between the powers of light and darkness.—"*Egypt in Asia,*" *George Cormack, p. 83. London: Adam and Charles Black, 1908.*

Armageddon, THOUGHT OF, AS THE WAR OF 1914-18 BROKE.— In the clash of the two great European organizations,— the Triple Alliance and the Triple Entente,— we have all those wild features of universal chaos which the writer of the Apocalypse saw with prophetic eye as ushering in the great day of the Lord.—*In an article, "Armageddon—and After," by Oulis, in the Fortnightly Review (London), October, 1914, p. 549.*

It may be that these events will quickly usher in the return of Christ to gather his saints together from the four quarters of the earth. . . . Many see in the events preceding and accompanying this terrible cataclysm of war the signs of our Lord's near return. If so, blessed will that servant be whom his Lord when he cometh shall find giving "their food in due season" to those fellow servants who have been put in his charge.—*Message of the Church Missionary Society (Church of England) to its Missionaries, in the Church Missionary Review, November, 1914.*

Armageddon, THE SPIRIT THAT STIRS THE WORLD.— The whole of Asia is in the throes of rebirth. At last we may see these three — the yellow race, the Indian race, and the Arab-Persian Mohammedan race. And all that is making for the Armageddon.— *Dr. N. H. Marshall, in Contemporary Review, London, September, 1909, p. 315.*

A new spirit is abroad in the East. It arose on the shores of the Pacific when Japan proved that the great powers of Europe are not invulnerable. North and south and west it has spread, rousing China out of centuries of slumber, stirring India into ominous questioning, reviving memories of past glory in Persia, breeding discontent in Egypt, and luring Turkey onto the rocks.— *Nineteenth Century and After, London, May, 1913.*

Artaxerxes, SEVENTH YEAR OF, SEASON WHEN IT BEGAN.— While, according to the principle of the canon, the reign of Artaxerxes is reckoned as beginning with the first day of the year 284 of the Nabonassarean era, we only know from it that the *actual* commencement of the reign was sometime in the course of that year.

Now the time of the year when he began to reign seems determinable from Ezra and Nehemiah. It appears from Neh. 1: 1 and 2: 1, that in the twentieth year of the reign of Artaxerxes, and consequently in the other years of his reign, the first Hebrew month, Nisan (March-April), came *after* the ninth, Chisleu (November-December). Consequently the date of his accession must have been sometime between Nisan and Chisleu. And from Ezra 7: 7-10 it follows that in the seventh, and therefore in the other years of his reign, the fifth month, Ab (July-August), came *after* the first, or Nisan. Therefore the accession of Artaxerxes was somewhere between the latter end of July and the former part of November, i. e., somewhere about the summer of 464 B. C.—"*Fulfilled Prophecy,*" *Rev. W. Goode, D. D., F. S. A., pp. 212, 213, 2d edition. London: James Nisbet & Co., 1891.*

Artaxerxes.— Pages 435, 554, 555.

Ascension Robes.— Page 458.

Assyria, FALL OF.— The exact year of the fall of Assyria is indeed uncertain; but all authorities agree that it had taken place before the date of Necho's expedition, which was in B. C. 608. By "king of Assyria," in 2 Kings 23: 29, we must therefore understand king of Babylon, just as in Ezra 6: 22 we must understand by "king of Assyria" king of Persia. The Babylonian monarch, Nabopolassar, had taken a share in the great war by which the empire of the Assyrians was brought to an end, and had succeeded to Assyria's right in western Mesopotamia, Syria, and Palestine. He was probably regarded by Josiah as his suzerain, and therefore entitled to such help as he could render him.— *"Egypt and Babylon," George Rawlinson, M. A., p. 183. New York: John B. Alden, 1885.*

Assyria, FALL OF NINEVEH.— The overthrow of Nineveh did not happen before the death of Josiah king of Judah in B. C. 609, because a king of Assyria is mentioned at that period; and Zephaniah, in the prophecy delivered in the reign of Josiah, predicts the destruction of Nineveh as a future event. Jackson has drawn together many testimonies to the same point from the book of Tobit, which have been repeated by Hales. The sum of the argument is this: From the age of Tobit it appears that Nineveh was standing in B. C. 610. For he became blind in the year 710, and survived that accident 100 years; and yet he died before the fall of Nineveh. The city was taken by Nabuchodonosor and Ahasuerus. Nabuchodonosor may be either the father of Nebuchadnezzar, or himself acting for his father; and this passage will not determine whether Nineveh was taken before the accession of Nebuchadnezzar. But a prophecy of Jeremiah written in the first year of the captivity, B. C. 605, seems to imply that the city was then destroyed; for in the particular enumeration of all the kings of the North far and near, and all the kingdoms of the world, etc., Assyria and Nineveh are not named. The testimony of Scripture then decides that the city was captured, and the Assyrian monarchy destroyed, certainly after B. C. 609 and probably before B. C. 605. Herodotus brings the date to a narrower point. Cyaxares prepared to revenge his father's death upon the Assyrians, but was interrupted by the Scythians, who held Asia for twenty-eight years. After their expulsion Cyaxares conquered the Assyrians. But as the Scythians were not expelled till B. C. 607, the capture of Nineveh could not occur till B. C. 606; and this date obtained from Herodotus is remarkably consistent with the accounts of Scripture. — *"Fasti Hellenici," Henry Fynes Clinton, M. A., Vol. I, p. 269. London: Oxford University Press, 1834.*

Assyria.— Pages 48, 324.

Athanasius.— Athanasius was born at Alexandria about 297 A. D., and died in 373 A. D. As an archdeacon and the attendant of the bishop Alexander, he took a prominent part against the Arians at the Council of Nicæa in 325 A. D. From that time during his whole life he struggled for the doctrine of Christ's essential divinity and eternal coexistence with the Father, and his importance as a theologian is that he developed this idea. Five times he was sent into exile, and five times returned to power by the swing of the pendulum-like church politics of the Eastern emperors, but he lived to see his idea conquer, and it is today an essential part of the Catholic creed.—*"The Library of Original Sources," edited by Oliver J. Thatcher, Vol. IV, p. 71. Milwaukee, Wis.: University Research Extension Company, copyright 1907.*

Atonement, Day of, Celebration of.— The great Hebrew and Jewish fast day, occurring annually; called in Lev. 23: 27, 28, *yom ha-kippurim,* in the Talmud simply *yoma,* "*the* day;" in vulgar Hebrew *yom kippur.* The legal provisions are given in Leviticus 16 (cf. Ex. 30: 10); 23: 26-32; Num. 29: 7-11. Since these enactments, in spite of their relative differences, are not sufficient to define the very important ritual in all details, a supplementary tradition became necessary; the Mishnaic treatise *Yoma* is devoted to the celebration of the day during the Second Temple. According to Lev. 16: 29; 23: 27; Num. 29: 7, the day fell on the tenth of the seventh month (Tishri); it was to be a sabbath of rest ("sabbath of sabbaths," Lev. 16: 31), on which all labor was prohibited, and the congregation had to meet in the sanctuary (Lev. 23: 27, 28). A general fast — the only one enjoined in the Mosaic law — was prescribed for the day. By this fast, the "afflicting of the soul," the members of the congregation were to bring themselves into a penitential mood appropriate to the serious atonement act. The day is therefore called sometimes simply "the fast day" (Josephus, Ant., XIV, iv, 3, where, however, as in XIV, xvi, 4, the "third month" causes some difficulty; Philo, *De septenario,* 296 M) or "the fast" (Philo, 278 M; Acts 27: 9); by the rabbis also "the great fast" to distinguish it from the fast days which were introduced after the exile. The stranger who dwelt in the land was also obliged to rest from work, but he was not obliged to fast (Lev. 16: 29).

The rite to be performed in the sanctuary is described in Leviticus 16: 3-28. Aaron (i. e., the high priest), attired in plain priestly clothing, is to offer, first for himself and his house, a young bullock for a sin offering. He is to bring its blood into the holy of holies and sprinkle with it the *Kapporeth,* the expiatory covering of the ark. In the same manner he has to deal with the blood of the goat appointed as a sin offering for the people. With this blood the other vessels of the sanctuary also were afterward sprinkled. Two goats were presented before God for the people, and the high priest cast lots, designating the one goat "for *Yahweh*" as a sin offering, the other "for Azazel" (A. V., "scapegoat"); on this second goat the high priest laid his hands and confessed the sins of the people, which the goat was to carry away into the wilderness. Thither it was led by a man, so that it could not return (with the two goats compare the two birds, Lev. 14: 4-7). The sin is to remain in the territory of the unclean desert-demon Azazel (cf. Zech. 5: 5-11). When this act was over, the burnt offering for the high priest and the people and other offerings were brought.

The great importance of this day is seen from the fact that the high priest officiates personally, and his functions are mostly performed in the holy of holies, which he could enter only on this day; furthermore, from the purpose of the whole, to purify priest and congregation, and the habitation of God and its vessels, from all defilement. [p. 356] . . .

After the destruction of Jerusalem the celebration of the day of atonement was continued, although the sacrificial rites could no more be performed. The grand festival with its solemn earnestness had so deeply impressed itself upon the people, that it could not be wholly dispensed with. (For the later usages see "Orach Chayim," translated by Löwe, 150 sqq.; Buxtorf, "Synagoga Judaica," chaps. 25, 26.) In general the penitential prayers in the synagogue have taken the place of the atoning temple sacrifices.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. I, art. "Atonement, Day of," pp. 356, 357.*

Atonement, Day of, Reconciliation of Israel upon.— The names "day of atonement," or in the Talmud, which devotes to it a special tractate, simply "*the* day" (perhaps also in Heb. 7: 27), and in the

book of Acts "the fast," sufficiently designate its general object. It took place on the tenth day of the seventh month (Tishri), that is, symbolically, when the sacred or sabbath of months had just attained its completeness. Nor must we overlook the position of that day relatively to the other festivals. The seventh or sabbatical month closed the festive cycle, the Feast of Tabernacles on the 15th of that month being the last in the year. But, as already stated, before that grand festival of harvesting and thanksgiving, Israel must, as a nation, be reconciled unto God, for only a people at peace with God might rejoice before him in the blessing with which he had crowned the year. And the import of the day of atonement, as preceding the Feast of Tabernacles, becomes only more striking, when we remember how that feast of harvesting prefigured the final ingathering of all nations. In connection with this point it may also be well to remember that the jubilee year was always proclaimed on the day of atonement.—"*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ," Rev. Dr. Edersheim, pp. 265, 266. Boston: Ira Bradley & Co., copyright 1881.*

Atonement, Day of, Elaborate Ceremonial of.— The day of atonement, according to Biblical tradition, is one in the cycle of holidays instituted by Moses. It occurs on the tenth day of the seventh month, and is distinguished by abstaining thereon from food ("afflicting one's soul;" compare Isa. 58: 3, 5) and by an elaborate ceremonial. The details of the ritual, in accordance with rabbinical interpretation (Sifra and Rashi on Leviticus 16; Mishnah and Gemara Yoma; "Yad" Hil. 'Abodat Yom ha-Kippurim; Asheri), proceed about as follows: In the early morning the high priest, in his robes of office (described Ex. 28: 39), offered the daily morning sacrifice (Num. 29: 11; Ex. 29: 38 *et seq.)* and performed the ordinary morning rite of dressing the lamps, which was accompanied by an offering of incense (Ex. 30: 7). Next in order was the festival sacrifice of a bullock and seven lambs (Num. 29: 7 *et seq.*).

Then began the peculiar ceremonies of atonement, for which the high priest put on special vestments of linen (Lev. 16: 4). With his hands placed on the head of a bullock (contributed from his own means), he made confession of his own sins and of those of his nearer household (verse 6, see Rashi). The two goats contributed by the people (verse 5) were placed before him, being designated by lot, the one for a sin offering "for the Lord," and the other to be sent away into the wilderness "for Azazel" (verses 7-10). Once more the high priest made confession over his own bullock, for himself and his wider household — his brother priests (verse 11*a*). After killing the animal (verse 11*b*) and receiving its blood into a vessel, he took a censer full of live coals from the altar of burnt offering (Ex. 27: 1-8) and two handfuls of fine incense into the sacred recess behind the curtain, the holy of holies; there he placed the incense on the coals, the cloud of incense enveloping the so-called "mercy-seat" (verse 12 *et seq.)*, and offered a short prayer (Yoma v. 1). He returned for the vessel containing the blood of the bullock and re-entered, sprinkling some of it with his finger eight times between the staves of the ark (verse 14; Ex. 25: 13-15). He then left the sacred compartment to kill the people's goat (marked "for the Lord"); with its blood he re-entered the holy of holies, there to perform the same number of sprinklings in the same place (verse 15).

By these rites the most holy place was rendered free from all impurities attaching to it through the intentional or unintentional entrance of unclean persons into the sanctuary (verse 16, see Rashi;

Num. 19: 13, see Rashi). By sprinkling the bullock's blood and similarly that of the goat eight times against the curtain, the entrance to the holy of holies was purified (verse 16*b*, see Rashi). No one was permitted to remain in the sanctuary while the high priest officiated in the holy of holies (verse 17). The high priest then mixed the blood of the bullock and goat, and put some of it on the four corners of the altar of incense (Ex. 30: 1-10); he furthermore sprinkled some of it with his finger seven times on the surface of the altar, cleaned of its coal and ashes (verse 18 *et seq.*), while the remainder was poured out at the base of the altar outside (Lev. 4: 7).

The live goat was now brought forward. The high priest laid his hand upon its head and confessed "all the iniquities of the Israelites, and all their transgressions, even all their sins," which were thus placed upon the goat's head. Laden with the people's sins, the animal was sent away into the wilderness (verses 20-22). The high priest then took those portions that belonged on the altar out of the bodies of the bullock and the goat, and placed them temporarily in a vessel; the carcasses of the animals were sent away "to the place where the ashes are thrown out" (Lev. 4: 12) and burned there (verse 27; Yoma vi. 7).

Clothed in his ordinary robes, the high priest offered another goat for a sin offering (Num. 29: 11), and two rams for a burnt offering, one of which was contributed by himself (verse 24). The altar portions of the bullock and goat were now burned on the altar (verse 25; Yoma *l. c.;* see Bertinoro), and the daily evening sacrifice was offered (Num. 29: 11; Ex. 29: 41). Once more the linen garments were put on, for the high priest again repaired to the holy of holies in order to remove thence the censer; the sacred vestments were then deposited in the sanctuary. In his ordinary robes, the high priest closed the service with the evening rite of lighting the lamps, which was accompanied by an offering of incense (Ex. 30: 8; Yoma vii. 4). [p. 284] . . .

The day of atonement survived the cessation of the sacrificial cult (in the year 70). "Though no sacrifices be offered, the day in itself effects atonement" (Sifra Emor, xiv). Yet both Sifra and the Mishnah teach that the day avails nothing unless repentance be coupled with it (Yoma viii. 8). Repentance was the indispensable condition for all the various means of atonement. Repentance must unquestionably accompany a guilt or sin offering (Lev. 5: 5; Maimonides, "Yad," Teshubah, i. 1). Penitent confession was a requisite for expiation through capital or corporal punishment (Sanh. vi. 2; Maimonides, ib.). "The day of atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured" (Yoma viii. 9). Hence the custom of terminating on the eve of the fast day all feuds and disputes (Yoma 87*a*; Maimonides, ib. ii. 9 *et seq.*). Even the souls of the dead are included in the community of those pardoned on the day of atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulhan 'Aruk, Orah Hayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Ture Zahab to Shulhan 'Aruk, Yoreh De'ah, 249, note 5).

The service in the synagogue opens in the evening with the Kol Nidre. The devotions during the day are continuous from morning until evening. Much prominence is given to the liturgical pieces in which the temple ceremonial is recounted ('Abodah service; Zunz, "Literaturgesch," pp. 27 *et seq.*, 64 *et seq.*). Ibn Gabirol's כתר מלכות ("Crown of Royalty") skilfully deals with the problem of sin: it is appended to the Sephardic liturgy for the evening service, and is also read by the

more devout in the Ashkenazic synagogues. In the center of the older liturgy is the confession of sins. "For we are not so bold of face and stiff-necked as to say to Thee, We are righteous and have not sinned; but, of a truth, we are sinners. . . . May it be Thy will that I sin no more; be pleased to purge away my past sins, according to Thy great mercy, only not through severe chastisements."

The traditional melodies with their plaintive tones endeavor to give expression alike to the individual's awe before the uncertainties of fate and to a people's moan for its departed glories. On the day of atonement the pious Jew becomes forgetful of the flesh and its wants, and, banishing hatred, ill-feeling, and all ignoble thoughts, seeks to be occupied exclusively with things spiritual.

However rigorously the rabbinical law may insist on the outward manifestation of contrition, the corrective is provided for in the lessons from the prophets (Isaiah 58; Jonah; see Ta'anit ii. 1), which teach that the true fast day in which God delights is a spirit of devotion, kindliness, and penitence. The serious character impressed upon the day from the time of its institution has been preserved to the present day. No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he have cut himself entirely loose from the synagogue, will fail to observe the day of atonement by resting from his daily pursuits and attending service in the synagogue. With a few exceptions, the service even of the Reformed synagogue is continuous through the day.— *The Jewish Encyclopedia, Vol. II, art. "Atonement, Day of," pp. 284, 286, 288.*

Atonement, Day of.— Page 187.

Attila.— Pages 477, 486, 535, 540, 590.

Augustus.— Page 467.

Azazel, Satan.— The command to present two goats to Jehovah for a sin offering (Lev. 16: 5), and to cast lots on them, one for Jehovah, the other for Azazel (verse 8), requires us to take Azazel as a spiritual personality, in contrast to Jehovah, who must be thought of as dwelling in the wilderness, the habitation of demons and impure beings (Matt. 12: 43; Luke 11: 24), inasmuch as the goat devoted to Azazel is sent into the wilderness (Lev. 16: 11, 21). Thus he must belong to the kingdom of evil spirits, and that not as a subordinate demon, for he is here put in contrast to Jehovah, but can only be the ruler of the kingdom of the demons or their head, that evil spirit who is afterward called Satan.— *"Manual of Biblical Archæology," Johann F. K. Keil, Vol. II, p. 43.*

Azazel, Another Name for Satan.— The use of the preposition implies it [that Azazel is a proper name]. The same preposition is used on both lots, La-Yehovah, La-Azazel, and if the one indicates a person, it seems natural the other should. Especially, considering the act of casting lots. If one is Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπαῖος [*apopompaios*], a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

Another confirmation is found in the Book of Enoch, where the name Azalzel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: "On the day of atonement, a gift to Sammael." Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: "He who is called in the Septuagint ὁ ἀποπομπαῖος [*ho apopompaios*], and in the Hebrew Azazel, is no other than the devil."

Lastly, a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan.— *Observations on Lev. 16:8, in "Redeemer and Redeemed: an Investigation of the Atonement and of Eternal Judgment," Charles Beecher, pp. 67, 68. Boston: Lee and Shepard, 1864.*

Azazel, A Personal Being.— The meaning of Azazel is much disputed; it is, of course, a subject closely connected with the inquiry into the origin of the custom [of setting apart one goat for Azazel]. It is at least certain that, as Azazel receives one goat while Yahwe [Jehovah] receives the other, both must be personal beings.— *Encyclopedia Biblica, a Dictionary of the Bible, edited by the Rev. T. K. Cheyne, M. A., D. D., and T. Sutherland Black, M. A., LL. D., art. "Azazel." New York: The Macmillan Company, 1899.*

Azazel, A Supernatural Being.— The name of a supernatural being mentioned in connection with the ritual of the day of atonement (Leviticus 16). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature.— *The Jewish Encyclopedia, Vol. II, art. "Azazel," p. 365.*

Azazel, Representing the Source of Evil.— Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity.— *Id., p. 366.*

Azazel, A Name for the Devil.— 8. *Scapegoat.* See different opinion in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil, and so Rosenmuller, whom see. The Syriac has Azzail, the "angel (strong one) who revolted."—"*The Comprehensive Commentary of the Holy Bible," edited by Rev. William Jenks, D. D., note on Lev. 16:8, p. 410. Brattleboro, Vt.: Fessenden & Co., 1835.*

Azazel.— In later times the word "Azazel" was by many Jews and also by Christian theologians, such as Origen, regarded as that Satan himself who had fallen away from God.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Azazel," p. 343.*

Baal.— Baal is "lord," or "master," an equivalent of the Latin *dominus*, and hence a term which naturally requires another after it, since a lord must be lord of something. Hence in Phœnician inscriptions we find Baal-Tsur, "Lord of Tyre;" Baal-Tsidor, "Lord of Zidon;" Baal-Tars, "Lord of Tarsus;" and the like. Hence also we meet with such words as Baal-berith, "Lord of treaties;" Baal-peor, "Lord of Peor" (a mountain); Baal-zebub, "Lord of flies;" and Beel-samin, "Lord of heaven." Adonis, or more properly Adoni, for the "s" is merely the Greek nominatival ending, has nearly the same meaning as Baal, being the Phœnician equivalent of the Hebrew *Adonai*, the word ordinarily rendered "Lord" in our version of the Old Testament.— *"The Religions of the Ancient World," George Rawlinson, M. A., pp. 102, 103. New York: Hurst & Co.*

Baal.— Baal, . . . the Babylonian Belu or Bel, "Lord," was the title of the supreme god among the Canaanites.

1. Name and Character of Baal.— In Babylonia it was the title specially applied to Merodach of Babylon, which in time came to be used in place of his actual name. As the word in Hebrew also means "possessor," it has been supposed to have originally signified, when used in a religious sense, the god of a particular piece of land or soil. Of this, however, there is no proof, and the sense of "possessor" is derived from that of "lord." The Babylonian Bel-Merodach was a sun god, and so too was the Canaanitish Baal whose full title was Baal-Shemaim, "lord of heaven." . . .

The forms under which Baal was worshiped were necessarily as numerous as the communities which worshiped him. Each locality had its own Baal, or divine "lord," who frequently took his name from the city or place to which he belonged. Hence there was a Baal-Zur, "Baal of Tyre;" Baal-Hermon, "Baal of Hermon" (Judges 3: 3); Baal-Lebanon, "Baal of Lebanon;" Baal-Tarz, "Baal of Tarsus." At other times the title was attached to the name of an individual god; thus we have Bel-Merodach, "the Lord Merodach" (or "Bel is Merodach") at Babylon; Baal-Melkarth at Tyre, Baal-gad (Joshua 11: 17) in the north of Palestine. Occasionally the second element was a noun, as in Baal-Shemaim, "Lord of heaven;" Baal-zebub (2 Kings 1: 2), "Lord of flies;" Baal-Hammān, usually interpreted "Lord of heat," but more probably "Lord of the sun pillar," the tutelary deity of Carthage. All these various forms of the sun god were collectively known as the Baalim, or "Baals," who took their place by the side of the female Ashtaroth and Asherim. . . .

Temples of Baal at Samaria and Jerusalem are mentioned in 1 Kings 16: 32, 2 Kings 11: 18, where they had been erected at the time when the Ahab dynasty endeavored to fuse Israelites and Jews and Phœnicians into a single people under the same national Phœnician god. Altars on which incense was burned to to Baal were set up in all the streets of Jerusalem, according to Jeremiah (11: 13), apparently on the flat roofs of the houses (Jer. 32: 29); and the temple of Baal contained an image of the god in the shape of a pillar or Bethel (2 Kings 10: 26, 27). In the reign of Ahab, Baal was served in Israel by 450 priests (1 Kings 18: 19), as well as by prophets (2 Kings 10: 19), and his worshipers wore special vestments when his

ritual was performed (2 Kings 10: 22). The ordinary offering made to the god consisted of incense (Jer. 7: 9) and burnt sacrifices; on extraordinary occasions the victim was human (Jer. 19: 5). At times the priests worked themselves into a state of ecstasy, and dancing round the altar slashed themselves with knives (1 Kings 18: 26, 28), like certain dervish orders in modern Islam.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Baal," pp. 345, 346.*

Babylon, Historical Sketch of.— Babylonia (Assyr. *Babilu,* Per. *Babirush*) was the name given to the plain of the Tigris and Euphrates, now forming the modern Arab province of Irak-Arabi. In the Old Testament it is Shinar, Babel, or "the land of the Chaldees." The boundaries of Babylonia varied at different periods of its history. The northern frontier was formed partly by the Euphrates and its tributaries, but chiefly by a line of forts and frontier stations established by mutual arrangement between the Assyrian and Babylonian kings, probably the Median Wall of the classical writers. [p. 38] . . .

It is now evident, from the monuments and inscriptions which have been obtained from the traditionally oldest cities of Chaldea, that the civilization of the ancient people of Babylonia has an antiquity rivaling that of ancient Egypt. [p. 40] . . .

On the disruption of the Assyrian Empire after the death of Assur-bani-pal, the throne of Babylon was seized by Nabu-abla-utzar, or Nabopolassar, the general of the Babylonian garrison, who had married a Median princess, and was himself no doubt of collateral descent from the royal line of Babylonian kings. He was succeeded in 604 B. C. by his son Nebuchadnezzar, one of the greatest sovereigns who ever ruled over the ancient empire. During a long reign of forty-three years he succeeded in recovering the long-lost provinces of the kingdom, and once more making Babylon queen of nations. He not only restored the empire and rebuilt Babylon, but almost every temple and edifice throughout the land underwent restoration at his hands. It is an astonishing fact that not a single mound throughout Babylonia has as yet been opened by the explorers which has not been found to contain bricks, cylinders, or tablets inscribed with his name. In 599 B. C. he captured Jerusalem, and sent Jehoiachin captive to Babylon, and eleven years later, owing to the still disturbed state of the kingdom (588 B. C.), he destroyed the city, and removed most of the inhabitants to Chaldea.

Nebuchadnezzar was succeeded in 561 B. C. by his son Evil-merodach, who was murdered by his brother-in-law, "chief seer" of one of the temples. His reign lasted until 556 B. C. The throne was in 556 B. C. usurped by a powerful and active prince, Nabu-naid or Nabonidus, the son of a "chief seer," whose reign is the most critical, next to that of Nebuchadnezzar, in later Babylonian history. The inscriptions of this king are found in almost all temples, and some of them contain important historical facts. In a cylinder found at Sippara the king records his restoration of the temple at Kharran, which was destroyed by the Scythians; and in his sixth year, 549 B. C., he records the overthrow of Astyages, king of the Medes, and the capture of Ecbatana by Cyrus. In the king's seventeenth year the whole land of Babylonia was in revolt against him for neglecting the duties of court and religion, leaving all to his son Belshazzar.

During the summer of this year Cyrus invaded Babylonia, advancing from the neighborhood of the modern Bagdad, and reaching Sippara on the 14th day of Tammuz (June), which the garrison yielded without fighting. Two days later, Tammuz 16, Babylon capitulated. Babylonia now became a Persian province, and under the rule of Cyrus (538-529

B. C.) and Cambyses (529-521), it appears to have been peaceful. On the accession to the throne of Darius, son of Hystaspes, the old rebellious spirit once more asserted itself, and for three years (521-519) the city held out against the Persians.

With the overthrow of the Persian monarchy, Babylonia came under the short-lived dominion of Alexander the Great, who died in that city (323 B. C.).— *Standard Encyclopedia of the World's Knowledge, Vol. III, art. "Babylonia," pp. 38, 40, 43, 44.*

The epoch of the new Babylonian Empire covers a period of time from about 615 to 538 B. C., approximately three quarters of a century. [p. 448] . . .

Nabopolassar (Nabu-apal-usur, i. e., "Nabu protect the heir"), according to the Ptolemaic Canon, reigned from 625 B. C. (the date of his accession thus being 626) until 605 B. C., in which year he died, shortly before the victory won by his son Nebuchadrezzar over the Egyptians at Carchemish, having been in ill health before Nebuchadrezzar started for Syria. . . .

Nabopolassar, who died in 605, while his son was on the march for Syria, only just missed the satisfaction of seeing the new kingdom of Babylonia which he had founded enter upon the heritage of the Assyrian Empire, out of which the western province could least of all be spared. He did not see it: instead the news of his father's death reached the young Nebuchadrezzar (Nabu-kudur-usur, i. e., "Nabu protect the crown") shortly after the victory of the Egyptians, which decided the fate of Syria for the time being; and leaving his generals to follow up the victory, he had to return to Babylon in hot haste to assume the royal dignity that awaited him. There he received the crown at the hands of the great nobles without encountering any obstacles, and for the long period of his glorious reign, which lasted forty-two years (604-562) he guided the destinies of his country, extended and strengthened its borders, and thus made Babylonia a great power, and Babylon one of the most splendid and illustrious cities of ancient times. If we further take into consideration that it was he who likewise conquered Syria for Babylonia, we cannot but acknowledge his claim to be counted the first ruler who entered upon the full possession of Assyria and consolidated it.

Amid all the many and sometimes detailed inscriptions of Nebuchadrezzar which have been found in the ruins of Babylon and other cities, not one contains any account of his campaigns; but from a passage in the preamble of the great inscription of the kingdom, we see that in spite of his preference for building and other peaceful labors he was a mighty warrior.—"*The Historians' History of the World," edited by Henry Smith Williams, LL. D., Vol. I, pp. 448, 449. New York: The Outlook Company, 1905.*

Babylon, CITY OF.— The accounts given by the classic writers are very confused. With the capital of the older kingdom they have, for the most part, nothing to do; they are all to be referred to the resuscitated and adorned residence of Nebuchadnezzar. Herodotus gives a description of the city, as if from his own observation. It stood on both sides of the river, in the form of a square, the length of whose sides is variously given; by Herodotus it is stated at 120 stadia, making the whole circumference 60 miles. It was surrounded by a wall 200 cubits high and 50 cubits thick, and furnished with 100 brazen gates — the last number is raised by Diodorus to 250. The city was built with extreme regularity, with broad, straight streets crossing one another at right angles; and the two parts were connected by a roofed bridge built

of hewn stones, fastened together with iron clamps. Of this bridge, not a trace has yet been discovered. The western part of the city is undoubtedly the older, belonging to the early and properly Babylonish dynasty. Here stood, in the middle of the city, as it is described, the famous temple of Belus or Baal, called by the Arabs, Birs Nimrud. The next important point on the western side is the mass of ruins called Mujellibe, which was probably the royal citadel of the old Babylonian monarchy. On the eastern side of the river stood the buildings of the Neo-Babylonian period, among which the "Hanging Gardens" of Semiramis are to be singled out as one of the wonders of the world. Of these gardens Diodorus has left us a detailed description. The ruins may be recognized in the mound called El-Kasr. The city suffered greatly from the Persian conquest. Xerxes plundered the temple of Belus, which had been hitherto spared, and Herodotus found it empty. Although the Persian kings made Babylon their residence, nothing was done for the restoration of the city; and Alexander the Great, who, on his entrance, in 331 B. C., had promised the inhabitants to rebuild the ruined temple, was unable even to clear away the rubbish, although he employed 10,000 workmen for two months. After his death in the palace of Nebuchadnezzar, and the foundation of Seleucia on the Tigris by Seleucus Nicator, Babylon went rapidly to decay.— *Standard Encyclopedia of the World's Knowledge, Vol. III, art. "Babylonia," p. 37.*

Babylon, CITY OF, DESCRIPTION BY HERODOTUS.— 178. When Cyrus had reduced all the other parts of the continent, he attacked the Assyrians. Now Assyria contains many large cities, but the most renowned and the strongest, and where the seat of government was established after the destruction of Nineveh, was Babylon, which is of the following description: The city stands in a spacious plain, and is quadrangular, and shows a front on every side of one hundred and twenty stades; these stades make up the sum of four hundred and eighty in the whole circumference. Such is the size of the city of Babylon. It was adorned in a manner surpassing any city we are acquainted with. In the first place, a moat deep, wide, and full of water, runs entirely around it; next, there is a wall fifty royal cubits in breadth, and in height two hundred; but the royal cubit is larger than the common one by three fingers' breadth.

179. . . . And on the top of the wall, at the edges, they built dwellings of one story, fronting each other, and they left a space between these dwellings sufficient for turning a chariot with four horses. In the circumference of the wall there were a hundred gates, all of brass, as also are the posts and lintels. . . .

180. In this manner Babylon was encompassed with a wall; and the city consists of two divisions, for a river, called the Euphrates, separates it in the middle. . . . The wall, therefore, on either bank, has an elbow carried down to the river; from thence, along the curvatures of each bank of the river, runs a wall of baked bricks. The city itself, which is full of houses three and four stories high, is cut up into straight streets, as well all the other as the transverse ones that lead to the river. At the end of each street a little gate is formed in the wall along the riverside, in number equal to the streets; and they are all made of brass, and lead down to the edge of the river.

181. This outer wall, then, is the chief defense, but another wall runs round within, not much inferior to the other in strength, though narrower. In the middle of each division of the city fortified buildings were erected; in one, the royal palace, with a spacious and strong inclosure, brazen-gated; and in the other, the precinct of Jupiter Belus, which in my time was still in existence, a square building of two stades

on every side. In the midst of this precinct is built a solid tower of one stade both in length and breadth, and on this tower rose another, and another upon that, to the number of eight; and an ascent to these is outside, running spirally round all the towers. About the middle of the ascent there is a landing place and seats to rest on, on which those who go up sit down and rest themselves; and in the uppermost tower stands a spacious temple. . . .

183. There is also another temple below, within the precinct at Babylon; in it is a large golden statue of Jupiter [Bel] seated, and near it is placed a large table of gold, the throne also and the step are of gold, which together weigh eight hundred talents, as the Chaldeans affirm. . . . There was also at that time within the precincts of this temple a statue of solid gold, twelve cubits high: I, indeed, did not see it; I only relate what is said by the Chaldeans. Darius, son of Hystaspes, formed a design to take away this statue, but dared not do so; but Xerxes, son of Darius, took it, and killed the priest who forbade him to remove it.— *Herodotus, book 1, pars. 178-183, pp. 77-79, translated by Henry Cary, M. A. New York: Harper & Brothers, 1864.*

Babylon, EXTENT OF.— The district within the walls [of Babylon] represented a vast intrenched camp, more than what we now mean by a city. Aristotle remarks with respect to it: "It is not walls by themselves that make a town. Otherwise one would only have to surround the Peloponnese with a wall [in order to constitute it a city]. The case is the same with Babylon and all other towns, the walls of which inclose rather a nation than a body of citizens." Large portions of the space inclosed were occupied by gardens, orchards, and palm groves; some part of it was even devoted to the cultivation of corn [wheat]. It was calculated that, in case of a siege, the inhabitants might, by making the best use of all the unoccupied ground, raise grain sufficient for their own consumption.—"*Egypt and Babylon,*" *George Rawlinson, M. A., pp. 50, 51. New York: John B. Alden, 1885.*

Babylon, CITY OF, ITS PALACES AND TEMPLES.— The most remarkable buildings which the city contained were the two palaces, one on either side of the river, and the great temple of Belus. Herodotus describes the great temple as contained within a square inclosure, two stades (nearly a quarter of a mile) both in length and breadth. Its chief feature was the *ziggurat*, or tower, a huge solid mass of brickwork, built (like all Babylonian temple towers) in stages, square being emplaced on square, and a sort of rude pyramid being thus formed, at the top of which was the main shrine of the god. [pp. 514, 515] . . .

The great palace was a building of still larger dimensions than the great temple. According to Diodorus, it was situated within a triple inclosure, the innermost wall being twenty stades, the second forty stades, and the outermost sixty stades (nearly seven miles), in circumference. [p. 516] . . .

But the main glory of the palace was its pleasure-ground — the "Hanging Gardens," which the Greeks regarded as one of the seven wonders of the world. This extraordinary construction, which owed its erection to the whim of a woman, was a square, each side of which measured 400 Greek feet. It was supported upon several tiers of open arches, built one over the other, like the walls of a classic theater, and sustaining at each stage, or story, a solid platform, from which the piers of the next tier of arches rose. The building towered into the air to the height of at least seventy-five feet, and was covered at the top with a great mass of earth, in which there grew not merely flowers and shrubs, but trees also of the largest size. Water was sup-

plied from the Euphrates through pipes, and was raised (it is said) by a screw working on the principle of Archimedes.—"*The Five Great Monarchies of the Ancient Eastern World*," *George Rawlinson, M. A., Vol. II, pp. 514-517; "The Fourth Monarchy," chap. 4. New York: Dodd, Mead & Co.*

Babylon, LUXURY OF.— The luxury of the Babylonians is a constant theme with both sacred and profane writers. The "daughter of the Chaldeans" was "tender and delicate," "given to pleasures," apt to "dwell carelessly." Her young men made themselves "as princes to look at, exceeding in dyed attire upon their heads," painting their faces, wearing earrings, and clothing themselves in robes of soft and rich material. Extensive polygamy prevailed. The pleasures of the table were carried to excess. Drunkenness was common. Rich unguents were invented. The tables groaned under the weight of gold and silver plate. In every possible way the Babylonians practised luxuriousness of living, and in respect of softness and self-indulgence they certainly did not fall short of any nation of antiquity.—*Id., Vol. II, pp. 504, 505; "The Fourth Monarchy," chap. 3.*

Babylon, GOLDEN CITY.— We have noticed indirectly, in connection with its commerce, the great wealth of Babylon. Isaiah calls it emphatically "the golden city" (Isa. 14: 4), or "the exactress of gold," as the passage may be rendered literally. Jeremiah compares Babylon to "a golden cup in the hand of the Lord" (Jer. 51: 7), and calls her "abundant in treasures" (verse 13), declaring, moreover, that at her fall all those who partook of her spoil should be "satisfied" (Jer. 50: 10). In Daniel the Babylonian kingdom is typified by the "head of gold" (Dan. 2: 38), and the opulence of the monarch is shown by the enormous size of the image, or rather pillar, of gold which he set up, a pillar ninety feet high by nine feet wide (Dan. 3: 1). The inscriptions are in accordance. Nebuchadnezzar tells us that he brought into the treasury of Merodach at Babylon "wares, and ornaments for the women, silver, molten gold, precious stones, metal, *umritgana* and cedar wood, a splendid abundance, riches and sources of joy." The temple of Merodach he "made conspicuous with fine linen, and covered its seats with splendid gold, with lapis lazuli, and blocks of alabaster." Its portico "with brilliant gold he caused men to cover; the lower threshold, the cedar awnings with gold and precious stones he embellished." And the rest of his sacred buildings were adorned similarly.

The primary source of the wealth of Babylon was its agriculture. Herodotus tells us that the yield of grain was commonly two hundred-fold, and in some instances three hundred-fold. Pliny asserts that the wheat crop was reaped twice, and afterward afforded good keep for beasts. When Babylonia became a province of the Persian Empire, it paid a tribute of a thousand talents of silver, and at the same time furnished the entire provision of the court during one third of the year. Notwithstanding these calls upon them, its satraps became enormously wealthy. To the wealth obtained by agriculture is to be added that derived from commerce and from conquest. Both of these points have already engaged our attention, and we have seen reason to believe that the gains made were in each case very great. Scripture makes allusion to the agricultural wealth of the country, when it enumerates among the chief calamities of the final invasion the "cutting off of the sower, and of him that handled the sickle in the time of harvest" (Jer. 50: 16); and again when it makes special mention of the "opening of the granaries" as a feature in the sack of the city (verse 26). The commercial wealth is implied in the description of Babylon as "a city of mer-

chants" (Eze. 17: 4), and of Babylonia as "a land of traffic" (*ibid.*). The wealth derived from conquest receives notice in the statement of Habakkuk, "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee" (Hab. 2: 8), and is illustrated by the narrative of Kings (2 Kings 25: 13-17). Nebuchadnezzar alludes to it when he says, "A palace for my royalty in the midst of the city of Babylon I built, . . . tall cedars for its porticoes I fitted, . . . with silver, gold, and precious stones I overlaid its gates. . . . I valiantly collected spoils; as an adornment of the house were they arranged and collected within it; trophies, abundance, royal treasures, I accumulated and gathered together;" and again, "Gatherings from great lands I made; and, like the hills, I upraised its head."—"*Egypt and Babylon*," *George Rawlinson, M. A., pp. 96-98. New York: John B. Alden, 1885.*

Babylon, The Capital of Ancient Learning. — Here were the great libraries of the Semitic race. Here were the scholars who copied so painstakingly every little omen or legend that had come down to them out of the hoary past. Here were the men who calculated eclipses, watched the moon's changes, and looked nightly from observatories upon the stately march of constellations over the sky. Here were the priests who preserved the knowledge of the ancient Sumerian language, that its sad plaints and solemn prayers might be kept for use in temple worship.—"*History of Babylonia and Assyria*," *Robert W. Rogers, Ph. D., Vol. II, pp. 575, 576, 6th edition. New York: The Abingdon Press, 1915.*

Babylon, Religious Capital of the Semitic Race.— The Assyrian rulers regarded it as both a privilege and a solemn duty to come to Babylon and invoke the protection of Marduk and Nabu. In E-Saggila the installation of the rulers over Babylonia took place, and a visit to Marduk's temple was incomplete without a pilgrimage across the river to E-Zida. The influence of these two temples upon the whole course of Babylonian history from the third millennium on, can hardly be overestimated. From the schools grouped around E-Saggila and E-Zida went forth the decrees that shaped the doctrinal development of the religion of Babylonia and Assyria. . . . The thought of E-Saggila and E-Zida must have stirred up emotions in the breast of a Babylonian and Assyrian, that can only be compared to a pious Mohammedan's enthusiasm for Mecca, or the longing of an ardent Hebrew for Jerusalem. . . . The priests of Marduk could view with equanimity the rise and growth of Assyria's power. The influence of E-Saggila and E-Zida was not affected by such a shifting of the political kaleidoscope. Babylon remained the religious center of the country. When one day, a Persian conqueror — Cyrus — entered the precincts of E-Saggila, his first step was to acknowledge Marduk and Nabu as the supreme powers in the world; and the successors of Alexander continue to glory in the title, "Adorner of E-Saggila and E-Zida."—"*The Religion of Babylonia and Assyria*," *Morris Jastrow, Jr., pp. 649, 650. Boston: Ginn & Co., 1898.*

Babylon, A World Center.— Babylonian civilization and history was not confined to the region watered by the Tigris and Euphrates. A civilization so advanced as that of Babylonia could not exist without attracting to itself the assistance of neighboring lands and carrying thither its own achievements. Thus we see, even in remote antiquity, Babylon reaching out toward Palestine, Armenia, Elam, and even to Arabia. Her merchants went forth in the pursuits of commerce, her soldiers to war and victory. The products of her artists and artisans

were laid in foreign markets. Her superfluous population found homes on alien soil.—"*The History of Babylonia and Assyria,*" *Hugo Winckler, Ph. D., p. 5, translated by J. A. Craig. New York: Charles Scribner's Sons, 1907.*

Babylon, A Source of Invention and Learning.— Babylonia herself, so far as we know, drew her stores from no foreign country. Hers was apparently the genius which excogitated an alphabet; worked out the simpler problems of arithmetic; invented implements for measuring the lapse of time; conceived the idea of raising enormous structures with the poorest of all materials — clay; discovered the art of polishing, boring, and engraving gems; reproduced with truthfulness the outlines of human and animal forms; attained to high perfection in textile fabrics; studied with success the motions of the heavenly bodies; conceived of grammar as a science; elaborated a system of law; saw the value of an exact chronology,— in almost every branch of science made a beginning, thus rendering it comparatively easy for other nations to proceed with the superstructure. To Babylonia, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge — in a word, her intellectual life. And Babylon was the source to which the entire stream of Eastern civilization may be traced.— "*The Five Great Monarchies of the Ancient Eastern World,*" *George Rawlinson, M. A., Vol. III, pp. 75, 76;* "*The Fourth Monarchy,*" *chap. 8. New York: Dodd, Mead & Co.*

Babylon, Power of King.— The position of the king in the Babylonian court, as absolute lord and master of the lives and liberties even of the greatest of his subjects, able to condemn to death, not only individuals (Dan. 3: 19), but a whole class, and that class the highest in the state (Dan. 2: 12-14), is thoroughly in accordance with all that profane history tells us of the Babylonian governmental system. In Oriental monarchies it was not always so. The writer of the book of Daniel shows a just appreciation of the difference between the Babylonian and the Medo-Persian systems, when he makes Darius the Mede influenced by his nobles, and compelled to do things against his will by a "law of the Medes and Persians, which altered not" (Dan. 6: 14-17); while Nebuchadnezzar the Babylonian is wholly untrammeled, and does not seem even to consult his lords on matters where the highest interests of the state are concerned. Babylonian and Assyrian monarchs were absolute in the fullest sense of the word. No traditional "law" restrained them. Their nobility was an official nobility, like that of Turkey at the present day. They themselves raised it to power; and it lay with them to degrade its members at their pleasure. Officers such as the tartan, or "commander-in-chief," the rabshakeh, or "chief cupbearer," and the rabsaris, or "chief eunuch," held the highest positions (2 Kings 18: 17) — mere creatures of the king, whom a "breath had made," and a breath could as easily "unmake." — "*Egypt and Babylon,*" *George Rawlinson, M. A., p. 39. New York: John B. Alden, 1885.*

Babylon, Nebuchadnezzar Joint Ruler in.— Nabulassar, the father, understanding that his deputy in Egypt, Cœle-Syria, and Phœnicia, was up in arms, being old himself, and past the fatigues of war, he sent his son Nabuchodonosor [Nebuchadnezzar] (in the vigor of his youth), at the head of a strong army, to bring him to reason. This prince encoun-

tered the rebel, defeated him, and recovered all the provinces that were engaged in the revolt.

It happened, at the same time, that Nabulassar fell sick at Babylon, and died, after a reign of nine and twenty years. It was not long before the son had notice of his father's death; whereupon he immediately settled his affairs in Egypt and the rest of the provinces; and committing the captive Jews, Phœnicians, and Syrians, that had been in Egypt, to the care of some particular confidents, to see them brought up to Babylon, together with the army and the baggage, he himself, with a small retinue, took his journey for Babylon by the way of the desert.— *Josephus, "In Answer to Apion," Whiston's translation, book 1, pars. 38, 39 (Vol. II, p. 461). New York: Dodd, Mead & Co.*

Babylon, NEBUCHADREZZAR.— Two years later, in B. C. 604, Nabopolassar died, and Nebuchadrezzar succeeded to the throne. His name is written Nabu-kudur-uzur, "O Nebo, defend the crown," in the cuneiform, so that the form Nebuchadrezzar, which is found in the book of Jeremiah, is the only correct one, Nebuchadnezzar being a corruption of it, like Asnapper for Assur-bani-pal. [p. 131] . . .

Records of Nebuchadrezzar's building operations exist in plenty, but of his annals only a small fragment has as yet been discovered. This, however, contains an allusion to his campaign in Egypt, of which Jeremiah and Ezekiel prophesied, and which an overhasty criticism has denied. The campaign, we learn, took place in the thirty-seventh year of his reign. Other references to it have been detected on the Egyptian monuments, and we gather from these that the Babylonian army swept the whole of the northern part of Egypt, and penetrated as far south as Assouan, from whence they were forced to retreat by the Egyptian general Hor. Amasis was at this time king of Egypt, having dethroned and murdered Apries, the Pharaoh Hophra of the Bible, whose miserable end had been foretold by Jeremiah (44: 30). [p. 132] . . .

Nebuchadrezzar had a long reign of nearly forty-three years.— *"Fresh Light from the Ancient Monuments," A. H. Sayce, M. A., pp. 131-133. London: The Religious Tract Society, 1890.*

Babylon, ANCIENT, CHRONOLOGY OF NEBUCHADNEZZAR'S REIGN.— The first year of Judah's captivity was also the first year of Nebuchadnezzar's power, and the prophetic date of the Babylonian monarchy. The year of that monarch's accession, in the canon, is A. C. 604. And to this date the prophet refers in the vision of the image, which is said to be in the second year of Nebuchadnezzar's reign. But it appears, from other passages, that this monarch began to reign conjointly with his father two years earlier; and from this earlier accession his years, and those of the captivity, are reckoned in every other place. This appears from Daniel's own narrative. He and his fellows were nourished three full years to stand before the king. Yet the vision was interpreted in Nebuchadnezzar's second year. Hence the separation of those youths must have been more than one and less than two years before his accession, and their captivity still earlier. Now this took place in the third of Jehoiakim, the time which is elsewhere called the first of Nebuchadnezzar. Hence at Babylon, the seat of empire, the reign of the king was dated from the death of his father, A. C. 604; but in Judea, two years earlier, A. C. 606, from his actual supreme command over the Babylonian forces.— *"The Four Prophetic Empires," Rev. T. R. Birks, M. A., pp. 25, 26, 2d edition. London: Seeley, Burnside, and Seeley, 1845.*

Babylon, GOLDEN AGE OF, UNDER NEBUCHADNEZZAR.— Nebuchadnezzar is the great monarch of the Babylonian Empire, which, lasting only 88 years — from B. C. 625 to B. C. 538 — was for nearly half the time under his sway. Its military glory is due chiefly to him, while the constructive energy, which constitutes its especial characteristic, belongs to it still more markedly through his character and genius. It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians would have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who to the military talents of an able general added a grandeur of artistic conception and a skill in construction which place him on a par with the greatest builders of antiquity.— *"The Five Great Monarchies of the Ancient Eastern World," George Rawlinson, M. A., Vol. III, p. 50; "The Fourth Monarchy," chap. 8. New York: Dodd, Mead & Co.*

Babylon, NEBUCHADNEZZAR THE GREAT BUILDER OF.— So began one of the longest and most brilliant reigns (604-562 B. C.) of human history. Nebuchadnezzar has not left the world without written witnesses of his great deeds. In his inscriptions, however, he follows the common Babylonian custom of omitting all reference to wars, sieges, campaigns, and battles. Only in a very few instances is there a single reference to any of these. The great burden of all the inscriptions is building. In Babylon was centered his chief pride, and of temples and palaces, and not of battles and sieges, were his boasts.—*"History of Babylonia and Assyria," Robert W. Rogers, Ph. D., Vol. II, pp. 504, 505, 6th edition. New York: The Abingdon Press, 1915.*

Babylon, NEBUCHADNEZZAR'S MILITARY EXPLOITS.— This Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldea.— *Berosus, the Chaldean; cited by Josephus, "Against Apion," Whiston's translation, book 1, par. 19. Philadelphia: The John C. Winston Company.*

Babylon, NEBUCHADNEZZAR'S FIRST EXPEDITION AGAINST JERUSALEM. — The first year of Nebuchadnezzar falling, according to Jeremiah, in some part of the fourth of Jehoiakim, this expedition, in the course of which he besieged Jerusalem, was before his accession to the throne. This coincides with the account in Berosus of Nebuchadnezzar's successful expedition, when sent by his father Nabopolassar, from which he brought to Babylon Jewish captives, as well as Syrian, Phœnician, and Egyptian; and "from the spoils" of which war "he ornamented splendidly the temple of Bel," who was specially his god. In Daniel, whose king Nebuchadnezzar had been from boyhood, it is nothing surprising that he should speak of Nebuchadnezzar in no other way than "king Nebuchadnezzar," even when speaking of the time before his accession. Daniel does not ordinarily mention kings by their name only, Nebuchadnezzar, Belshazzar, Cyrus, but adds the royal title also. — *"Daniel the Prophet," Rev. E. B. Pusey, D. D., Lecture 7, pp. 399, 400. London: Rivingtons, 1868.*

Babylon, NEBUCHADNEZZAR'S TREATMENT OF CAPTIVES.— From the time when he first took the field at the head of an army, he adopted the Assyrian system of forcibly removing almost the whole population of a conquered country, and planting it in a distant part of his dominions. Crowds of captives, the produce of his various wars,— Jews, Egyptians, Phœnicians, Syrians, Ammonites, Moabites,— were settled in various

parts of Mesopotamia, more especially about Babylon. From these unfortunates forced labor was as a matter of course required; and it seems to have been chiefly, if not solely, by their exertions that the magnificent series of great works was accomplished, which formed the special glory of the Fourth Monarchy.—"*The Five Great Monarchies of the Ancient Eastern World,*" *George Rawlinson, M. A., Vol. III, pp. 55, 56;* "*The Fourth Monarchy,*" *chap. 8. New York: Dodd, Mead & Co.*

Babylon, NEBUCHADNEZZAR, MADNESS OF.— It is now conceded that the madness of Nebuchadnezzar agrees with the description of a rare sort of disease, called lycanthropy, from one form of it, of which our earliest notice is in a Greek medical writer of the fourth century after our Lord, in which the sufferer retains his consciousness in other respects, but imagines himself to be changed into some animal, and acts, up to a certain point, in conformity with that persuasion. Those who imagined themselves changed into wolves howled like wolves, and (there is reason to believe, falsely) accused themselves of bloodshed. Others imitated the cries of dogs. It is said that others thought themselves nightingales, lions, cats, or cocks, and these crowed like a cock.—"*Daniel the Prophet,*" *Rev. E. B. Pusey, D. D., Lecture 7, pp. 428, 429. London: Rivingtons, 1868.*

Babylon, NEBUCHADNEZZAR'S MADNESS.— In the inscription known as the "Standard Inscription" of Nebuchadnezzar, the monarch himself relates that during some considerable time — four years apparently — all his great works were at a stand,— "he did not build high places; he did not lay up treasures; he did not sing the praises of his lord, Merodach; he did not offer him sacrifice; he did not keep up the works of irrigation." The cause of this suspension, at once of religious worship and of works of utility, is stated in the document in phrases of such obscurity as to be unintelligible; until therefore a better explanation is offered, it cannot but be regarded as at least highly probable that the passage in question contains the royal version of that remarkable story with which Daniel concludes his notice of the great Chaldean sovereign.—"*The Historical Evidences of the Truth of the Scripture Records,*" *George Rawlinson, M. A., p. 137. New York: John B. Alden, 1883.*

Babylon, CAPTURE OF, BY CYRUS, ACCORDING TO HERODOTUS.— He had recourse to the following stratagem: Having stationed the bulk of his army near the passage of the river where it enters Babylon, and again having stationed another division beyond the city, where the river makes its exit, he gave orders to his forces to enter the city as soon as they should see the stream fordable. Having thus stationed his forces and given these directions, he himself marched away with the ineffective part of his army; and having come to the lake ["a considerable distance above Babylon"], Cyrus did the same with respect to the river and the lake as the queen of the Babylonians had done [Queen Nitocris had once diverted the river into a marshy lake in order to build a bridge over it in Babylon]; for having diverted the river, by means of a canal, into the lake, which was before a swamp, he made the ancient channel fordable by the sinking of the river. When this took place, the Persians who were appointed to that purpose close to the stream of the river, which had now subsided to about the middle of a man's thigh, entered Babylon by this passage. If, however, the Babylonians had been aware of it beforehand, or had known what Cyrus was about, they would not have suffered the Persians to enter the city, but would have utterly destroyed them; for, having shut all the little gates that lead

down to the river, and mounting the walls that extend along the banks of the river, they would have caught them as in a net; whereas the Persians came upon them by surprise. It is related by the people who inhabited this city, that, by reason of its great extent, when they who were at the extremities were taken, those of the Babylonians who inhabited the center knew nothing of the capture (for it happened to be a festival); but they were dancing at the time, and enjoying themselves, till they received certain information of the truth. And thus Babylon was taken for the first time.—*Herodotus, book 1, par. 191, pp. 82, 83, translated by Henry Cary, M. A. New York: Harper & Brothers, 1864.* [Bracketed remarks by editors.]

Babylon, CAPTURE OF, ACCORDING TO XENOPHON.— 13. Thus his army was employed [digging great trenches alongside the walls], but the men within the walls laughed at his preparations, knowing they had supplies to last them more than twenty years. When Cyrus heard that, he divided his army into twelve, each division to keep guard for one month in the year. 14. At this the Babylonians laughed louder still, greatly pleased at the idea of being guarded by Phrygians and Lydians and Arabians and Cappadocians, all of whom, they thought, would be more friendly to themselves than to the Persians.

15. However by this time the trenches were dug. And Cyrus heard that it was a time of high festival in Babylon when the citizens drink and make merry the whole night long. As soon as the darkness fell, he set his men to work. 16. The mouths of the trenches were opened, and during the night the water poured in, so that the river-bed formed a highway into the heart of the town.

17. When the great stream had taken to its new channel, Cyrus ordered his Persian officers to bring up their thousands, horse and foot alike, each detachment drawn up two deep, the allies to follow in their old order. 18. They lined up immediately, and Cyrus made his own bodyguard descend into the dry channel first, to see if the bottom was firm enough for marching. 19. When they said it was, he called a council of all his generals and spoke as follows:

20. "My friends, the river has stepped aside for us; he offers us a passage by his own high-road into Babylon. We must take heart and enter fearlessly, remembering that those against whom we are to march this night are the very men we have conquered before, and that too when they had their allies to help them, when they were awake, alert, and sober, armed to the teeth, and in their battle order. 21. Tonight we go against them when some are asleep and some are drunk, and all are unprepared: and when they learn that we are within the walls, sheer astonishment will make them still more helpless than before. 22. If any of you are troubled by the thought of volleys from the roofs when the army enters the city, I bid you lay these fears aside: if our enemies do climb their roofs, we have a god to help us, the god of Fire. Their porches are easily set aflame, for the doors are made of palm wood and varnished with bitumen, the very food of fire. 23. And we shall come with the pine-torch to kindle it, and with pitch and tow to feed it. They will be forced to flee from their homes or be burnt to death. 24. Come, take your swords in your hand: God helping me, I will lead you on. Do you," he said, turning to Gadatas and Gobryas, "show us the streets, you know them; and once we are inside, lead us straight to the palace."

25. "So we will," said Gobryas and his men, "and it would not surprise us to find the palace gates unbarred, for this night the whole city is given over to revelry. Still, we are sure to find a guard, for one is always stationed there."

"Then," said Cyrus, "there is no time for lingering; we must be off at once and take them unprepared."

26. Thereupon they entered: and of those they met some were struck down and slain, and others fled into their houses, and some raised the hue and cry, but Gobryas and his friends covered the cry with their shouts, as though they were revelers themselves. And thus, making their way by the quickest route, they soon found themselves before the king's palace. 27. Here the detachment under Gobryas and Gadatas found the gates closed, but the men appointed to attack the guards rushed on them as they lay drinking round a blazing fire, and closed with them then and there. 28. As the din grew louder and louder, those within became aware of the tumult, till, the king bidding them see what it meant, some of them opened the gates and ran out. 29. Gadatas and his men, seeing the gates swing wide, darted in, hard on the heels of the others who fled back again, and they chased them at the sword's point into the presence of the king.

30. They found him on his feet, with his drawn scimitar in his hand. By sheer weight of numbers they overpowered him: and not one of his retinue escaped, they were all cut down.—"*Cyropædia: The Education of Cyrus*," *Xenophon, book 7, chap. 5, pars. 13-30, Dakyns' translation. London: J. M. Dent & Son.*

NOTE.— Xenophon's "Cyropædia" is classed as historical fiction, the writer enlarging upon conversations and details to round out his story of Cyrus, yet he must have had access to a vast mass of material. Of this description of Babylon's fall, Rawlinson says, "The picture is graphic, and may well be true." —"*The Fourth Monarchy*," *chap. 8, p. 72, footnote.*—EDS.

Babylon, CAPTURE OF, BY CYRUS, ACCORDING TO THE TABLETS.— 213. Fortunately we are not dependent upon the statements of second or third hand historians for a description of the fall of Babylon. We have the records both of Nabonidus, the reigning and vanquished king, and of Cyrus, the conqueror. Though somewhat fragmentary in some places, they nevertheless furnish us with a reasonably good picture of that momentous event. Nabonidus's own record [rather, the record of the scribes, evidently priests, who kept the annals of his reign.— EDS.] will be cited first (Nab.-Cyr. Chron. col. i. Rev. 12-24):

"In the month Tammuz [June], when Cyrus gave battle in the city of Opis, on the banks of the river Salsallat, to the troops of Accad, the inhabitants of Accad he subdued. Whenever the people gathered themselves together, he slew them. On the 14th day of the month, Sippar was taken without fighting. Nabonidus fled. On the 16th day, Gobryas, the governor of Guti, and the troops of Cyrus entered Babylon without battle. Nabonidus, because of his delay, was taken prisoner in Babylon. Until the end of the month, the shields of the country of Guti guarded the gates of Esagila. No weapons were brought into Esagila or other sacred precincts, nor was any war standard carried there. On the 3d day of Marcheshvan (October), Cyrus entered Babylon. Obstructions (?) fell down before him. Peace for the city he established. Cyrus proclaimed peace to all Babylon. Gobryas, his governor, he appointed governor of Babylon. And from the month Kislev (November) to Adar (February), the gods of Accad, whom Nabonidus had carried to Babylon, returned to their own cities. In the night of the 11th day of Marcheshvan, Gobryas against . . . he slew the king's son. From the 27th of Adar (February) to the 3d of Nisan (March), there was lamentation in Accad; all the people hung their heads."

This remarkable piece of the royal annals astonishes us by recording but one battle in the neighborhood of Babylon. That was fought near Accad, and resulted favorably for Cyrus's troops. Thence the way was

open into the city of the empire. The reception of the army is equaled only by the liberty which was announced for the whole city.

214. Cyrus's own cylinder gives us a no less wonderful story. This sets out by assuring the reader that Cyrus was thoroughly imbued with the idea that he was the man of destiny (Cyl. 11-19, 22-24). "Through all lands he (Merodach) searched, he saw him, and he sought the righteous prince, after his own heart, whom he took by the hand. Cyrus, king of Anshan, he called by name; to sovereignty over the whole world he appointed him. The country of Kutu (Gutium), all the Umman-Manda, he made his subjects. As for the black-headed people, whom he (Merodach) caused his (Cyrus's) hands to conquer, with justice and uprightness he cared for them. Merodach, the great lord, guardian of his people, beheld with joy his gracious deeds and his upright heart; to his own city, Babylon, he issued orders to march, and he caused him to take the road to Babylon, marching by his side like a friend and companion. His wide-extended troops, whose number like the waters of a river cannot be known, fully equipped, marched by his side. Without skirmish or battle he (Merodach) made him enter Babylon. His city Babylon he spared (in its) distress. Nabonidus, the king, who did not reverence him, he delivered into his hand. All the people of Babylon, all Sumer and Accad, nobles and governors, prostrated themselves before him, kissed his feet, rejoiced at his sovereignty, their faces beamed with joy. The lord (Merodach), who by his power brings the dead to life, who by care and protection benefits all mankind — they gladly did him homage, they obeyed his command. . . . When I made my peaceful entrance into Babylon, with joy and rejoicing I took up my lordly residence in the king's palace. Merodach, the great lord, [granted] me favor among the Babylonians, and I gave daily attention to his worship. My vast army spread itself out peacefully in the city of Babylon."—"*The Monuments and the Old Testament*," *Ira M. Price, Ph. D., pp. 225-228, 5th edition. Philadelphia: American Baptist Publication Society, 1907.*

Babylon, CAPTURE OF; DIFFERENCES IN THE RECORD.— It will be remembered that the old historian Herodotus tells us that Cyrus drained the river Euphrates nearly dry by means of a canal running into a lake, and that the Persians marched up through the river gates, which were carelessly left open by the Babylonians. No mention of this is made in the inscriptions; but there is no reason why Cyrus should not have had recourse to this means as well as to fighting.—"*The Assyrian Eponym Canon*," *George Smith; cited in "Light for the Last Days," Mr. and Mrs. H. Grattan Guinness, p. 421. London: Hodder and Stoughton, 1893.*

NOTE.— The tablets, it must be remembered, were written by the priestly scribes to magnify the part of Marduk in leading Cyrus into Babylon, and in the interests of Cyrus, to publish to the world how gladly he was welcomed by the people. It would be perfectly in keeping with their style of history to omit reference to the siege, and entrance by draining the river, etc. On the other hand, both Herodotus and Xenophon wrote in times so near (comparatively) to the events, that they must have gathered information from many Babylonian and other records. The descriptions of Babylon given by these Greek writers, have been generally verified by the modern excavations, showing that they wrote from knowledge gained by careful historical research and inquiry. Their accounts of the draining of the Euphrates by Cyrus are not discredited by the omission of such reference in the tablets. All this may be covered by the statements of both tablets that Cyrus entered without battle; and it would be in harmony with their plan, for the glorification of Cyrus as the chosen deliverer of Marduk's shrine and people, to omit reference to any street fighting after Cyrus's army entered; though they preserve the essential story of the attack upon the citadel.— EDS.

Babylon, CAPTURE OF, THE CITADEL.— It is clear that a Babylonian citadel was not simply a fortress to be used by the garrison for the

defense of the city as a whole: it was also a royal residence, into which the monarch and his court could shut themselves for safety should the outer wall of the city itself be penetrated. . . . In the case of the Southern citadel of Babylon on which excavations have now been continuously carried out for sixteen years, we shall see that it formed a veritable township in itself. It was a city within a city, a second Babylon in miniature.

The southern or chief citadel was built on the mound now known as the Kasr, and within it Nebuchadnezzar erected his principal palace partly over an earlier building of his father Nabopolassar. The palace and citadel occupy the old city square or center of Babylon, which is referred to in the inscriptions as the *irsit Babili*, "the Babil place." . . . We may conclude that the chief fortress of Babylon always stood upon this site, and the city may well have derived its name Bab-ili, "the gate of the gods," from the strategic position of its ancient fortress, commanding as it does the main approach to Esagila, the famous temple of the city god.—"*A History of Babylon*," *L. W. King, p. 27.*

Babylon, CAPTURE OF, SLAYING OF KING'S SON.— It was October before Cyrus entered the city. . . . On the night of the 11th of Marcheshvan, Gobryas descended (or went) upon or against something, and the king, or son of the king, died. The combination of these two statements, taken in connection with the record of Dan. 5: 30, suggests that the latter reading is the correct one. [p. 417] . . .

The probability is, therefore, that the "son of the King," Belshazzar, held out against the Persians in some part of the capital, and kept during that time a festival on the 11th of Marcheshvan, when Gobryas pounced upon the palace, and he, the rightful Chaldean king, was slain, as recorded in Daniel.—"*The Old Testament in the Light of the Historical Records*," *T. G. Pinches, pp. 417, 418.*

Babylon, CAPTURE OF, STORMING THE PLACE OF BELSHAZZAR'S FEAST. — Cyrus's triumphal entry took place on 3d Marcheshvan (October 27). . . . Seven days after Cyrus's triumphal entry . . . Guburu stormed that part of Babylon which still held out against the Medo-Persian army. On that night (the 11th of Marcheshvan — November 4) Belshazzar, "the king's son," was slain. The record of Cyrus confirms the narrative of the last day of Babylon as it is depicted in Daniel 5. [p. 129] . . .

As to the feast itself, so vividly described in this chapter of Daniel, there is nothing, apart from the story of the handwriting on the wall, which ought to present any difficulty to a historical critic of the broadest school of thought.

The great palace of Babylon and the portion of the city which it commanded was (as Cyrus's tablets lead us to believe) the rallying place for the Babylonian army in command of Belshazzar. [p. 130] . . .

To encourage his soldiers in their struggle with the Medo-Persian foe, Belshazzar considered it fit to make a magnificent banquet. He was in possession of the treasures that had been carried off from Jerusalem. At his feast, therefore, Belshazzar sought to remind his warriors of the old campaigns which their forefathers fought, when they had trodden down the people of Jehovah as the mire in the streets.— "*Daniel and His Prophecies*," *Rev. Charles H. H. Wright, D. D., pp. 129-131. London: Williams and Norgate, 1906.*

Babylon, FALL OF.— The prophecy of the capture of Babylon is so graphic that it takes its place in history, accrediting the accounts of Herodotus and Xenophon. Its mighty men "forbear to fight; they re-

main in their strongholds; they become as women. Post shall run to meet post, and messenger to meet messenger, to tell the king of Babylon that his city is taken at the end thereof, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted."

The title "vision" justifies us in conceiving that vivid pictures, such as those of the capture of Babylon in Jeremiah and Isaiah (and the like in other prophets), were first spread before the prophets' minds, and then described by them in God-given words. The traits are characteristic of this siege, not of sieges in general. The idolatrous festival of Belshazzar; its night of revelry; its sudden interruption; the fruitless cry "To arms;" the drying up of the Euphrates as by fire; the possession of the passages; the vast city taken, ere it was aware; the hurrying of the posts to tell the king — we see it all vividly with our own eyes, as much as in the historical relations of the capture.

Yet neither prophet supplies the whole history. Both see the besieging armies; Jeremiah, the kings of the Medes and of the North; Isaiah, the Persians also; both, the destruction of Babylon, the breaking in pieces of her gods.

Isaiah alone sees the festive night, the sudden surprise amid their revelry. "The night of my pleasure He hath turned to terror to me. They prepare the table; watch the watch; eat, drink; 'arise, ye princes; anoint the shield.'" In another vision he sees the slaughter of the king, his burial not among the tombs of his fathers.

Jeremiah alone sees the mode of the capture, the completeness of the slumber of repose in which they were wrapped.

Daniel, Xenophon, Herodotus, relate the festival-revelry; Herodotus and Xenophon state that Cyrus knew of it, and entered by the Euphrates. Daniel and Xenophon relate the death of the king; Xenophon relates that the assault was in the night, that the watch was surprised drinking, the city captured through the death of the king, in that same night, as Daniel relates that in the night the king was slain; Herodotus adds that the river gates were left open, those same passages which Jeremiah beholds as seized. The complete security of Babylon is related by both the Greek historians; its deliberated unwarlikeness stands in strange contrast to its subsequent energy in rebelling.—"*Daniel the Prophet*," *Rev. E. B. Pusey, D. D., Lecture 5, pp. 270, 271. London: Rivingtons, 1868.*

Babylon, Capture of, Scene of Belshazzar's Feast.— The front of the great palace of Belshazzar was six times as great as the front of St. Peter's church at Rome, four times as great as the length of the Capitol at Washington. The whole structure was surrounded by three walls, so high that it would take thirteen tall men, standing erect one above the other, to reach the top. The outer wall of the palace inclosed more ground than Central Park in New York. . . .

The flames of idolatrous sacrifice rose high into heaven from the lofty tower of Belus. The hanging gardens were hung with lanterns and torches, till they seemed like a mountain of fire at midnight. Torchlight processions flowed like rivers of flame through the broad streets. The light of lamps outshone the starlight, and the blue Chaldean heavens looked black above the blaze of the great illumination.

Meanwhile, Belshazzar has entered the hall of banquet,

> "And a thousand dark nobles all bend at his board;
> Fruits glisten, flowers blossom, meats steam, and a flood
> Of the wine that man loveth runs redder than blood;
> Wild dancers are there and a riot of mirth,
> And the beauty that maddens the passions of earth;

And the crowd all shout, while the vast roofs ring,
All praise to Belshazzar, Belshazzar the king! "

"The music and the banquet and the wine; the garlands, the rose odors, and the flowers; the sparkling eyes, the flashing ornaments, the jeweled arms, the raven hair, the braids, the bracelets, the thin robes floating like clouds; the fair forms, the delusion and the false enchantment of the dizzy scene," take away all reason and all reverence from the flushed and crowded revelers. There is now nothing too sacred for them to profane, and Belshazzar himself takes the lead in the riot and the blasphemy. Even the mighty and terrible Nebuchadnezzar, who desolated the sanctuary of Jehovah at Jerusalem, would not use his sacred trophies in the worship of his false gods. But this weak and wicked successor of the great conqueror, excited with wine and carried away with the delusion that no foe can ever capture his great city, is anxious to make some grand display of defiant and blasphemous desecration.

" 'Bring forth,' cries the monarch, 'the vessels of gold
Which my father tore down from the temples of old;
Bring forth, and we'll drink while the trumpets are blown,
To the gods of bright silver, of gold, and of stone.
Bring forth.' And before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine,
While the trumpets bray and the cymbals ring,
'Praise, praise to Belshazzar, Belshazzar the king.'
Now what cometh? Look, look! without menace or call,
Who writes with the lightning's bright hand on the wall?
What pierceth the king like the point of a dart?
What drives the bold blood from his cheek to his heart?
Let the captive of Judah the letters expound.
They are read; and Belshazzar is dead on the ground.
Hark! the Persian has come on the conqueror's wing,
And the Mede's on the throne of Belshazzar the king."

The graphic lines of the modern poet do not exaggerate the rapidity with which the ministers of vengeance came upon Belshazzar and his thousand lords on the last night of his impious reign. At the very moment when their sacrilegious revelry was at its height, the bodiless hand came forth and wrote the words of doom upon the wall of the banqueting-room, the armies of Cyrus . . . were already in possession of the palace gates when Belshazzar and his princes were drinking wine from the vessels of Jehovah and praising the gods of gold and silver and stone, and that great feast of boasting and of blasphemy was the last ceremonial of the Chaldean kings.—"*Night Scenes in the Bible*," *Rev. Daniel March, D. D., pp. 289-294. Philadelphia: Zeigler, McCurdy & Co.. 1869.*

Babylon, Fall of, Handwriting on the Wall.— The ancient translation of *Meni, Meni, Tekel, u-Pharsin,* "Numbered, numbered, weighed, and divided," ought still to be upheld as the true rendering of the words of doom.—"*Daniel and His Prophecies*," *Rev. Charles H. H. Wright, D. D., p. 133. London: Williams and Norgate, 1906.*

Babylon, Belshazzar as Co-Ruler.— Though there is no clear statement in his records to this effect, it seems almost certain that the great concerns of state were left to his son, Bel-shar-usur ("Bel, protect the king," the biblical Belshazzar), who was a sort of regent during probably a large part of the reign. That the position of Bel-shar-usur was unusual appears quite clearly from the manner of the allusions to him

in Nabonidus's inscriptions. At the end of some of them his name is coupled in the prayers with that of Nabonidus, and blessings are especially invoked upon him.[1]

No such usage as this appears in any other text, and there must be a specific reason for it, which it is simplest to find in his regency. This is supported, likewise, by the otherwise inexplicable conduct of Nabonidus during the most threatening situation in all the history of Babylon. When the army of Cyrus, as will be shown later, was approaching the city, he remained in retirement at Tema, and gave over the control and leadership completely to Bel-shar-usur. By this regency of Belshazzar is also explained the origin of the Jewish tradition preserved in the book of Daniel, which makes Belshazzar, and not Nabonidus, the last king of Babylon. Dan. 5: 1, 30, 31.—"*History of Babylonia and Assyria*," *Robert W. Rogers, Ph. D., Vol. II, pp. 554, 555, 6th edition. New York: The Abingdon Press, 1915.*

Babylon, BELSHAZZAR AS SECOND RULER.— Oaths were never sworn by the names of any men except kings. . . . [The writer then quotes a tablet of the 12th year of Nabonidus.— EDS.]:

"Ihi-Amurru, son of Nuranu, has sworn by Bel, Nebo, the lady of Erech, and Nana, the oath of Nabonidus, king of Babylon, and Belshazzar, the king's son, that, on the 7th day of the month Adar of the 12th year of Nabonidus, king of Babylon, I will go to Erech," etc.

The importance of this inscription is that it places Belshazzar practically on the same plane as Nabonidus, his father, five years before the latter's deposition, and the bearing of this will not be overlooked. Officially, Belshazzar had not been recognized as king, as this would have necessitated his father's abdication, but it seems clear that he was in some way associated with him on the throne, otherwise his name would hardly have been introduced into the oath with which the inscription begins. We now see that not only for the Hebrews but also for the Babylonians, Belshazzar held a practically royal position. The conjecture as to Daniel's being made the third ruler in the kingdom because Nabonidus and Belshazzar were the first and second, is thus confirmed, and the mention of Belshazzar's third year in Dan. 8: 1 is explained.— *T. G. Pinches, in Expository Times, Vol. XXVI, April, 1915; cited in "Studies in the Book of Daniel," Robert D. Wilson, footnote, p. 102. New York: G. P. Putnam's Sons, 1917.*

Babylon, EXTINCTION OF.— The second point specially to be noted in the prophecies concerning Babylon is the prediction of absolute loss of inhabitants. The positions of important cities are usually so well chosen, so rich in natural advantages, that population clings to them; dwindle and decay as they may, decline as they may from their high estate, some town, some village, some collection of human dwellings still occupies a portion of the original site; their ruins echo to the sound of the human voice; they are not absolute solitudes. Clusters of Arab huts cling about the pillars of the great temples at Luxor and Karnak; the village of Nebbi Yunus crowns the hill formed by the ruins of Sennacherib's palace at Nineveh; Memphis hears the hum of the great city of Cairo; Tanis, the capital of Rameses II and his successor, the Pharaoh of the exodus, lives on in the mud hovels of San; Damascus, Athens, Rome, Antioch, Byzantium, Alexandria, have re-

[1] So, for example: "From sin against thy great godhead guard me, and grant me, as a gift, life for many days, and in the heart of Belshazzar, my first-born son, the offspring of my heart, establish reverence for thy great godhead. May he not incline to sin, but enjoy the fulness of life" (small inscription of Ur, col. ii, lines 20-31).— *Langdon, Neubabylonische Königsinschriften, Nabonid, No. 5, pp. 252, 253.*

mained continuously from the time of their foundation towns of consequence. But Babylon soon became, and has for ages been, an absolute desert. — "*Egypt and Babylon*," *George Rawlinson, M. A., pp. 107, 108. New York: John B. Alden, 1885.*

Babylon, Its Glory Ended.— The glory of Babylon is ended. The long procession of princes, priests, and kings has passed by. No city so vast had stood on the world before it. No city with a history so long has even yet appeared. From the beginnings of human history it had stood. It was in other hands now, and it would soon be a shapeless mass of ruins, standing alone in a sad, untilled desert.—"*History of Babylonia and Assyria*," *Robert W. Rogers, Ph. D., Vol. II, p. 576, 6th edition. New York: The Abingdon Press, 1915.*

Babylon, Desolations of, in First Century.— No one would hesitate to apply to it what one of the comic writers said of Megalopolitæ, in Arcadia, "The great city is a great desert."—"*The Geography of Strabo*," *book 16, chap. 1, sec. 5 (Vol. III, p. 145). London: Henry G. Bohn, 1857.*

Babylon, Desolations of, in Fifth Century.— Cyril of Alexandria says that at the beginning of the fifth century Babylon was changed into a swamp in consequence of the bursting of the canal banks.—"*The Old Testament in the Light of the Ancient East*," *Jeremias, Vol. I, p. 294.*

Babylon, Its Ruins, in Twelfth Century.— The ruins of the palace of Nebuchadnezzar are still to be seen [twelfth century], but people are afraid to venture among them on account of the serpents and scorpions with which they are infested.— *Benjamin of Tudela; quoted in* "*History of Babylonia and Assyria*," *Robert W. Rogers, Ph. D., Vol. I, p. 109, 6th edition. New York: The Abingdon Press, 1915.*

Babylon, Become "Heaps."— Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls [which are of a large gray kind, and often found in flocks of nearly a hundred] start from the scanty thickets, and the foul jackal skulks through the furrows.—"*Discoveries Among the Ruins of Nineveh and Babylon*," *A. Henry Layard, chap. 21, p. 413 (Layard's first visit, 1845).*

Babylon, Its Ruins Fulfil the Prophecy.— When we turn from this picture of the past to contemplate the present condition of the localities, we are at first struck with astonishment at the small traces which remain of so vast and wonderful a metropolis. "The broad walls of Babylon" are "utterly broken" down, and her "high gates burned with fire." Jer. 51: 58. "The golden city hath ceased." Isa. 14: 4. God has swept "it with the besom of destruction." Isa. 14: 23. "The glory of the kingdoms, the beauty of the Chaldees' excellency," is become "as when God overthrew Sodom and Gomorrah." Isa. 13: 19. . . . The whole country is covered with traces of exactly that kind which it was prophesied Babylon should leave. (Jer. 51: 37: "And Babylon shall become heaps." Compare 50: 26.) Vast "heaps" or mounds, shapeless and unsightly, are scattered at intervals over the entire region.— "*The Five Great Monarchies of the Ancient Eastern World*," *George Rawlinson, M. A., Vol. II, pp. 520, 521;* "*The Fourth Monarchy*," *chap. 4. New York: Dodd, Mead & Co.*

Babylon, A RECENT LOOK OVER ITS RUINS.— When we gaze today [book written in 1912] over the wide area of ruins, we are involuntarily reminded of the words of the prophet Jeremiah (50: 39): "Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation."—"*The Excavations at Babylon,*" *Robert Koldeway, p. 314. London, 1914.*

Babylon, COMPARED WITH ROME AS RELIGIOUS CAPITAL.— From now on [days of "first empire," about time of Hammurabi, when southern Babylonia was united with northern, Babylon the capital.— EDS.] the "kingdom of Babylon" is the province Kar-duniash, as it was later called, with Babilu, the holy city of the god Marduk (Merodach), the seat of authority in the Babylonian world of culture. In the history of the world Rome alone can be compared with Babylon, when we consider the important rôle which this city of Marduk played in Western Asia. As in the Middle Ages Rome exercised its power over men's minds and, through its teaching, dominated the world, so did Babylon from this time on in the ancient Orient. Just as the German kings strove to gain for themselves world sovereignty in papal Rome, as the heiress of world power, so shall we find later a similar claim by the kings of Assyria who look back to Babylon.— "*The History of Babylonia and Assyria,*" *Hugo Winckler, Ph. D., pp. 61, 62, translated by J. A. Craig. New York: Charles Scribner's Sons, 1907.*

Babylon IN SCRIPTURE.— Throughout the extent of Bible history, from Genesis to Revelation, one city remains, which in fact and symbol is execrated as the enemy of God and the stronghold of evil. In Genesis we are called to see its foundation, as of the first city that wandering men established, and the quick ruin which fell upon its impious builders. By the prophets we hear it cursed as the oppressor of God's people, the temptress of the nations, full of cruelty and wantonness. And in the book of Revelation its character and curse are transferred to Rome, and the New Babylon stands over against the New Jerusalem.

The tradition and infection which have made the name of Babylon as abhorred in Scripture as Satan's own, are represented as the tradition and infection of pride,— the pride which, in the audacity of youth, proposes to attempt to be equal with God: "Go to, let us build us a city and a tower, whose top may touch heaven, and let us make us a name;" the pride which, amid the success and wealth of later years, forgets that there is a God at all: "Thou sayest in thine heart, I am, and there is none beside me." Babylon is the Atheist of the Old Testament, as she is the Antichrist of the New.—"*The Book of Isaiah,*" *George Adam Smith, M. A., D. D. ("The Expositor's Bible"), Vol. II, p. 189. London: Hodder and Stoughton.*

Babylon OF THE WEST.— The shell of Babylon, the gorgeous city which rose by Euphrates, has indeed sunk into heaps; but Babylon herself is not dead. Babylon never dies. To the conscience of Christ's seer, this mother of harlots, though dead and desert in the East, came to life again in the West.— *Id., Vol. II, p. 199.*

Babylon, ANCIENT AND MODERN.— We must not neglect the historical parallel between Babylon and Rome. Babylon had been and was the Queen of the East in the age of the Hebrew prophets; and Rome was the Mistress of the West when St. John wrote. Babylon was called the Golden City, the glory of kingdoms, the beauty of the Chaldees' excellency. She claimed eternity and universal supremacy.

She said in her heart, "I will ascend into heaven, I will exalt my throne above the stars of God. I shall be a lady forever. I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children." In these respects also, Babylon was imitated by Rome. She also called herself the Golden City, the Eternal City.

Again: the king of Babylon was the rod of God's anger, and the staff of his indignation against Jerusalem for its rebellion against him. Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust. So, in St. John's own age, the imperial legions of Rome had been sent by God to chastise the guilty city which had crucified his beloved Son.

Again: the sacred vessels of God's temple at Jerusalem were carried from Sion to Babylon, and were displayed in triumph on the table at the royal banquet in that fatal night, when the fingers of a man's hand came forth from the wall and terrified the king.

So, the sacred vessels of the Jewish temple, which were restored by Cyrus, and the book of the law, and the golden candlestick, and the table of showbread were carried captive in triumphal procession to the Roman capitol: and even now their effigies may be seen at Rome, carved in sculpture on one of the sides of the triumphal Arch of Titus, the imperial conqueror of Jerusalem.—"*Union with Rome*," *Chr. Wordsworth, D. D., pp. 6-8. London: Longmans, Green & Co., 1909.*

Babylon, IDENTIFIED AS ROME.— That Babylon was an accredited name for Rome, both among the Jews and Christians, in the early period of the Christian era, and was so used by the apostles Peter and John, rests upon numerous testimonies. And the use of this name for Rome may be easily accounted for. Rome was in many respects the successor of Babylon. It was the chief city of the empire that succeeded that of which Babylon had been the capital. It stood in the same relation to the Jews, after the destruction of the second temple, as Babylon had done. And the use of this name for Rome enabled the apostles and early Christians to speak more freely of the end that awaited it. To foretell the destruction of Rome under its ordinary name, would have been suicidal to them.

Some testimonies that the ancient Jews called Rome Babylon may be found in Schoettgen. The reason for its being so called probably was, as Schoettgen observes (Hor. Hebr., Vol. I, p. 1050), that Rome performed the same part toward the Jews under the second temple as Babylon did to them under the first.

So Augustine says that Babylon was as it were the first Rome, and Rome as it were the second Babylon.

Jerome testifies that some of the early Christian expositors maintained that the Old Testament prophecies referring to Babylon would have a further fulfilment in Rome, and presignified the fate that awaited it.

And when speaking of the Babylon of the Apocalypse, the Fathers from the earliest period with one voice unhesitatingly assert it to be Rome.

Thus in two places Tertullian says, "Babylon, in our John, is a figure of the city of Rome."

So Victorinus, bishop of Petau, toward the close of the third century, interprets the ruin of Babylon as the ruin of Rome, and the woman sitting on the seven mountains (Rev. 17: 9), as meaning "the city of Rome," and the kings in verse 10 are the Roman emperors; and he holds that the prophecies of Isaiah relating to Babylon, refer to the same Babylon as that spoken of in the Apocalypse, the name being so applied as meaning the city of confusion.

So also Jerome, commenting on Isaiah 47: 1, *et seq.*, says that "the city of Rome," "in the Apocalypse of John and the epistle of Peter, is specially called Babylon."

And in the letter of Paula and Eustochium to Marcella, urging her to quit Rome and join them at Bethlehem, occurring in the works of Jerome, she is thus exhorted: "Read the Apocalypse of John, and see what is said of the woman clothed in purple, and blasphemy written on her forehead, the seven hills, the many waters, and the end of Babylon. 'Go out of her, my people, saith the Lord, etc.' [Rev. 18: 4]. Reverting also to Jeremiah, consider what is written, 'Fly out of the midst of Babylon, etc.' [Jer. 51: 6]."

The identity of Rome with the Babylon of St. John is here taken for granted.

Primasius, in his "Commentary on the Revelations," seems also to take the same view.

And Andrew of Cæsarea, in his "Commentary on the Revelations," though he does not himself hold the view, admits that "the ancient doctors of the church" understood Babylon in the Revelations to mean Rome.

St. Peter also apparently uses the name Babylon for Rome, when he says, at the end of his first epistle, "The church that is at Babylon, elected together with you, saluteth you." 1 Peter 5: 13. For —

1. This is the unopposed testimony of several of the Fathers.

Thus, Eusebius tells us that it was said that Peter wrote his first epistle from Rome, and that he signified this by calling the city figuratively Babylon, in the words, "The church that is at Babylon, elected together with you, saluteth you." His words leave it somewhat doubtful to whom he refers as bearing this testimony; but the names of Clement of Alexandria and Papias, bishop of Hierapolis, occur in the previous context in a way which has led some to suppose that his reference is to them.

St. Jerome also twice asserts that St. Peter meant Rome when he spoke of Babylon in his first epistle.

In like manner Œcumenius says, without hesitation, that by Babylon St. Peter means Rome.

2. Several MSS. add at the end of the first epistle of St. Peter, that "it was written from Rome."

And one MS. is mentioned by Griesbach and Scholz which has "Rome" in the margin opposite "Babylon."

3. There is nothing to lead us to suppose that St. Peter was ever at Babylon in Assyria, still less at Babylon in Egypt.

Now, it is difficult to understand that there should be this general agreement among the early Fathers that the apostles thus used the name Babylon for Rome, unless there was good ground for the statement.—"*Fulfilled Prophecy,*" *Rev. W. Goode, D. D., F. S. A., pp. 189-192, 2d edition. London: James Nisbet & Co., 1891.*

To sum up the evidence on this portion of the inquiry: We have in our hands a book, dictated by the Holy Spirit to St. John, the beloved disciple, the blessed evangelist, the last surviving apostle,— a book predicting events from the day in which it was written even to the end of time; a book designed for the perpetual warning of the church, and commended to her pious meditation in solemn and affectionate terms. In it we behold a description, traced by the divine finger, of a proud and prosperous power, claiming universal homage, and exercising mighty dominion,— a power enthroned upon many waters, which are peoples, and multitudes, and nations, and tongues; a power arrogating eternity by calling herself a queen forever; a power whose prime agent,

by his lamblike aspect, bears a semblance of Christian purity, and yet, from his sounding words and cruel deeds, is compared to a dragon; a power beguiling men from the pure faith, and trafficking in human souls, tempting them to commit spiritual adultery, alluring them to herself by gaudy colors and glittering jewels, and holding in her hand a golden cup of enchantments, by which she intoxicates the world, and makes it reel at her feet.

This power, so described in the Apocalypse, is identified in this divinely inspired book with —

(1) a great city; and that city is described as

(2) seated on seven hills. It is also characterized as

(3) that great city, which reigned over the kings of the earth in the time of St. John. And

(4) it is called Babylon.

Having contemplated these characteristics of this prophetic description, we pause, and consider,— what city in the world corresponds to it?

It cannot be the literal Babylon, for she was not built on seven hills, nor was she the queen of the earth in St. John's age. It is some great city which then existed, and would continue to exist to our age. Among the very few great cities which then were, and still survive, one was seated on seven hills. She was universally recognized in St. John's age as the Seven-hilled City. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own coinage, the coinage of the world. This same city, and no other, then reigned over the kings of the earth. She exercised universal sovereignty, and boasted herself eternal. This same city resembled Babylon in many striking respects,— in dominion, in wealth, in physical position, and in historical acts, especially with regard to the ancient church and people of God. This same city was commonly called Babylon by St. John's own countrymen, and by his disciples. And, finally, the voice of the Christian church, in the age of St. John himself, and for many centuries after it, has given an almost unanimous verdict on this subject,— that the Seven-hilled City, that great city, the queen of the earth, Babylon the Great of the Apocalypse, is the city of Rome.— "*Union with Rome*," *Chr. Wordsworth, D. D., pp. 13, 14. London: Longmans, Green & Co., 1909.*

It has been known all along that popery was baptized paganism; but God is now making it manifest that the paganism which Rome has baptized is, in all its essential elements, the very paganism which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron. — "*The Two Babylons*," *Rev. Alexander Hislop, p. 2, 7th edition. London: S. W. Partridge & Co.*

The church which has its seat and headquarters on the seven hills of Rome might most appropriately be called "Babylon," inasmuch as it is the chief seat of idolatry under the New Testament, as the ancient Babylon was the chief seat of idolatry under the Old.—*Ibid.*

Now, as the Babylon of the Apocalypse is characterized by the name of "Mystery," so the grand distinguishing feature of the ancient Babylonian system was the Chaldean "mysteries," that formed so essential a part of that system.— *Id., p. 4.*

Babylon, Luther Identifies It with the Papacy.— I now know and am sure that the Papacy is the kingdom of Babylon and the power of Nimrod, the mighty hunter. Here, moreover, that all may go pros-

perously with my friends, I entreat the booksellers, and entreat my readers, to burn all that I have published on this subject, and to hold to the following proposition: The Papacy is the mighty hunting of the Bishop of Rome.—"*Luther's Primary Works*," *edited by Wace and Buchheim, p. 295. London: Hodder and Stoughton, 1896.*

Babylon THE GREAT.—"Rome" . . . is a Greek word meaning "strength" or "power," and as the Greeks obtained their letters from the same source as their religion, it is evidently a cognate term of the Chaldee *Roma.*

If then Rome means the great, or powerful, it is the distinctive epithet applied to both ancient Babylon and the mystical Babylon of the Apocalypse. "Is not this," said Nebuchadnezzar, "Great Babylon, or Babylon the Great, that I have builded?" So likewise the Babylon of the Apocalypse is called "Babylon the Great," i. e., "Babylon Roma," "that great city which ruleth over the kings of the earth." Hence Rome is not only Babylonish in origin and name, but "the city Rome" is "the great city." . . .

Hence we see that there was good reason for entitling the seven-hilled city of papal Rome, "Babylon Roma" or "Babylon the Great." Moreover, although the actual city of Rome is the center and seat of that vast organization which for centuries "ruled over the kings of the earth," and over "peoples and multitudes and nations and tongues," yet "the great city" includes all, in every place, who can claim to be its citizens, all who are subject to its laws and ordinances, who bow to its authority, or are morally identified with it. Just as the citizens of pagan Rome included multitudes who had never seen Rome but who claimed to be its citizens, bowed to its laws and authority, and were entitled to its privileges.—"*The True Christ and the False Christ.*" *J. Garnier, Vol. II, pp. 94-96. London: George Allen, 1900.*

She is called "Babylon the Great." What symbolical title could better describe papal Rome; for has she not been the worldly, idolatrous, proud, persecuting power in the history of the Christian church which the literal Babylon was in the history of apostate Israel? What could better symbolize the idolatrous and persecuting Church of Rome than that Babylon which in the days of Jewish apostasy filled Jerusalem with bloodshed, and drank to her idol gods out of the golden vessels of Jehovah's sanctuary?—"*Key to the Apocalypse*," *H. Grattan Guinness, D. D., p. 75. London: Hodder and Stoughton, 1899.*

Babylon, TYPE AND ANTITYPE.— The gigantic system of moral corruption and idolatry described in this passage under the emblem of a woman with a "golden cup in her hand" (Rev. 17: 4), "making all nations drunk with the wine of her fornication" (Rev. 17: 2; 18: 3), is divinely called "Mystery, Babylon the Great" (Rev. 17: 5). That Paul's "mystery of iniquity," as described in 2 Thess. 2: 7, has its counterpart in the Church of Rome, no man of candid mind, who has carefully examined the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say that if the apostolic description were inserted in the public *Hue and Cry*, any constable in the realm would be warranted in seizing, wherever he found him, the Bishop of Rome as the head of that "mystery of iniquity."

Now, as the system here described is equally characterized by the name of "mystery," it may be presumed that both passages refer to the same system. But the language applied to the New Testament Babylon, as the reader cannot fail to see, naturally leads us back to the Babylon of the ancient world. As the Apocalyptic woman has in

her hand a cup, wherewith she intoxicates the nations, so was it with the Babylon of old. Of that Babylon, while in all its glory, the Lord thus spake, in denouncing its doom by the prophet Jeremiah: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51: 7. Why this exact similarity of language in regard to the two systems? The natural inference surely is, that the one stands to the other in the relation of type and antitype.—"*The Two Babylons*," *Rev. Alexander Hislop, p. 4. London: S. W. Partridge & Co., 1907.*

Babylon, THE APOSTATE CHURCH.— There is a marked and intentional contrast in the Apocalypse between the two cities Babylon and Jerusalem, which is overlooked by the papal interpretation. Babylon, in the Apocalypse, is a city and a harlot; Jerusalem, in the same book, is a city and a bride. The former is the corrupt associate of earthly kings; the latter, the chaste bride of the heavenly King. But the latter is a *church;* the former then is no mere heathen metropolis. The contrast is between church and church; the faithful church and the apostate church. . . .

Read this wonderful prophecy concerning "Babylon the Great" in the clear and all-revealing light of history. I ask those of you who have read the history of the last eighteen centuries, Did not Rome Christian become a harlot? Did not papal Rome ally itself with the kings of the earth? Did it not glorify itself to be as a queen, and call itself the mistress of the world? Did it not ride upon the body of the beast, or fourth empire, and govern its actions for centuries? Did not papal Rome array itself in purple and scarlet, and deck itself with gold and precious stones and pearls? Is not this its attire still?

We appeal to facts. Go to the churches and see. Look at the priests; look at the cardinals; look at the popes; look at the purple robes they wear; look at their scarlet robes; see the encrusted jewels; look at the luxurious palaces in which they live; look at the eleven thousand halls and chambers in the Vatican, and the unbounded wealth and glory gathered there; look at the gorgeous spectacles in St. Peter's at Rome, casting even the magnificence of royalty into the shade. Go and see these things, or read the testimony of those who have seen them. Shamelessly Rome wears the very raiment, the very hues and colors, portrayed on the pages of inspired prophecy. You may know the harlot by her attire, as certainly as by the name upon her brow.—"*Romanism and the Reformation*," *H. Grattan Guinness, D. D., F. R. A. S., pp. 99-101. London: J. Nisbet & Co., 1891.*

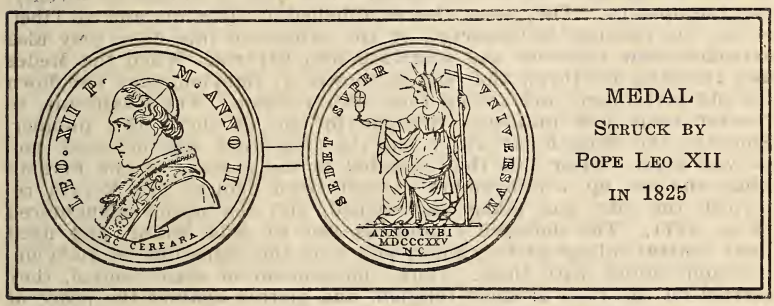
Babylon, ANTIQUITY OF INTERPRETATION OF.— The interpretation which identifies the Church of Rome with the Apocalyptic Babylon, does not date from the Reformation; the truth is, that it was prior to the Reformation, and did much to produce the Reformation.

In the seventh and following centuries, the Church of Rome was united with the city of Rome, by the junction of the temporal and spiritual powers in the person of the Roman Pontiff; and when the Church of Rome began to put forth her new dogmas, and to enforce them as necessary to salvation, then it was publicly affirmed by many (although she burnt some who affirmed it), that she was fulfilling the Apocalyptic prophecies concerning Babylon. And though the destruction of heathen Rome by the Goths in the fifth century was a most striking event, yet not a single witness of any antiquity can be cited in favor of the exposition of Bossuet and his coreligionists, who see a fulfilment of the predictions of the Apocalypse, concerning the de-

struction of Babylon, in the fall of heathen Rome by the sword of Alaric.

Indeed, that exposition is a modern one; it is an after-thought; and has been devised by Bossuet and others to meet the other, which they call the Protestant interpretation. The identification of the Apocalyptic Babylon with ancient heathen Rome, as its adequate antitype, is an invention of modern papal Rome.—"*Union with Rome*," *Chr. Wordsworth, D. D., pp. 19, 20. London: Longmans, Green & Co., 1909.*

Babylon, CUP OF.— In 1825, on the occasion of the jubilee, Pope Leo XII struck a medal, bearing on the one side his own image. and on the other that of the Church of Rome symbolized as a "woman," holding in her left hand a cross and in her right a cup, with the legend around her, "*Sedet super universum*" (The whole world is her seat). —"*The Two Babylons*," *Rev. Alexander Hislop, p. 6. London: S. W. Partridge & Co., 1907.*



MEDAL
STRUCK BY
POPE LEO XII
IN 1825

Babylon, A MYSTERY.— Heathen Rome doing the work of heathenism in persecuting the church was no mystery. But a Christian church, calling herself the Mother of Christendom, and yet drunken with the blood of saints — this is a mystery. A Christian church boasting herself to be the bride, and yet being the harlot; styling herself Sion, and being Babylon — this is a mystery. A mystery indeed it is, that, when she says to all, "Come unto me," the voice from heaven should cry, "Come out of her, my people." A mystery indeed it is, that she who boasts herself the city of saints, should become the habitation of devils: that she who claims to be infallible should be said to corrupt the earth: that a self-named "Mother of Churches," should be called by the Holy Spirit the "Mother of Abominations:" that she who boasts to be indefectible, should in one day be destroyed, and that apostles should rejoice at her fall: that she who holds, as she says, in her hands the keys of heaven, should be cast into the lake of fire by him who has the keys of hell. All this, in truth, is a great mystery.

Nearly eighteen centuries have passed away since the Holy Spirit prophesied, by the mouth of St. John, that this mystery would be revealed in that city which was then the queen of the earth, the city on seven hills,— the city of Rome.

The mystery was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable, almost impossible. Age after age rolled away. By degrees, the mists which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear, dimly at first, then more clearly, like mountains at daybreak. Then the form of

the mystery became more and more distinct. The seven hills, and the woman sitting upon them, became more and more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, were seen glittering in the sun. Kings and nations were displayed prostrate at her feet, and drinking her cup. Saints were slain by her sword, and she exulted over them. And now the prophecy became clear, clear as noonday; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "Mystery, Babylon the Great," written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome.—"*Union with Rome*," *Chr. Wordsworth, D. D., pp. 61-63. London: Longmans, Green & Co., 1909.*

Babylon, Transfer of Religion of, to Pergamos (Rev. 2: 13).— The Chaldean Magi enjoyed a long period of prosperity at Babylon. A pontiff appointed by the sovereign ruled over a college of seventy-two hierophants. They were also established at Memphis and at Tibet, where the costume is preserved by the priests to this day; they also extended their influence and doctrines into Etruria. When the Medes and Persians overthrew the reigning power at Babylon, they put down the old mythology, and set up their own religion. The Chaldeans, to recover their lost influence, brought in one of their own number, Smerdis, the Magian, as king; but the imposture was detected, and he was slain. After this they revolted in the absence of the Persian king, and set up a Babylonian of their own choice; but Xerxes returned, the city was taken and sacked, and the people slaughtered (B. C. 487). The defeated Chaldeans fled to Asia Minor, and fixed their central college at Pergamos, and took the palladium of Babylon, the cubic stone, with them. Here, independent of state control, they carried on the rites of their religion, and plotted against the peace of the Persian Empire, caballing with the Greeks for that purpose.—"*Lares and Penates*," *William B. Barker, pp. 232, 233. London: Ingram. Cooke & Co., 1853.*

Babylon, Modern, Interpretation of, by a Roman Catholic Priest. — If we examine, in good faith *(de bonne foi)*, the different features which the harlot in the Apocalypse is said to possess, it is very difficult not to recognize, under this emblem, the "city of Rome."

"I will tell thee," says the angel to St. John, "the mystery of the woman and the beast, who has seven heads and ten horns. The seven heads are seven mountains, on which the woman is seated. Inasmuch as it is a woman that thou sawest, this is the great city that ruleth over the kings of the earth."

That there may be some other city that sitteth on seven hills besides Rome is, indeed, very possible, but the reigning over the kings of the earth as well can be predicted of Rome alone. She alone of all that are built on seven hills has, in the first place, reigned over the kings of the earth by a temporal dominion, and for eighteen centuries has continued to lord it over a large number of princes, kings, and people, by the ascendancy of her religion. No other city in the world shares this remarkable characteristic with the city of Rome. This first point is not, cannot be disputed. But next to this it is natural to inquire, if it is of Rome while yet pagan, or of Rome when become Christian, but degenerate and corrupted, that John speaks under the name of Babylon the Great. It is certain, in the first place, that the Babylon which the apostle describes with features so marked and frightful, its abominations and future ruin, cannot be the ancient city of that name so often

accursed by the prophets. The terrible catastrophe which he pictures is for a far-distant future.

Next, the first, or literal, Babylon was no longer in existence when John wrote his Revelation. Buried in her ruins, humbled to the dust, she had been for a long series of years the refuge of the vilest reptiles and dragons, as Isaiah had foretold. What likelihood is there that the prophecy of John should have for its object a city which is no longer in existence, in which no person in the world now takes any interest, and of which no traces remain but in the pages of history? But once more, this point is clearly a settled one.

Neither can it be pagan Rome that the apostle mentions. The guilty city in question is shown him as a profound mystery. She even carries her name written on her front (Rev. 19: 5); and the apostle was seized with astonishment on beholding it. Her guilt is excessive; the severest punishment will be far below her deserts. But these abominations are cloaked over with a certain external covering which conceals her deformity. It requires great attention and a superior light to discover what she is, and what she deserves in the judgment of truth.

But if the design of St. John had been to speak of ancient pagan Rome, how could it have been astonishing, how would it have been mysterious or difficult to comprehend that an idolatrous city, openly the enemy of the true God, bent on abolishing his worship and exterminating his worshipers, should be odious in his eyes and devoted to a signal punishment? There is, then, reason to believe that, in throwing his eyes down the perspective of the future, from which he was separated by so many centuries, the holy apostle points us to a Christian city, but still such as shall then be depraved and corrupted, charged with guilt, making religion subservient to her pride, domination, and avarice, and such as shall merit God's pouring over her the vials of his indignation. It is to her to whom he applies the mournful epithet, which will attach to her toward the end of the second dispensation, the Mother of Fornications and Abominations of the Earth.

It is from her principally that there will burst into open day the abuses and mischief which in the last times are destined to inundate the Gentile church, and consummate the mystery of iniquity, by substituting for the spirit of the gospel an unbridled pride, a violent desire to invade and subjugate everything. Blinded by ambition, this mysterious woman will change the august but moderate prerogatives into foolish and turbulent pretensions, which cause infinite evils to religion and governments. She will be in her own eyes, and wishes to be in the eyes of all throughout the world, an absolute ruler, set free from all law, and superior to every power, the only source and fulness of all authority. She will strive to put under her feet all that is greatest in that age, all that is most eminent in religion. She will believe that she has alone the right to give laws without receiving them at the hands of any person. She will usurp, at least in her conduct, the august and incommunicable title of the Holy and True. Rev. 3: 7. By a necessary consequence of this attempt, she will desire that all her mandates should be executed without resistance, that all her words should be revered as infallible oracles. Not contented with having invaded or annihilated the most sacred rights of those whom she ought to cherish as brethren, she will extend her domination, even over the spouse of the Son of God. She will leave no means unemployed to reduce her to slavery; she will lord it with tyranny over her whom she ought herself to obey. Such large excesses will be furnished with unlimited permission to plunge herself into still greater. By degrees she will be led even to proscribe and anathematize the most important parts of the depository of faith. She will prostitute her favors, she will furnish with arms a number of

teachers of lies, who have conspired to ruin the faith. Abusing the ascendancy which her prerogatives have given her, she will make kings and pontiffs, priests and Levites, and the faithful of every rank and state, drink the cup of her abuses, her errors, and her attempts against righteousness and truth. She will erect into laws the most palpable and grossest simonies, and the most shameful traffic in holy things. She will set all an example of pride and tyranny. She will lull sinners to sleep by her arbitrary dispensations, and by a scandalous expenditure of the treasure of the church. She will asperse by her iniquitous censures the characters of the just, who will have refused to burn incense to her tyranny, or to fall in with her infamous irregularities. She will make open war on the most astounding miracles, however so little adverse to her pride or her disastrous policy.

All these excesses, and many others which we pass over in silence, will make up the character of the symbolic woman, whom St. John did not see except with profound astonishment, and who in the end of the dispensation is to take so signal a part in affairs, will be the cause of so many evils, will produce so many double-dealers and victims, will bring to its crowning height the mystery of iniquity, and will entail on the Gentile church — the accomplices of her crimes and falsehoods — the dreadful inflictions so often announced in Scripture.

It is an objection not less frivolous than odious to say that Protestants have also looked at Rome as the harlot of the Apocalypse. There are here two extremes to avoid, the one the adopting the erroneous and schismatic views of the sectaries of the sixteenth century; the other the applauding to excess the court of Rome. We ought neither to follow blind and headstrong heretics, who, under the vain pretext of reform, have trampled underfoot the holiest institutions, nor to imitate the superstitious and deluded Catholics who respect thousands of practices which the gospel condemns.

But because the original chair of St. Peter did not deserve the outrages of those bitter and headstrong innovators, it does not follow that the popes may not before or after that epoch fall into great excess, and declare war on the most important truths. Still less just is it to conclude that at some future time they cannot more criminally abuse their ministry, and that toward the end of the Gentile dispensation (when the defection or apostasy, spoken of by St. Paul, shall reach its consummation) one of these pontiffs carrying the depravity to its height, may not, to his own destruction, verify in his person that which the prophet Ezekiel and others have so clearly announced for the last times of the Gentile dispensation.

Whoever since the second or third century should have asserted that the mystery of iniquity was consummated, of which St. Paul pointed out the first germ, and that it consisted in the Catholics believing in the real presence of the Eucharist, and the verity of the sacrifice of the mass, in their offering prayers for the dead, and in fasting at Lent,— whoever, I say, should have asserted this, would have been justly considered an innovator or a fanatic.

But this does not prevent the mystery of iniquity from being destined, after progressive increase, to arrive one day at its consummation among the Gentiles, to work their entire reprobation. The essential thing for us is to discern well its nature, and by what marks we may recognize it, with a view to assure oneself against that fatal disease. It would be great madness, or show much bad faith, to conclude from thence that the features under which St. John describes the harlot, cannot at any time apply to Rome; no, not even in that day when Jesus Christ, tired with our impenitence and our crimes, shall remove us from his kingdom, recall his people Israel, and put them in possession

of all the blessings of which we have rendered ourselves so unworthy. — "*Exposition des Prédictions et des Promesses Faites à l'Eglise pour les Derniers Temps de la Gentilité,*" *par le Père Lambert (R. C.)* ["*Exposition of the Prophecies and Promises Made to the Church for the Last Times of the Gentiles,*" *by Father Lambert*], *Paris, 1806, chap. on "Last Times of the Gentile Church;" cited in the Quarterly Journal of Prophecy, London, January, 1851, pp. 40-43.*

Babylon, VALUE OF OLD TESTAMENT RECORDS CONCERNING.— The only ancient authority of value on Babylonian and Assyrian history is the Old Testament.— *The Encyclopedia Britannica, Vol. III, art. "Babylonia and Assyria," p. 101.*

Babylon.— Pages 207, 327, 408, 426, 613.

Babylonish Captivity OF PAPACY.— Page 374.

Balaam.— Page 526.

Balkan States.— Page 156.

Bamfield, Francis.— Page 508.

Baptism AND FAITH.— Though baptism is not necessary for faith's validity, it is with the apostles necessary as the outcome and expression of faith. It is the symbol at once of the life which the individual has attained in Christ, and of his recognition that he shares that life as a member of the new humanity of which Christ is the head. — "*The Christ of History and of Experience,*" *David W. Forrest, D. D., p. 282. Edinburgh: T. & T. Clark, 1914.*

Baptism, MODE OF.— "Baptism [says Calvin] was administered by John and Christ, by the submersion of the whole body." Tertullian, the great Latin Father, A. D. 200, also says: "Nor is there any material difference between those whom John dipped in the Jordan, and those whom Peter dipped in the Tiber." So Lightfoot: "That the baptism of John was by the immersion of the body, seems evident from those things which are related concerning it; namely, that he baptized in the Jordan, and in Ænon, because there was much water, and that Christ being baptized went up out of the water." MacKnight says the same thing: "Christ submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again." Olshausen agrees with these interpreters, for he says: "John, also, was baptizing in the neighborhood, because the water there being deep, afforded conveniences for submersion." De Wette bears the same testimony: "They were baptized, immersed, submerged. This is the proper meaning of the frequentative form of *bapto*, to immerse." And Alford, on Matthew 3: 6, says: "The baptism was administered in the daytime by immersion of the whole person."

These authorities abundantly show that our Lord, in requiring the first act of obedience on the part of his new disciple, employed a Greek word in common use for expressing the most familiar acts of everyday life. And the testimony of the Septuagint, the Greek version of the Old Testament, completed B. C. 285, harmonizes exactly with this use. When quoting the Hebrew Scriptures, Jesus and his apostles generally used this version. Here the Greek word *ebaptisato* is used to translate the Hebrew word *taval* (2 Kings 5: 14), where the English version also renders it by the word "dipped," to express the act of Naaman in the river Jordan. The word *taval* is used fifteen times in the Old Testament, and is rendered in our common English version fourteen times by "dip," and once (Job 9: 31) by "plunge." In Genesis 37: 31, the Jewish scholars who made the Septuagint Version rendered *moluno*, to

stain, the effect of dipping, as in dyeing, this being the chief thought which the translator would express. It is also worthy of note that the preposition *en* is rendered "in" before Jordan in all the commonly received versions of the English New Testament (Matt. 3: 6); namely, in that of Wycliffe, 1380; Tyndal, 1534; Cranmer, 1539; Geneva, 1557; Rheims, 1582; and King James, 1611. In the last named "with" was afterward substituted for "in," but it is restored by the late Anglo-American revisers, in various passages of the Gospels.—"*A History of the Baptists," Thomas Armitage, D. D., LL. D., p. 35. New York: Bryan, Taylor & Co., 1887.*

Baptism BY WATER.— The law and history of the Jews abound with lustrations and baptisms of different sorts. Moses enjoined the people to wash their garments, and to purify themselves, by way of preparation for the reception of the law. Ex. 19: 10. The priests and Levites, before they exercised their ministry, washed themselves. Ex. 29: 4; Lev. 8: 6. All legal pollutions were cleansed by baptism, or by plunging into water. Certain diseases and infirmities, natural to men and to women, were to be purified by bathing. To touch a dead body, to be present at funerals, etc., required purification. But these purifications were not uniform: generally, people dipped themselves entirely under the water, and this is the most simple notion of the word "baptize." —*Calmet's Dictionary of the Holy Bible, revised by Edward Robinson, art. "Baptism," p. 142. New York: N. Tibbals & Sons, 1832.*

Baptism, TEACHING OF FATHERS CONCERNING.— The doctrine of baptism stands in intimate connection with the doctrine of the church. From the founding of Christianity great efficacy was attached to baptism in relation to the forgiveness of sins and to regeneration. Some of the Fathers, especially Irenæus, Tertullian, and Cyprian, in treating of this subject, as well as of the doctrine of the church, often indulged in exaggerated, fanciful, and absurd allegories and symbolisms, while Origen draws a more distinct line between the external sign and the thing signified. Infant baptism was not universal until the time of Tertullian; and this Father, though a strenuous advocate of the doctrine of original sin, nevertheless opposed pædobaptism, on the ground that an innocent age needs no cleansing from sins. Origen, on the contrary, is in favor of infant baptism. In the time of Cyprian it became more general in the African church, so that the African bishop Fidus appealed to the analogy of circumcision under the Old Testament dispensation, and proposed to delay the performance of the ceremony of baptism to the eighth day, which, however, Cyprian did not allow. —"*A History of Christian Doctrines," Dr. K. R. Hagenbach, Vol. I, pp. 277, 278. Edinburgh: T. & T. Clark, 1880.*

Baptism, CONYBEARE AND HOWSON ON IMMERSION.— It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water. —"*The Life and Epistles of the Apostle Paul," Conybeare and Howson, p. 361. New York: Thomas Y. Crowell & Co.*

Baptism, AS ORIGINALLY INSTITUTED.— In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion.—"*General History of the Christian Religion and Church," Neander, translated by Joseph Torrey, sec. 3, div. 2, par. 4 (Vol. I, p. 310), 7th edition. Boston: Crocker & Brewster, 1854.*

Baptism, LUTHER ON MEANING OF WORD.— Baptism is a Greek word; in Latin it can be translated immersion, as when we plunge something

into water that it may be completely covered with water.—"*Works of Luther," p. 319, on the Sacraments; cited in Baptist Encyclopedia, art. "Baptism."*

Baptism, CARDINAL PULLUS (12TH CENTURY) ON MEANING OF.— Whilst the candidate for baptism in water is immersed, the death of Christ is suggested; whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters, the resurrection of Christ is proclaimed.—"*Patrol. Lat.," Vol. CL, p. 315; cited in Baptist Encyclopedia, art. "Baptism."*

Baptism, JOHN WESLEY ON ANCIENT PRACTICE.—"Buried with him," alluding to the ancient practice of baptizing by immersion.—"*Explanatory Notes upon the New Testament," John Wesley, on Rom. 6:4. Philadelphia: John Dickens, 1791.*

Baptism, CALVIN ON MEANING OF WORD.—The very word "baptize," however, signifies to immerse; and it is certain that immersion was the practice of the ancient church.—"*Institutes of the Christian Religion," John Calvin, Vol. II, book 4, chap. 15, sec. 19, p. 434, translated by John Allen. London: Thomas Tegg, 1844.*

Baptism, DEAN STANLEY ON CHANGE IN PRACTICE.—For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize,"—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church it still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan; amongst Protestants, in the numerous sect of the Baptists. It lasted long into the Middle Ages. . . . But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. . . . Not by any decree of council or parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient catholic usage out of the whole of Europe. —"*Christian Institutions," Arthur Penrhyn Stanley, Dean of Westminster, chap. 1, par. 2, pp. 19, 20. London: John Murray, 1881.*

Baptism, INFANT.—The New Testament Scriptures do not in so many words either forbid or command the baptism of children. The question is in this respect on all fours with the change of the holy day from the seventh to the first day of the week. No positive command authorizes the universal usage with regard to the Christian Sabbath day; that the change is authorized must be settled by a weighing of evidence. So it is with the case of infant baptism.—*The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Baptism," p. 391.*

Baptism, INFANT, NOT AN APOSTOLIC INSTITUTION.—Originally baptism was administered to adults; nor is the general spread of infant baptism at a later period any proof to the contrary; for even after infant baptism had been set forth as an apostolic institution, its introduction into the general practice of the church was but slow. Had it rested on apostolic authority, there would have been a difficulty in explaining its late approval, and that even in the third century it was

opposed by at least one eminent Father of the church. Paul's language, in 1 Cor. 7: 14, is also against its apostolic origin, where he aims at proving that a Christian woman need not fear living in wedlock with a heathen, since the unbeliever would be sanctified by the believing wife; as a proof of this he adds, otherwise the children of Christians would be unclean, but now are they ἅγια [*hagia*, holy]; therefore, the children of Christian parents are called holy, on account of the influence of Christian fellowship. Had infant baptism been practised at that time, the argument would have had no force; for they would have been ἅγια by means of their baptism. Infant baptism, therefore, cannot be regarded as an apostolic institution.—"*Lectures on the History of Christian Dogmas*," *Dr. Augustus Neander, Vol. I, pp. 229, 230. London: George Bell & Sons, 1882.*

Whereas, in the early ages, adult baptism was the rule and infant baptism the exception, in later times infant baptism is the rule and adult baptism the exception.

What is the justification of this almost universal departure from the primitive usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling already mentioned which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious.—"*Christian Institutions*," *Arthur Penrhyn Stanley, Dean of Westminster, chap. 1, par. 3, p. 22. London: John Murray, 1881.*

Baptism, INFANT, TURTULLIAN OPPOSED TO.— From his [Tertullian's] language respecting the magical power of baptism it might be expected that he would favor infant baptism, and therefore his opposition to it tells so much the more against its apostolic origin, and must have proceeded from the great importance which he attached to its spiritual conditions. He says, "Children ought first to learn Christ, before they are incorporated with him. Why should the innocent age hasten to the forgiveness of sins? How can we think of intrusting heavenly things to that age to which we cannot intrust earthly things?" He met the objection that Christ said, "Suffer little children to come unto me," by remarking that children can only be brought to Christ by instruction and teaching, and that baptism ought not to be administered to them till they know Christ. We should never intrust a person with property unless he knew its value. Nor would the use of sponsors justify the baptism of infants, since the issue is uncertain, and they might easily promise more than they could perform. He also proposes the question: How, if any one should die before baptism? In this case, he answers, faith is sufficient for salvation. Many persons have maintained that Tertullian does not speak against infant baptism absolutely, but only means that it should not be practised generally, so that it is not forbidden in cases of necessity: this is not, however, what Tertullian says. The expressions we have quoted force us to the conclusion that he was an unconditional opponent of infant baptism.—"*Lectures on the History of Christian Dogmas*," *Dr. Augustus Neander, Vol. I, p. 232. London: George Bell & Sons, 1882.*

Baptism, INFANT, REFORMERS' ADOPTION OF.— The principle of the Reformation according to its material as well as formal relation, might easily lead to a fresh examination of infant baptism, which, since the third century, had been held in general repute. For infant baptism had received its authority through tradition, which, according to the Protestant principle, possessed no decisive weight. The question therefore

was, in this respect, how the apostolic origin of infant baptism could be proved; and in reference to another point, how could faith, from which everything in the Christian life must proceed, be shown in children. The Reformers had conformed to the prevalent usage, and were first called from without to the examination of it.

The Zwickau enthusiasts who came to Wittenberg A. D. 1522, were zealous opponents of infant baptism; they raised a controversy upon it, and placed the Wittenbergers in a state of embarrassment. Melanchthon, in writing to the elector, declared that Satan had attacked them in a weak place, for he knew not how he should refute those enthusiasts: he thought it best not to dispute on this subject, since this article was not of vital importance.

On Luther the doubts of the enthusiasts could not make such a great impression; he knew how to relieve himself, though he put down objections more by bold assertions than by arguments. He granted that the church had power not to baptize children, but his opponents could not prove that infant baptism was against Scripture; who could tell whether God did not implant faith in early childhood as in sleep; moreover, at baptism nothing else is done but to bring them to the present Christ, who always receives what is brought to him. These arguments prevailed, and thus the necessity of infant baptism was established. The Augsburg Confession maintained against the Anabaptists that baptism was necessary to salvation, that children ought to be baptized who are presented to God by baptism. — "*Lectures on the History of Christian Dogmas,*" *Dr. Augustus Neander, Vol. II, pp. 692, 693. London: George Bell & Sons, 1882.*

Baptism.— Page 297.

Baptists.— Page 136.

Bavarians.— Page 476.

Belisarius.— Pages 370, 385-387, 478, 480, 481.

Belshazzar.— Pages 60-63.

Bible, The Writers of Its Sixty-six Books.— The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men! —"*Will the Old Book Stand?*" *H. L. Hastings, p. 19. Boston: H. L. Hastings & Sons, 1916.*

Bible, Contents of.— The Bible contains the mind of God, the state of man, the doom of the impenitent, and the eternal happiness of believers in Christ. Its doctrines are holy, its precepts binding, its his-

tories true, its decisions immutable. Read it to be wise, believe it to be safe, practise it to be holy. It contains light to direct you, food to support you. It is the Christian's charter. Christ is its subject, our good its design, and the glory of God its end.—"*The Modern Conflict over the Bible*," *G. W. McPherson, Vol. II, p. 68. Yonkers, N. Y.: 34 St. Andrew's Place, copyright 1919.*

Bible, About Forty Persons Used in Its Writing.— Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work of which was spread over a period of about 1,600 years, viz., from about 1500 B. C., when Moses commenced to write the Pentateuch amid the thunders of Sinai, to about A. D. 97, when the apostle John, himself a son of thunder (Mark 3: 17), wrote his Gospel in Asia Minor.—"*All About the Bible*," *Sidney Collett, pp. 11, 12, 9th edition. New York: Fleming H. Revell Company.*

Bible, Its Authorship.—

Hast thou ever heard
Of such a book? The Author, God himself;
The subject, God and man, salvation, life
And death — eternal life, eternal death —
Dread words! whose meaning has no end, no bounds.
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only star which rose on time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart, and consecrated to declare
To earth the counsels of the Eternal One,—
This Book, this holiest, this sublimest Book,
Was sent. Heaven's will, heaven's code of laws entire,
To man, this Book contained; defined the bounds
Of vice and virtue, and of life and death;
And what was shadow, what was substance taught.

. . . . .

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and, in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.

—"*The Course of Time*," *Robert Pollok, book 2, pars. 17, 19.*

Bible, The Pentateuch Written by Moses.— The unanimous tradition of the Jews ascribes the Pentateuch to Moses, and among Chris-

tians the Mosaic authorship was not called into question until a comparatively recent period. The evidence of the genuineness of the Pentateuch rests on direct testimony. If it had perished, most of its ordinances could have been gathered from the later books of the Bible; and the chain of evidence is completed by the testimony of Christ and his apostles, who without hesitation ascribe the composition of the Pentateuch to Moses.—"*The Bible and Its Transmission*," *Walter Arthur Copinger, p. 10. London: Henry Sotheran & Co., 1897.*

Bible, Its Inspiration and Authenticity.— On what ground do we believe that the Bible is inspired? Some will give the ready answer, "We believe that the Bible is inspired because the church says so." . . . Others there are who, when asked why they believe the Bible to be inspired, would reply, "It is because we have found it to be so practically; by reading it we found our way to God; by searching it the will of God has become clearer to us; by living according to its precepts we have proved that they are divine; and now its words move us as no other words do: other books delight us, instruct us, thrill us, but this book is a prophetic voice discoursing about eternity and the unseen in the same breath that it speaks with a demonstrable truthfulness concerning the temporal and the seen." . . . The people who answer in this way certainly seem to render a more solid reason than those who found their assertion about inspiration upon the tradition of an authoritative church.—"*Inspiration and the Bible*," *Robert F. Horton, M. A., pp. 2, 4, 5. London: T. Fisher Unwin, 1891.*

There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine.— *Canon Dyson Hague, M. A., in "The Fundamentals," Vol. I, p. 105. Chicago: Testimony Publishing Company.*

Inspiration is not affected by minor differences in various narratives. While God used men as media of communication, they were not mere machines, but were left to use their faculties in individual freedom. Hence arose peculiarities, not only of style, but of treatment, according as the same utterances or occurrences might impress each observer or narrator. But this, instead of impairing, rather increases the trustworthiness of the record, as it proves that there could have been no prior agreement or conspiracy among the various writers.

Most so-called discrepancies or disagreements disappear when the various records are regarded as partial, rather than complete, as each of the four Gospel narratives may present some feature not found in the rest, but capable of being combined with the others in one full statement. For example, the complete inscription over the cross was, "This is Jesus of Nazareth, the King of the Jews." Of this inscription of ten words, Matthew records eight, Mark five, Luke seven, and John eight, and not the same in any two cases; but the full inscription includes all the words found in any record. There is, therefore, no antagonism or contradiction.—"*Knowing the Scriptures*," *Arthur T. Pierson, D. D., p. 18. New York: Gospel Publishing House, 1910.*

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies

empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted course,— so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."—"*Will the Old Book Stand?*" *H. L. Hastings, p. 19. Boston: H. L. Hastings & Sons, 1916.*

Bible, History in, Differs from Other Histories.— Niebuhr says that the Old Testament history is the only exception to ancient history, in that it is free from what he calls all "national patriotic falsehood." . . . In other histories we see the great tendency to hero worship. The historian has some favorite character. He wants to show what a grand man that was. The Bible never wants to show what a grand man anybody was. There is no hero worship in the Bible.—"*The Divine Unity of Scripture,*" *Rev. Adolph Saphir, D. D., pp. 213, 214. London: Hodder and Stoughton, 1909.*

Bible, Credibility of: Archeological and Geographical Confirmations.— This is the century of romance,— romance in exploration, in discovery, in invention, in thought, and in life. . . . Through a series of marvelous discoveries and romantic events we have been let into the secrets of wonderful centuries of hitherto unknown peoples and events. . . . Now through the co-operation of explorer, archeologist, and linguist, we are the heirs of what was formerly regarded as prehistoric times. . . . These marvelous revelations from the archives of the nations of the past have painted for us a new background, in fact, our first background, of the Old Testament.—"*The Monuments and the Old Testament,*" *Ira Maurice Price, Ph. D., pp. 17, 18, 5th edition. Philadelphia: American Baptist Publication Society, 1907.*

Almost every year ancient records are brought to light which confirm some statement of the Old Testament which the scholars supposed to be a mistake. One of the most familiar is that with reference to the location of Ur of the Chaldees. Scholars knew of only one Ur, and it was at Oorfah, six hundred miles away from Chaldea. So they said the Bible must be mistaken. But Lenormant and Smith have identified Mughier as the site of the home of Terah and Abraham. The scholars were wrong because they did not have the facts in hand. When the facts came to light, the Scriptures proved to be exactly correct.—"*Scientific Faith,*" *Howard Agnew Johnston, pp. 117, 118. London: Hodder and Stoughton, 1910.*

Bible, Languages and Dialects Printed in.— Up to the end of 1919 the word of God had been printed, throughout the world, in 713 languages and dialects. . . .

The whole Bible has been printed in 159 languages, the New Testament in 138 more, and portions, consisting of at least one book, in 416 more. The British and Foreign Bible Society has been the chief producer, the American Bible Society being next.

During the past decade some complete book of the Bible has appeared in a new language at the rate of one every six weeks. — *Bible Society Record, September, 1920, p. 136.*

Bible, Circulation of.— The Bible Society exists simply to circulate one Book, without note or comment. During the first fifty years of its

existence, it issued each year, on an average, 559,000 copies of the Scriptures, complete or in parts; during the next fifteen years, the annual average rose to 1,951,000 copies; during the last six years it has been 5,190,000 copies.

At the end of the first twenty-five years, the society sent out, on an average, one volume in every seventy seconds; at the end of fifty years, one volume in twenty-three seconds; at the end of seventy-five years, one volume in nine seconds; and at the end of a hundred years, one volume in every five seconds.

During its first fifty years, the society sent out altogether 27,939,000 copies, in 152 languages and dialects; during the hundred years, it has sent out 186,680,000 copies, in 378 languages and dialects.

At the end of half a century, the society had 3,315 auxiliaries, branches, and associations in England and Wales, besides 886 in other countries. At the end of the century, the number at home has risen to 5,726, in addition to 2,224 others in the colonies and abroad. — "*After a Hundred Years*," *report of the British and Foreign Bible Society for the centenary year 1903-04, p. 3. London: The Bible House, 1904.*

Bible. Forbidden to Laity in Thirteenth Century.— Another no less evil result of this period [thirteenth century] so fraught with outrage, was, that the laity were entirely forbidden Holy Scripture, so that the possession of a translation of the Bible was forthwith accounted a token of heresy, and only translations prepared for the purpose of supporting the Romish Church were tolerated.— "*A Compendium of Ecclesiastical History*," *Dr. John C. L. Gieseler, Vol. III, pp. 440, 441. Edinburgh: T. & T. Clark, 1853.*

Bible, Roman Catholic Rules Concerning Reading of.— 5. Editions of the original text and of the ancient Catholic versions of Holy Scripture, as well as those of the Eastern Church, if published by non-Catholics, even though apparently edited in a faithful and complete manner, are allowed only to those engaged in theological and Biblical studies, provided also that the dogmas of Catholic faith are not impugned in the prolegomena or annotations.

6. In the same manner, and under the same conditions, other versions of the Holy Bible, whether in Latin or in any other dead language, published by non-Catholics, are permitted.

Chapter III

Of Vernacular Versions of Holy Scripture

7. As it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distinction, more harm than utility is thereby caused, owing to human temerity: all versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the holy see, or published under the vigilant care of the bishops, with annotations taken from the Fathers of the church and learned Catholic writers.

8. All versions of the Holy Bible, in any vernacular language, made by non-Catholics are prohibited; and especially those published by the Bible societies, which have been more than once condemned by the Roman pontiffs, because in them the wise laws of the church concerning the publication of the sacred books are entirely disregarded.

Nevertheless, these versions are permitted to students of theological or biblical science, under the conditions laid down above (No. 5).— "*The Great Encyclical Letters of Pope Leo XIII*," *pp. 412, 413. New York: Benziger Brothers, copyright 1903.*

Bible, CATHOLIC ENCYCLOPEDIA ON CIRCULATION OF, BY BIBLE SOCIETIES.— The attitude of the church toward the Bible societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot without turning traitor to herself, approve the distribution of Scripture "without note or comment." The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies. It is the impelling motive of their work. But it would be likewise the violation of one of the first principles of the Catholic faith — a principle arrived at through observation as well as by revelation — the insufficiency of the Scriptures alone to convey to the general reader a sure knowledge of faith and morals. Consequently, the Council of Trent, in its fourth session, after expressly condemning all interpretations of the sacred text which contradict the past and present interpretation of the church, orders all Catholic publishers to see to it that their editions of the Bible have the approval of the bishop.

Besides this and other regulations concerning Bible reading in general, we have several acts of the popes directed explicitly against the Bible societies. Perhaps the most notable of these are contained in the Encyclical *Ubi Primum* of Leo XII, dated 5 May, 1824, and Pius IX's Encyclical *Qui Pluribus*, of 9 November, 1846. Pius VIII in 1829 and Gregory XVI in 1844, spoke to similar effect. It may be well to give the most striking words on the subject from Leo XII and Pius IX. To quote the former *(loc. cit.):*

"You are aware, venerable brothers, that a certain Bible society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert, the Scriptures into the vernacular of all nations. . . . It is to be feared that by false interpretation, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil."

The Pope then urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible reading.

Pius IX says *(loc. cit.):* "These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned,— their Bibles, which have been translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the Fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors."— *The Catholic Encyclopedia, Vol. III, art. "Bible Societies," p. 545.*

Bible, THE WRITING.— The original word for Scripture is Γραφή *(Graphé)*, and this word is a general one, and signifies any writing. Now this word occurs fifty-one times in the New Testament, but it is never once applied there to any other kind of writing than the writings of the Old and New Testament — the Scriptures. Hence it is evident that Christ and the authors of the New Testament regarded the Old Testament as a writing distinguished from all other writings; as *the* Writing, that is, the Writing of God. And, we may add, by speaking of their own books as *Graphai* also, the apostles place the New Testament on the same level as the Old; they assert it also to be divine.

Thus, then, my brethren, we have a blessed assurance from Christ himself, that the books which the Jews received, and which we have received from them, constitute the pure and entire Word of God. The New Testament canonizes the Old; the incarnate Word sets his seal

on the written Word. The incarnate Word is God; therefore the inspiration of the Old Testament is authenticated by God himself.

Let it also be observed here, that we who believe in Christ, have stronger grounds for faith in those Scriptures which were given to the Jews, than even the Jews themselves to whom they were given, and by whom they were guarded and delivered to us; for we have the witness to them of Christ, and believing him to be God, we receive them on the assurance of God.—"*On the Inspiration of Holy Scripture,*" *Christopher Wordsworth, D. D., pp. 55, 56. London: Francis & John Rivington, 1851.*

NOTE.— The word *Graphé* is applied to both the Old and New Testaments in 2 Peter 3 : 16.— EDS.

Bible, TESTIMONY OF HISTORY CONCERNING.— Surveying this summary of history in relation to the Bible, three things stand out:

First, *The Singularity of the Scripture.*— It is unique. There is no other book in the world of which these things can be said. There is no real alternative: either this book is divine, or else there is no other.

Second, *The Sufficiency of the Scripture.* — In the Bible we have a little book, easily obtained and quickly read. It has transformed individuals, uplifted communities, permeated literature, influenced philosophy, faced empires, dominated civilization, and demands attention wherever it goes.

Third, *The Supremacy of the Scripture.*— History shows that the Christian revelation and the Bible go together, and that Christ never reveals himself fully apart from the Scripture. The Bible is supreme over human reason because reason is only a channel, not a source of truth; an opportunity for testing revelation, not the creator of it. And Scripture is supreme over the church, because the church was created by the word of God, first spoken and afterward written. We do not set aside either reason or church, but simply say that for the purest, clearest, fullest revelation of Christ as our supreme authority we have to turn to the Bible. It is our final court of appeal, and contains the last and supreme word on everything connected with the spiritual life. — *From an Address by W. H. Griffith Thomas, D. D., printed in "God Hath Spoken," pp. 106, 107. Philadelphia: Bible Conference Committee, copyright, 1919.*

Bible, SOME INTERESTING STATISTICS.—

The books in the Old Testament are	39
The chapters in the Old Testament are	929
The verses in the Old Testament are	23,214
The words in the Old Testament are	592,439
The letters in the Old Testament are	2,728,100
The books in the New Testament are	27
The chapters in the New Testament are	260
The verses in the New Testament are	7,959
The words in the New Testament are	181,253
The letters in the New Testament are	838,380
The Apocrypha has chapters	183
The Apocrypha has verses	6,081
The Apocrypha has words	152,185

The middle chapter, and least in the Bible, is Psalm 117.
The middle verse is the 8th of Psalm 118.
The word "and" occurs in the Old Testament 35,543 times.
The word "Jehovah" occurs 6,855 times.
The word "and" occurs in the New Testament 10,684 times.
The middle book of the Old Testament is Proverbs.
The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is 2 Chronicles, chapter 20, verse 17.

The least verse of the Old Testament is 1 Chronicles, chapter 1, verse 1 [25].

The middle book of the New Testament is 2 Thessalonians.

The middle chapters of the New Testament are Romans 13, 14.

The middle verse of the New Testament is Acts 17: 17.

The least verse in the New Testament is John 11: 35.

Verse 21 of chapter 7 of Ezra has all the letters of the alphabet, except j.

Chapter 19 of 2 Kings and chapter 37 of Isaiah are alike.—"*New and Complete Analysis of the Holy Bible*," *Rev. Roswell D. Hitchcock, D. D., p. 750. New York: A. J. Johnson, 1870.*

Bible, BETWEEN THE TESTAMENTS, KNOWLEDGE OF THIS PERIOD NECESSARY.— When we leave the Old Testament, the history of this period is necessary as an introduction to the New Testament. To neglect the interbiblical story of the Jews is fatal to any thorough and vivid knowledge of the New Testament. When we open the New Testament, Matthew and Luke take us at once *in medias res* [into the midst of things]. Things are not taken up by the New Testament where the Old Testament laid them down. When we begin to read the New Testament, we are in an entirely different world. The empire of the world has changed from the East to the West, and the whole face of Jewish society has been revolutionized. New things challenge us: a score of questions get themselves asked, and demand a score of intelligent and historical answers. This score of answers must come out of this interbiblical period. These answers are between the Testaments, or they are nowhere.— "*Between the Testaments, or Interbiblical History*," *Rev. David Gregg, D. D., LL. D., pp. 11, 12. New York: Funk and Wagnalls Company, 1907.*

Bible, BETWEEN THE TESTAMENTS, A CHANGE OF EMPIRE.— In giving the history of the period between the Testaments, I wish to set this fact in the forefront, and to keep it there, viz., the ruling world power of that period was the Greek. The Greek as a world ruler postdated the Persian, and immediately antedated the Roman. The Greeks came into power through the conquests of Alexander the Great, the king of the Macedonians. The Macedonians were not Greeks, but were of a ruder branch of the same stock. The royal family of the Macedonians, however, maintained descent from the old Greek heroes. Alexander himself had a Greek soul and Greek ambitions. He had the best of Greek education. Aristotle was his master. He was a champion of Hellenism. In the year 334 B. C. young Alexander with a force of thirty-five thousand Macedonians met the Persian army and dethroned Persia, and seized the scepter of the world. The Jews were now his subjects; and the empire of the world changed from the East to the West.— *Id., pp. 18, 19.*

Bible, ST. BASIL (329-379) ON.— Without doubt it is a most manifest fall from faith, and a most certain sign of pride, to introduce anything that is not written in the Scriptures, our blessed Saviour having said, "My sheep hear my voice, and the voice of strangers they will not hear;" and to detract from Scripture, or to add anything to the faith that is not there, is most manifestly forbidden by the apostle, saying, "If it be but a man's testament, no man addeth thereto."— "*De Fide*," *Garnier's edition, Vol. II, p. 313; quoted in "The Infallibility of the Church," George Salmon, D. D., pp. 143, 144. New York: E. P. Dutton & Co., 1914.*

Bible, St. Jerome (340-420) on.— As we accept those things that are written, so we reject those things that are not written.— *On Matt. 23:35; quoted in "The Infallibility of the Church," George Salmon, D. D., p. 147. New York: E. P. Dutton & Co., 1914.*

Bible, Pope Pius VII on Bible Societies, 1816.— We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined: and having, because of the great importance of the subject, convened for consultation our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible.— *Letter Against Bible Societies, written at Rome, June 29, 1816, by Pope Pius VII to the Archbishop of Gnezn, Primate of Poland; cited in "A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, Preface, p. xiii, 4th edition. London: Thomas Cadell, 1843.*

Bible, Cardinal Wiseman on Reading of, by Common People.— Years of experience, and observation not superficial, have only strengthened our conviction that this course must be fearlessly pursued. We must deny to Protestantism any right to use the Bible, much more to interpret it.—" *The Catholic Doctrine on the Use of the Bible," Cardinal Wiseman, p. 11. London.*

It is not too much to say, that God, who could have given us a Bible as easy to read as a child's primer, a Bible in words of two syllables, has, on the contrary, chosen to give us a work more difficult to understand than any other perhaps in existence.— *Id., p. 13.*

We answer, therefore, boldly, that we give not the Word of God indiscriminately to all, because God himself has not so given it. He has not made reading an essential part of man's constitution, nor a congenital faculty, nor a term of salvation, nor a condition of Christianity. But hearing he has made such, and then has told us that "faith cometh from hearing, and hearing from the Word of God." Rom. 10: 16, 17. He has not made paper and ink (2 John 12) the badges of his apostles' calling, but the keys of his kingdom.— *Id., p. 20.*

In Catholic countries, such as can read, or do read, have access to the Latin Version without restraint. . . . But though the Scriptures may be here permitted [in Great Britain, with notes] we do not *urge* them on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not.— *Id., p. 26.*

Bible, Roman Catholic Claims Concerning. — Roman Catholics hold that the church is older than the Holy Scriptures, that these proceed from her, and that Protestantism arbitrarily reverses this relation. They teach that the canon of Scripture itself was collected and fixed by the church, and that therefore the interpretation of the written Word of God remains the express prerogative of the church, with the help of tradition.—" *Modernism and the Reformation," John Benjamin Rust, Ph. D., D. D., pp. 44, 45. New York: Fleming H. Revell Company.*

Bible, Roman Catholic Writers on the.— In order to make us believe that if we would believe anything, we must believe in the Pope, your Romish doctors strain every nerve to persuade us that

Scripture is imperfect, uncertain, ambiguous, and unintelligible: and that in many cases the reading of it is unnecessary and unprofitable, if not dangerous. For example, "Scripture is insufficient," says Stapleton; Scripture is a "dead judge," says Melchior Canus. Ludovicus, a canon of the Lateran, in a speech at the Council of Trent, "Scripture is only lifeless ink:" and Pighius, in his third book of Controversies, calls it a mute judge, a "nose of wax, which allows itself to be pulled this way and that, and to be molded into any form you please;" and the Church of Rome, so far from regarding the reading of Scripture as necessary, has declared in her last council, "that if any one presumes to read or possess the Bible without a license, he cannot receive absolution."—"*Letters to M. Gondon,*" *Chr. Wordsworth, D. D., p 81. London: Francis & John Rivington, 1848.*

Bible, KNOWLEDGE OF, NOT ENCOURAGED BY ROME.— It cannot be claimed for the medieval church that she ever encouraged a knowledge of the vernacular Scriptures even for her priests. The utmost she did was to tolerate a knowledge of the psalter, of service books, and, in the fifteenth century, of the *Plenaria,* which were made up of paragraphs from the Gospels and Epistles along with legends and popular tales. Increasingly, too, as Romanism developed on the lines it still follows, and sacerdotalism was casting its baleful shadow all over Europe, a knowledge of the vernacular Scriptures was regarded with suspicion by the ecclesiastical authorities. As mutterings of dissatisfaction began to be heard among the awakening nations, the influence of the Bible was rightly felt to be hostile at once to the oppressor and the priest.—"*The Arrested Reformation,*" *Rev. William Muir, M. A., B. D., B. L., pp. 37, 38. London: Morgan and Scott, 1912.*

Bible, GREEK CHURCH ON.— III. Everything necessary to salvation is stated in the Holy Scriptures with such clearness, that every one, reading it with a sincere desire to be enlightened, can understand it.—"*Russia: or, Miscellaneous Observations on the Past and Present State of That Country and Its Inhabitants,*" *Robert Pinkerton, D. D., pp. 42. 43; chap. 3, section on "Comparison of the Differences in the Doctrines of Faith Betwixt the Eastern and Western Churches," by Philaret, Metropolitan of Moscow. London: Seeley & Sons, 1833.*

Bible, THE WESTMINSTER CONFESSION OF FAITH (1647) ON.— VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.—"*The Creeds of the Evangelical Protestant Churches,*" *Philip Schaff, p. 603 (American Revision, 1801). London: Hodder and Stoughton, 1877.*

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.—*Id., p. 605.*

Bible, ST. CHRYSOSTOM (A. D. 347-407) ON IGNORANCE OF.— And so ye also, if ye be willing to apply to the reading of him with a ready mind, will need no other aid. For the word of Christ is true which saith, "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7). . . . From this it is that our countless evils have arisen — from ignorance of the Scriptures; from this it is that the plague

of heresies has broken out.— "*Homilies on Romans,*" *Preface;* "*Nicene and Post-Nicene Fathers,*" *Vol. XI, p. 335. New York: Charles Scribner's Sons, 1899.*

Bible, POPE GREGORY THE GREAT ON STUDY OF.— What is Sacred Scripture but a kind of epistle of Almighty God to his creature? And surely, if Your Glory were resident in any other place, and were to receive letters from an earthly emperor, you would not loiter, you would not rest, you would not give sleep to your eyes, till you had learned what the earthly emperor had written.

The Emperor of heaven, the Lord of men and angels, has sent thee his epistles for thy life's behoof; and yet, glorious son, thou neglectest to read these epistles ardently. Study them, I beseech thee, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God, that thou mayest sigh more ardently for the things that are eternal.— *Epistle of St. Gregory the Great to Theodorus, book 4, epistle 31;* "*Nicene and Post-Nicene Fathers,*" *Vol. XII, p. 156. New York: The Christian Literature Company, 1895.*

NOTE.— This extract shows that in the time of Gregory the Great [590-604] the Roman Catholic Church had not hedged about the reading of the Bible with such rules as to discourage any real study of the Scriptures.— EDS.

Bible, ST. CHRYSOSTOM ON RULE OF DOCTRINE.— "For doctrine." For thence [from the Scriptures] we shall know whether we ought to learn or to be ignorant of anything. And thence we may disprove what is false. . . .

"That the man of God may be perfect." For this is the exhortation of the Scripture given, that the man of God may be rendered perfect by it; without this therefore he cannot be perfect.—"*Homilies on Timothy,*" *Homily 9, on 2 Tim. 3:16, 17;* "*Nicene and Post-Nicene Fathers,*" *Vol. XIII, p. 510. New York: Charles Scribner's Sons, 1905.*

Bible, DECLARED RULE OF FAITH IN THE "PROTEST OF THE PRINCES," AT SPIRES (1529).— Moreover, . . . as the new edict declares that the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; and that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. . . .

For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to his Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.—"*History of the Reformation,*" *J. H. Merle D'Aubigné, D. D., book 13, chap. 6, pars. 13, 14.*

Bible, CHILLINGWORTH'S FAMOUS STATEMENT CONCERNING.— *The Bible,* I say, *the Bible only, is the religion of Protestants! . . .* I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only.

I see plainly and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of the Fathers of one age against a consent of the Fathers of another age. . . .

There is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess; according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true.—"*The Religion of Protestants a Safe Way to Salvation,*" *William Chillingworth, M. A., p. 463. London: Bell and Daldy, 1870.*

Bible, REFORM AND REVIVAL SYNCHRONIZE WITH ITS STUDY.— History showed that the periods of reform and revival synchronized with the increase of attention to the Word of God.— *Sir George Smith, in London Times, March 8, 1904; quoted in "All About the Bible," Sidney Collett, p. 44, 9th edition. New York: Fleming H. Revell Company.*

Bible, OLD TESTAMENT CONTAINS THE SAME MESSAGE AS THE NEW.— The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man.—*Article VII of the Thirty-nine Articles of the Church of England; quoted in "The Creeds of the Evangelical Protestant Churches," Philip Schaff, p. 491 (American Revision, 1801). London: Hodder and Stoughton, 1877.*

It is a very strange thing that there are not a few who, professing to believe in the Scriptures of the New Testament, regard the Old Testament with a feeling of perplexity and doubt, not to say of antipathy; and the objections which are brought forward by them against the Old Testament, I endeavored to show, were rooted in their insufficient understanding of the teaching of the New Testament.— "*The Divine Unity of Scripture,*" *Rev. Adolph Saphir, D. D., pp. 160, 161. London: Hodder and Stoughton, 1909.*

There is a persistent attempt in some quarters to depreciate the Old Testament, with the lamentable result that it is comparatively neglected. Yet the New Testament itself unmistakably teaches the organic unity of the two Testaments, and in various ways exhibits their mutual relations. —"*Knowing the Scriptures,*" *Arthur T. Pierson, D. D., p. 53. New York: Gospel Publishing House, 1910.*

Bible, TESTIMONIES OF MEN CONCERNING.—

John Quincy Adams: So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country and respectable members of society.— *Quoted in "Biblical Authenticity," L. L. Shearer, p. 68. New York: Fleming H. Revell Company, 1899.*

Dr. Adam Clarke: This Bible, or the Scriptures of the Old and New Testaments, are the only complete guide to everlasting blessedness: men may err, but the Scripture cannot; for it is the word of God himself, who can neither mistake, deceive, nor be deceived. 2 Tim. 3: 16, 17.

From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself. Isa. 8: 20.—"*Clavis Biblica*" ("*The Preacher's Manual*"), *Adam Clarke, p. 64. New York: Carlton and Lanahan, 1820.*

Samuel Taylor Coleridge: For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law, — in short, with the moral and intellectual cultivation of the species, always supporting, and often leading the way.— "*Confessions of an Inquiring Spirit,*" *Letter VI, p. 100. Boston: James Munroe & Co., 1841.*

Benjamin Franklin: Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as he left them with us, the best the world ever saw or is likely to see.— *Quoted in "The Fundamentals," Vol. II, p. 120. Chicago: Testimony Publishing Company.*

W. E. Gladstone: Revelation [the Scripture] not only illuminates, but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested. But if it be found genuine, if we have proofs of its being genuine, equal to those of which, in the ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father.—"*The Impregnable Rock of Holy Scripture,*" *William E. Gladstone, pp. 293, 294. London: Wm. Isbister, 1890.*

J. R. Green, English Historian: As a mere literary monument the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it, from the instant of its appearance, the standard of our language.—"*Short History of the English People,*" *book 7, chap. 1, par. 6.*

St. Gregory: The Bible changes the heart of him who reads, drawing him from worldly desires, to embrace the things of God.— *Mag. Moral. 1, 20, c. 1; quoted in "The Catholic Church and the Bible" (pamphlet), p. 4. Brooklyn: The International Catholic Truth Society.*

Patrick Henry: There is a Book worth all other books that were ever published.— *Quoted in "Biblical Authenticity," L. L. Shearer, p. 68. New York: Fleming H. Revell Company, 1899.*

Sir John Herschel: All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures.— *Quoted in "Bible Criticism and the Average Man," Howard Agnew Johnston, p. 26. New York: Fleming H. Revell Company, 1902.*

Thomas Jefferson: I have said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.— *Quoted in "The Fundamentals," Vol. II, p. 120. Chicago: Testimony Publishing Company.*

Dr. Howard A. Kelly: I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. . . .

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature — one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon him that he might in infinite love be one with his people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.— *Quoted in "The Fundamentals," Vol. I, p. 125. Chicago: Testimony Publishing Company.*

Abraham Lincoln: In regard to the Great Book, I have only this to say: It is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this Book. But for this Book we could not know right from wrong. All those things desirable to man are contained in it.— *Quoted in "Biblical Authenticity," L. L. Shearer, p. 71. New York: Fleming H. Revell Company, 1899.*

Sir Isaac Newton: I account the Scriptures of God to be the most sublime philosophy.— *Id., p. 67.*

Daniel Webster: If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.— *Quoted in "The Fundamentals," Vol. II, p. 120. Chicago: Testimony Publishing Company.*

Woodrow Wilson: I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations — that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture.— *Address of Hon. Woodrow Wilson, Governor of New Jersey, at the Tercentenary Celebration of the Translation of the Bible into English, Denver, Colo., May 7, 1911; quoted in the Congressional Record, Aug. 13, 1912.*

Bible, Methods of Studying.— No investigation of Scripture, in its various parts and separate texts, however important, must impair the sense of the supreme value of its united witness. There is not a form of evil doctrine or practice that may not claim apparent sanction and support from isolated passages; but nothing erroneous or vicious can even find countenance from the Word of God when the whole united testimony of Scripture is weighed against it. Partial examination will result in partial views of truth which are necessarily imperfect; only careful comparison will show the complete mind of God.—*"Knowing the Scriptures," Arthur T. Pierson, D. D., p. 214. New York: Gospel Publishing House, 1910.*

Bible, Not to Be Studied as Other Books.— So there never was or will be another book that combines the human and divine elements as this Book does. When therefore we are told that it must be studied just as other books are, that is exactly what we deny. It must be studied as no other book is, because it constitutes a class by itself, and can be classed with no others.—"*The Bible and Spiritual Criticism*," *Arthur T. Pierson, D. D., p. 14. New York: The Baker and Taylor Co., 1905.*

Bible, What to Look for in.— Look not into the Bible for what God never put in it — look not there for mathematics or mechanics, for metaphysical distinctions or the abstruse sciences; but look there simply for the way of spiritual life and salvation, and you will find enough, an abundance for all your spiritual needs.—"*Origin and History of the Books of the Bible*," *Prof. C. E. Stowe. D. D.. pp. 32, 33. Hartford Publishing Company, 1867.*

Bible, Not an Arsenal, but a Temple.— I use the Scripture, not as an arsenal to be resorted to only for arms and weapons to defend this party or defeat its enemies, but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—"*The Works of the Hon. Robert Boyle*" *(6 vol. edition, Vol. II, p. 277), art.* "*Some Considerations Touching the Style of the Holy Scriptures*," *3d Obj., 8. London: Johnson & Others, 1772.*

Bible, Safety Where It Is Found.— Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bearskin suit, reach up and take down a book — a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the "Age of Reason," have thus quieted this young infidel's fears?—"*Will the Old Book Stand?*" *H. L. Hastings, pp. 8-10. Boston: H. L. Hastings & Sons, 1916.*

Bible, The Reading of It Makes for Liberty.— Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but

responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life.— *Address of Hon. Woodrow Wilson, at the Tercentenary Celebration of the Translation of the Bible into English, Denver, Colo., May 7, 1911; quoted in Congressional Record, Aug. 13, 1912.*

Bible, To Be Understood by All.— VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.— *Westminster Confession of Faith, 1647, chap. 1, "Of Holy Scripture;" cited in "The Creeds of the Evangelical Protestant Churches." Philip Schaff, p. 604 (American Revision, 1801). London: Hodder and Stoughton, 1877.*

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.— *Id., p. 605.*

Bible, Its Own Interpreter.— To know in what specific sense words and terms are employed by any writer, is to have, so far, keys to unlock his meaning. It pleases the author of Holy Scripture to provide, in the Bible itself, the helps to its understanding and interpretation. If all doors to its secret chambers are not left open, the keys are to be found; and part of the object of leaving some things obscure, instead of obvious, is to incite and invite investigation, to prompt us to patient and prayerful search. Its obscurities awaken curiosity and inquiry, and study is rewarded by finding the clew to what was before a maze of perplexity.—"*Knowing the Scriptures," Arthur T. Pierson, D. D., p. 106. New York: Gospel Publishing House, 1910.*

Bible, Roman Catholic Church Claims Sole Right to Interpret. — No one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine, wresting the sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which holy mother church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, hath held and doth hold; or even contrary to the unanimous consent of the Fathers.— *The Council of Trent, Session IV, April 8, 1546, in the "Decree Concerning the Edition and the Use of the Sacred Books;" "Dogmatic Canons and Decrees," p. 11. New York: The Devin-Adair Company, 1912.*

If any one has the interpretation of the Church of Rome concerning any text of Scripture, although he does not understand how the interpretation suits the text, yet he possesses the identical word of God.— *Cardinal Hosius, "De Expresso Verbo Dei," p. 623, edition 1584; quoted in "The Novelties of Romanism," Charles Hastings Collette, p. 22. London: William Penny, 1860.*

Bible, Best Understood Now.— The apostle Paul declares in his epistle to the Corinthians that all these things happened for our example, and were written for our admonition, upon whom the ends of the world

have come. Seeing, therefore, that we have the fulness of the gospel light, and that there have been manifested to us these histories, it is for us to enter into the consideration of Moses and the prophets, in the full assurance and expectation that the Holy Ghost has there treasured up for us all that is profitable and needful for our instruction and guidance, in connection with that fuller development of history and teaching which we now possess.—"*The Divine Unity of Scripture*," *Rev. Adolph Saphir, D. D., p. 200. London: Hodder and Stoughton, 1909.*

Bible, Era of Composition of the Pentateuch.— About the close of the first two thousand years, God called Abram out from the idolatrous surroundings of his native home (Gen. 12: 1; Joshua 24: 2, 15), changed his name to Abraham (Gen. 17: 5; Neh. 9: 7), and constituted him the head of a people (Gen. 12: 2; 15: 5), known as the Hebrews or Jews, whom he was pleased to call his own peculiar possession (Deut. 14: 2), and whom he specially fitted and prepared during many generations, that they might in due time become the depositaries of a revelation committed to writing (Rom. 3: 2), which would at once be more permanent in its nature and less liable to be either forgotten or corrupted. . . .

Accordingly, about five hundred years after the call of Abram — i. e., about 1500 B. C.— the time came to have this written revelation accomplished, which was to embody a history of the preceding 2,500 years, including an account of the creation, together with God's laws, precepts, promises, prophecies, etc.—"*All About the Bible*," *Sidney Collett, p. 6, 9th edition. New York: Fleming H. Revell Company.*

Bible, Original Languages of the Old Testament.— The Old Testament — at least, almost the whole of it — was written in Hebrew. The following three small sections, however, were written in Chaldean, viz., Jer. 10: 11; Dan. 2: 4 to 7: 28; and Ezra 4: 8 to 6: 18.— *Id., p. 22.*

Bible, How the Hebrew Language was Written.— The Hebrew language was originally written, not only entirely in consonants, without any vowels at all (thus Jehovah was simply written JHVH), but there was no spacing to divide one word from another, as if we should write the Lord's prayer thus:

RFTHRWHCHRTNHVNHLLWDBTHNM, etc.[1]

It was not until after the return of the Jews from the Babylonish captivity that words were divided from one another, and the Hebrew Old Testament generally was arranged into verses and paragraphs. . . . The vowel points were introduced very much later — about A. D. 500 or 600.— *Id., p. 16.*

Bible, How the English of Luke 23: 42-44 Would Look Without Spacing.— "ANDHESAIDTOJESUSREMEMBERMELORDWHENTHOU SHALTCOMEINTHYDOMINIONANDSAIDTOHIMJESUSVERILYISAY TOTHEETODAYWITHMETHOUSHALTBEINPARADISENOWITWASA BOUTTHETHIRDHOUR." — *Triglott Evangelist's Interlinear Translation of the Bible.*

Bible, Quotations from the Old Testament in the New.— A considerable difference of opinion exists among some learned men, whether evangelists and other writers of the New Testament quoted the Old Testament from the Hebrew, or from the venerable Greek version, usu-

[1] Aside from the omission of the vowels, the same might be said of the New Testament as originally written.— Eds.

ally called the Septuagint. Others, however, are of opinion that they did not confine themselves exclusively to either; and this appears most probable. The only way by which to determine this important question, is to compare and arrange the texts actually quoted.— "*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,*" *Thomas Hartwell Horne, B. D., Vol. I, p. 293. London: T. Cadell, 1839.*

Westcott and Hort, in their edition of the Greek New Testament, have done a great service by indicating in capitals the . . . sentences and phrases from the Old Testament in the New. They have traced more than fifteen hundred such in the twenty-seven New Testament books. It is both a curious and significant fact that frequently these citations are in the very center of some paragraph, and are a sort of turning point of the whole argument or mark the heart of the treatment, as in Paul's great portrait of charity, in 1 Corinthians 13, where the phrase, " Thinketh no evil," from Zechariah 8: 17, marks the central feature in the portrait.—"*Knowing the Scriptures,*" *Arthur T. Pierson, D. D., pp. 54, 55. New York: Gospel Publishing House, 1910.*

Bible, No Vital Doctrine Rests on Disputed Readings.— No fundamental doctrine of the Christian faith rests on a disputed reading. Constant references to mistakes and divergencies of reading, such as the plan of this book necessitates, might give rise to the doubt whether the substance, as well as the language, of the Bible is not open to question. It cannot be too strongly asserted that in substance the text of the Bible is certain.—"*Our Bible and the Ancient Manuscripts,*" *Frederic G. Kenyon, M. A., Litt. D., p. 10. London: Eyre and Spottiswoode, 1903.*

Bible, The Living Word.— The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. . . . They overthrew the Bible a century ago, in Voltaire's time — entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. . . . But the Word of God " liveth and abideth forever."—"*Will the Old Book Stand?*" *H. L. Hastings, p. 5. Boston: H. L. Hastings & Sons, 1916.*

Bible, Unity of.— The Bible is characterized by the unity of its theme. It unfolds a series of acts, all contributing to one design or end. This is the more remarkable on account of the variety in its authorship. Had the Bible been written in one age, or by one person, its unity might not so much surprise us. But the Bible is a collection of books which were written by different persons, in different languages, in different lands, and at different times. Seventeen centuries were employed in its composition. The subjects it embraces are so numerous as to give it a cyclopedic character. Yet from first to last that marvelous collection of books is occupied with one subject, animated by one Spirit, directed to one object or end.—"*Creation Centred in Christ,*" *H. Grattan Guinness, D. D., p. 84. London: Hodder and Stoughton, 1896.*

On the whole, the unity of Scripture has been universally recognized. Moreover, this unity is obviously not designed and artificial; it is not even conscious; the writers of the several parts had no intention to contribute nor any idea that they were contributing to one whole. . . . And yet when these various writings are drawn together, their unity becomes apparent.— "*The Bible: Its Origin and Nature,*" *Marcus Dods, D. D., p. 18. New York: Charles Scribner's Sons, 1905.*

Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspired the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.—"*Will the Old Book Stand?*" *H. L. Hastings, p. 20. Boston: H. L. Hastings & Sons, 1916.*

Bible, SIGNIFICATION OF "THE SCRIPTURE."— In more than fifty places in the New Testament an appeal is made to "the Scripture" or "the Scriptures" in such a way as to show that those words were as definite in their meaning then as they are now among evangelical Protestants. Indeed, the words *ἡ γραφή (hee graphee)* and *αἱ γραφαί (hai graphai)* are used in the New Testament with all the varied shades of meaning in which we now employ the words "Scripture" and "Scriptures." The etymology of the word has ceased to define its meaning, and it signifies not any writing or writings in general, but a specific class of writings possessing divine authority.—"*The Divine Authority of the Bible,*" *G. Frederick Wright, p. 37. Boston: Congregational Sunday-School and Publishing Society, copyright 1884.*

Bible, ORDER OF BOOKS ACCORDING TO THE HEBREW CANON.— The arrangement of the books in the Hebrew Bible is as follows:

- I. The Law
  - Genesis
  - Exodus
  - Leviticus
  - Numbers
  - Deuteronomy
- II. The Prophets
  - Former
    - Joshua
    - Judges
    - 1 and 2 Samuel
    - 1 and 2 Kings
  - Latter
    - Major
      - Isaiah
      - Jeremiah
      - Ezekiel
    - Minor
      - The twelve minor prophets
- III. The Writings
  - *a.*
    - Psalms
    - Proverbs
    - Job
  - *b.*
    - The Song of Songs
    - Ruth
    - Lamentations
    - Ecclesiastes
    - Esther
  - *c.*
    - Daniel
    - Ezra
    - Nehemiah
    - 1 and 2 Chronicles

—"*The Divine Authority of the Bible,*" *G. Frederick Wright, p. 57. Boston: Congregational Sunday-School and Publishing Society, copyright 1884.*

Bible, In Contrast with Other Sacred Books.— The one keynote, the one diapason, the one refrain which is found running through all those sacred books, is salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings.— *Sir M. Monier-Williams; quoted in "All About the Bible," Sidney Collett, p. 313, 9th edition. New York: Fleming H. Revell Company.*

Bible, Divisions, Dates of Old Testament Books.— Our Lord's Bible was the Old Testament; in the writings concerning him it is called "the Scriptures" (Luke 24: 27; Rom. 15: 4), and also from his own lips, "Search the Scriptures" (John 5: 39). It is also called "Moses and the prophets" (Luke 16: 29), and "the law and the prophets" (Acts 24: 14), "the law" (Gal. 4: 21). "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me" (Jesus: Luke 24: 44). This latter is the full division according to the Old Testament Hebrew, which was Jesus' Bible and Jesus' divisions.

1. The Pentateuch, or the law of Moses = Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

2. The Prophets = Former (Zech. 1: 4; 7: 7, 12): Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings; Latter: Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

3. The Psalms, Holy Writings, or Hagiographa = Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 Chronicles, 2 Chronicles.

The Law, the Prophets, and the Holy Writings, is the ordinary Jewish title of the Old Testament.

As nearly as can be ascertained, the chronological order is —

	When Written B. C.	History Extends from to	Duration
Genesis	1491	4004-1635	2,369 yrs.
Job	1520 (?)	?	?
Exodus	1490	1635-1490	145 yrs.
Leviticus	1490	1490-1490	1 mo.
Numbers	1451	1490-1452	38 yrs.
Deuteronomy	1451	1451-1451	2 mos.
Joshua	1420 (?)	1451-1421 (?)	30 yrs.
Judges	1406	1426-1117	309 yrs.
Ruth	1312	?	?
1 Samuel	1055	1155-1055	100 yrs.
2 Samuel	1016	1055-1017	40 yrs.
1 Chronicles	1015	4004-1016	2,988 yrs.
Psalms	?	?	?
Song of Solomon	1013 (?)		
Ecclesiastes	1013 (?)		
Proverbs	1013 (?)		
1 Kings	889	1015-889	126 yrs.
Prophets			
I. BEFORE THE BABYLONISH CAPTIVITY			
Amos	785	810-785	25 yrs.
Jonah	784	856-784	72 yrs.
Hosea	725	810-725	85 yrs.
Micah	699	758-699	59 yrs.

Isaiah	698	810-698	112 yrs.
Nahum	698	720-698	22 yrs.
Joel (?)	660 (?)	810-660	150 yrs.
Zephaniah	609	640-609	31 yrs.
Jeremiah (and Lamentations)	586	640-586	54 yrs.
2 Kings	589	889-589	300 yrs.
2 Chronicles	536	1016-536	480 yrs.
II. DURING THE CAPTIVITY			
Habakkuk	598	612-598	14 yrs.
Daniel	534	606-534	72 yrs.
Obadiah	583	588-583	5 yrs.
Ezekiel	536	595-536	59 yrs.
III. AFTER THE CAPTIVITY			
Haggai	518	520-518	2 yrs.
Zechariah	518	520-518	2 yrs.
Malachi	420	436-420	16 yrs.
Ezra	457	536-457	79 yrs.
Esther (chaps. 6 and 7)	440	460-440	20 yrs.
Nehemiah	420	446-420	26 yrs.

—"*Notes on the Books of the Bible*," *Dr. W. P. Mackay, M. A., pp. 4-7. London: Hodder and Stoughton, 1887.*

Bible.— Pages 144, 146, 147, 428, 430, 431, 490, 606.

Bible Societies.— Pages 84, 87, 255, 616.

Bishop, UNIVERSAL, VIEWS OF GREGORY I.— Writing to the patriarchs of Alexandria and Antioch, St. Gregory says: "This name 'Universal' was offered during the Council of Chalcedon to the Pontiff of the Apostolic See. . . . But no one of my predecessors ever consented to use so profane a title, plainly because if a single patriarch be called Universal, the name of patriarch is taken from the rest. . . . Wherefore presume not ever to give or receive letters with this title Universal." (Ep. v. 43.)

To the Patriarch of Alexandria he writes again: "You are my brother in rank, my father in character, and I said that you were not to write any such thing to me or to any one else; . . . and behold, in the very heading of your letter, directed to me, the very person who forbade it, you set that haughty title, calling me Universal Bishop, which I beg Your Holiness to do no more." (Ep. viii. 30.)

To the Patriarch of Antioch he says that this title is "profane, superstitious, haughty, and invented by the first apostate; . . . and that if one bishop be called Universal, the whole church falls if he fall." (Ep. vii. 27.)

To the emperor Maurice he writes twice: "St. Peter is not called Universal Apostle. . . . The whole church falls from its place when he who is called Universal falls. . . . But far from Christian hearts be that blasphemous name. . . . I confidently affirm that whoso calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist." (Ep. v. 20; vii. 33.)

It is important to add that the offer of this title during the Council of Chalcedon was not made by that synod itself, nor with its authority, though often cited as if such were the case. It was the private and unofficial act of certain Alexandrian petitioners (one priest and two

deacons) against Dioscorus, who endeavored thus to conciliate the favor of the Roman legates. (See Baron. "Ann." [The Annals of Baronius], 451, lxxxi.) — "*Plain Reasons Against Joining the Church of Rome,*" *Richard Frederick Littledale, LL. D., D. C. L., pp. 176, 177. London: Society for Promoting Christian Knowledge, 1905.*

Bishop of Rome.— Pages 30, 35, 68, 149, 367, 368, 380.

Blue Laws.— In early colonial days the Puritans paid special attention to the regulation of personal conduct and Sunday observance, and many severe enactments were sanctioned, especially in Connecticut and New Haven. Hence the phrase means usually any laws for regulating the observance of Sunday and personal conduct. Such laws are to be found in the statute books of the New England colonies. The Rev. Samuel A. Peters, who was forced to flee for his royalist sympathies during the War of Independence, published afterward in England his "General History of Connecticut" (1781), in which he gives many such laws in an exaggerated form. He has been charged with deliberate invention in some cases, and it is now proved that the more extreme laws cited by him never existed in their entirety. (See J. H. Trumbull, "True Blue Laws of Connecticut and New Haven, and the False Blue Laws Invented by Rev. Samuel Peters" (1876).— *Standard Encyclopedia of the World's Knowledge, Vol. IV, art. "Blue Laws," p. 196.*

Most famous among these earlier codes, if not the most important, were the blue laws of Connecticut, first given public prominence by the Rev. Samuel Peters in his "General History of Connecticut," originally published in London in 1781.

The Rev. Mr. Peters was a clergyman of the Church of England who went out to the Connecticut colony in the middle of the eighteenth century. As a Loyalist he found himself unpopular in the troublous times preceding the American Revolution, and in 1774 he fled the colony and returned to England. When his book appeared, seven years later, it was greeted with a storm of denunciation in America. Patriotism and state pride have led so many commentators to deny the existence of the blue laws cited by Mr. Peters, that it has become the current belief that his catalogue of statutory offenses alleged to prevail in the colony of Connecticut was a satirical fabrication out of whole cloth. But while it is literally true that none of the blue laws ever stood on the Connecticut statute books in the precise form in which the reverend historian quotes them,— he acknowledged that he had never seen them in print and was setting them down from memory,— extensive research by Walter F. Prince and other historians bears out the statement that laws substantially to the same effect were in existence and enforced, either in Connecticut or in the neighboring theistic commonwealth of Massachusetts. Hearing of the punishment meted out under these laws, and so having them fixed in his memory, it does not discredit Mr. Peters to point out that some of the laws he attributes to Connecticut were actually the laws of Massachusetts.— *Frank Parker Stockbridge, in an article, "Blue Laws in America," in Current History for March, 1921, New York Times Company.*

Blue Laws, Transplanted from England.— The colonists of New England — call them fanatics, bigots, persecutors, or what you will — did no more than repeat, in their new home, a few of the lessons they had been taught in the mother country and by the mother church. They believed it to be the duty of civil magistrates to maintain the order and

discipline of the churches and "the liberty and purity of the gospel."— *"The True Blue Laws of Connecticut and New Haven, and the False Blue Laws," edited by J. Hammond Trumbull, p. 16. Hartford, Conn.: American Publishing Company, 1876.*

Blue Laws, Mosaic Code Adopted as Civil Statutes.— The freemen of Massachusetts resolved to model their Body of Liberties from the code of Moses; and the early laws of Connecticut and New Haven were in great part copied from those of Massachusetts. The first planters of New Haven resolved "that, as in matters that concern the gathering and ordering of a church, so likewise in all public offices which concern civil order, as choice of magistrates and officers, making and repealing of laws, dividing allotments of inheritance, and all things of like nature, we would all of us be ordered by those rules which the Scripture holds forth to us." — *Id., pp. 9, 10.*

Blue Laws, Capital Laws of Connecticut, 1642.— 1. If any man after legal conviction shall have or worship any other God but the Lord God, he shall be put to death. Deut. 13: 6; 17: 2; Ex. 22: 20.

2. If any man or woman be a witch (that is, hath or consulteth with a familiar spirit), they shall be put to death. Ex. 22: 18; Lev. 20: 27; Deut. 18: 10, 11.

3. If any person shall blaspheme the name of God, the Father, Son, or Holy Ghost, with direct, express, presumptuous, or high-handed blasphemy, or shall curse God in the like manner, he shall be put to death. Lev. 24: 15, 16. — *Id., pp. 59, 60.*

Blue Laws, Laws of New Haven Colony, 1648-60.— And it is further ordered, that wheresoever the ministry of the word is established within this jurisdiction, according to the order of the gospel, every person according to the mind of God shall duly resort and attend thereunto, upon the Lord's days at least, and also upon days of public fasting, or thanksgiving, ordered to be generally kept and observed. And if any person within this jurisdiction, shall without just and necessary cause, absent or withdraw from the same, he shall, after due means of conviction used, for every such sinfull miscarriage, forfeit five shillings to the plantation, to be levied as other fines. — *Id., p. 220.*

Although no creature be Lord, or have power over the faith and consciences of men, nor may constreyn them to believe, or professe, against their consciences, yet to restreyn, or provide against such as may bring in dangerous errours or heresies, tending to corrupt and destroy the soules of men, it is ordered, etc., That if any Christian within this jurisdiction shall goe about to subvert or destroy the Christian faith, or Religion, by broaching, publishing, or maintaining any dangerous errour or heresie, or shall endeavour to draw, or seduce others thereunto, every such person so offending, and continuing obstinate therein, after due means of conviction, shall be fined, banished, or otherwise severely punished, as the court of magistrates duly considering the offence, with the aggravating circumstances, and danger like to ensue, shall judge meet. — *Id., pp. 224, 225.*

Whosoever shall prophane the Lord's day, or any part of it, either by sinful servile work or by unlawful sport, recreation, or otherwise, whether wilfully or in a careless neglect, shal be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sinn and offence. But if the court, upon examination, by clear and satisfying evidence, find that the sin was proudly, presumptuously, and

with a high hand committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, shal be put to death, that all others may feare and shun such provoking rebellious courses. Num. 15: 30-36.— "*The True Blue Laws of Connecticut and New Haven, and the False Blue Laws,*" *edited by J. Hammond Trumbull, pp. 252, 253. Hartford, Conn.: American Publishing Company, 1876.*

It was propounded to the court to consider whether it were not meet to make a law for restraining of persons from their ordinary outward employments upon any part of the Sabbath, and the rather because some have of late taken too much liberty that way, and have been called to answer for it in the particular court. The court considering that it is their duty to do the best they can that the law of God may be strictly observed, did therefore order that whosoever shall, within this plantation, break the Sabbath by doing any of their ordinary outward occasions, from sunset to sunset, either upon the land or upon the water, extraordinary cases, works of mercy and necessity being excepted, he shall be counted an offender, and shall suffer such punishment as the particular court shall judge meet, according to the nature of his offence. — *Id., p. 286.*

It is ordered that no Quaker, Ranter, or other heretic of that nature, be suffered to come into nor abide in this jurisdiction; and if any such arise up among ourselves, that they be speedily suppressed and secured, for the better prevention of such dangerous errors. — *Id., p. 295.*

Blue Laws, Laws of Virginia, 1610-11.— That no man blaspheme God's holy name, upon pain of death; or use unlawful oaths, taking the name of God in vain, curse, or ban, upon pain of severe punishment for the first offence so committed, and for the second, to have a bodkin thrust through his tongue; and if he continue the blaspheming of God's holy name, for the third time so offending he shall be brought to a martial court, and there receive censure of death for his offence.— *Id., p. 321.*

1663. If Quakers, or other Separatists whatsoever, in this colony assemble themselves together to the number of five or more, of the age of sixteen years or upwards, under the pretence of joining in a religious worship not authorized in England or this country, the parties so offending being thereof lawfully convict by verdict, confessions, or notorious evidence, shall for the first offence forfeit 200 lbs. of tobacco; for the second, 500 lbs. of tobacco; and for the third offence, the offender being convict as aforesaid shall be banished the colony of Virginia.— *Id., pp. 327, 328.*

Blue Laws, Law of Maryland, 1649.— If any person whatsoever inhabiting this Province shall blaspheme, that is, curse God, deny our Saviour to be the Son of God, or deny the Holy Trinity, or the Godhead of any of the three Persons, or the unity of the Godhead, or shall utter any reproachful words or language concerning the Holy Trinity, or any of the three Persons thereof, he or she shall for the first offence be bored through the tongue, and fined 20£ sterling, to the king; or if the party hath not an estate sufficient to answer the sum, then to suffer six months' imprisonment. For the second offence, he or she shall be stigmatized in the forehead with the letter B, and fined 40£ sterling (&c.), or be imprisoned for one year. And for the third offence, he or she so offending and thereof legally convicted, shall suffer death, with confiscation of all their goods and chattels to the king.— *Id., p. 321,*

Blue Laws, Laws of Massachusetts, 1636, 1637.— October, 1636. That no person, after one month, shall make or sell any bone lace, or other lace, to bee worne upon any garment or linnen, upon paine of 5s. the yard for every yard of such lace so made or sould, or set on; neither shall any taylor set any lace upon any garment, upon payne of 10s. for every offence; provided that binding or small edging laces may bee used upon garments or linnen.— "*The True Blue Laws of Connecticut and New Haven, and the False Blue Laws,*" *edited by J. Hammond Trumbull, p. 344. Hartford, Conn.: American Publishing Company, 1876.*

It is ordered, also, that no person shall sell any cakes or buns, either in the markets or victualing houses, or elsewhere, upon paine of 10s. fine; providing that this order shall not extend to such cakes as shalbee made for any buriall, or marriage, or such like spetiall occasion.— *Id., pp. 345, 346.*

Blue Laws, First Code of Connecticut, 1650.— It is ordered and by this court decreed, that if any person within this jurisdiction shall swear rashly and vainly, either by the holy name of God or any other oath, [or] shall sinfully and wickedly curse any, he shall forfeit to the common treasure, for every such several offence, ten shillings; and it shall be in the power of any magistrate, by warrant to the constable, to call such persons before him, and upon just proof to pass a sentence, and levy the said penalty according to the usual order of justice. And if such persons be not able, or shall utterly refuse to pay the aforesaid fine, he shall be committed to the stocks, there to continue not exceeding three hours and not less than one hour.— *Id., p. 118.*

Blue Laws, False.—No one shall run on the Sabbath day [Sunday], or walk in the garden, or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep the house, cut hair, or shave on the Sabbath day [Sunday].

No woman shall kiss her child on the Sabbath [Sunday] or fasting-day. . . .

No one shall read Common Prayer, keep Christmas or saints' days, make minced pies, dance, play cards, or play on any instrument of music except the drum, trumpet, and jew's-harp.— *Id., pp. 303-306.*

Bonaparte, Napoleon.— Pages 154-156, 194-196, 199, 267, 288, 364, 390, 391, 393.

Boniface VIII.— Pages 114, 257, 366, 373, 374, 376, 402, 404, 608.

Borgias, The.— Pages 374-376.

Bottomless Pit.— Pages 613, 614.

Bridegroom, The Friend of.— Among those whose hearts are thrilled with gladness by the welcome intelligence that the bridegroom is made happy in the possession of his bride, no one can be more keenly grateful for the announcement than "the friend of the bridegroom," who has conducted the negotiations which led to this event. Then, and not till then, can he be sure that he has planned wisely and well, and that his principal is made happy through his efforts in his behalf.

Herein is an explanation of a passage in the New Testament which has lacked explanation from commentators. When John the Baptist was

told that Jesus of Nazareth, whom he had baptized, and so ushered into the ministry, was now himself a recognized teacher, and that the multitudes were flocking to him, even to the eclipsing of John's popularity and prominence, the record stands, that "John answered and said: . . . Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth [outside] and heareth him [expressing his satisfaction with the union arranged for], rejoiceth greatly because of the bridegroom's voice [of approval]: this my joy [as the friend of the bridegroom, Christ] is fulfilled [in his union with his bride the church]. He must increase, but I must decrease." The friend of the bridegroom has no longer a mission when the bridegroom's true mission is fairly entered upon. John's work was done when the work of Jesus was begun.— *"Studies in Oriental Social Life," H. Clay Trumbull, pp. 59-61. Philadelphia: John D. Wattles & Co., 1894.*

Buddha.— Page 571.

Burgundians.— Pages 476, 594.

Calendar, DAY, THE HEBREW.— The civil day was reckoned by the Hebrews from sunset to sunset, so that the day began at that time both on ordinary occasions and on Sabbaths and feasts. . . . Excepting only the seventh day, the days of the week had no proper names, that system of designation which gave the days the names of the sun, moon, and planets being rejected because of heathen associations.

For the divisions of the day, besides the ordinary terms of dawn, morning, midday, and evening, there were in use such expressions as "the heat of the day" (Gen. 18: 1), "the height of the day," or "the perfect day" (Prov. 4: 18), and "the cool of the evening" (Gen. 3: 8). The reckoning by hours does not appear in the Old Testament until the book of Daniel, when the word used is Aramaic. In the New Testament the reckoning by hours is customary, the first hour is sunrise and the sixth is midday (cf. Matt. 20: 1, sqq.), though it is debatable whether the Gospel of John does not follow the Roman civil mode by reckoning the hours from midnight (cf. John 19: 14 and 18: 28 with Matthew 27: 45; Mark 15: 25, 33; Luke 23: 44). The hour, dependent upon the sun and the seasons, varies in the latitude of Palestine from forty-nine to seventy-one minutes in length. A sundial (doubtless an obelisk with steps), which marked the hours as the shadow passed, was used by Hezekiah (2 Kings 20: 9, 10). The night was divided by the Hebrews into three watches (Lam. 2: 19; Judges 7: 19; Ex. 14: 24). In New Testament times the Roman division of the night into four watches was employed (Mark 13: 35), though the Talmudists retained the earlier division into three watches.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Day, the Hebrew," p. 367.*

Calendar, BIBLE DAY FROM SUNSET TO SUNSET.— The Jews reckoned their days from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation: "The evening and the morning were the first day." Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following.—*"A Summary of Biblical Antiquities," John W. Nevin, D. D., Assistant Teacher in the Theological Seminary of Princeton, chap. 8, sec. 4 (Vol. I, p. 171). Philadelphia: American Sunday-School Union, 1849.*

According to the Jewish computation of time, the day commences at sunset. On Friday evening, and about one hour before sunset on this evening, all business transactions and secular occupations cease, and the twenty-four hours following are devoted to the celebration of the holy Sabbath.—"*The History of the Jews*," *Matthew A. Berk, Appendix, p. 421. Boston: M. A. Berk, 1849.*

One of the priests stood of course, and gave a signal beforehand, with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when that day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again.—*Josephus*, "*Wars of the Jews*," *Whiston's translation, book 4, chap. 9, par. 12. New York: Dodd, Mead & Co.*

Calendar, Day, The Roman Midnight Plan.—The only trace of the ancient manner of dating a festival from the eve, or vesper, of the previous day,—a practice discontinued since the twelfth century, when the old Roman way of counting the day from midnight to midnight was reintroduced,—survives in the "ringing in" of certain days of special solemnity on the night before, and in the fasts of the vigils.—*Chambers' Encyclopedia, Vol. IV, art. "Festivals," p. 596.*

Calendar, Days as Designated in Scripture.—The Jews had not particular names for the first six days of the week, but distinguished them merely by their order; thus, what we now call Sunday was termed the first day of the week, Monday was the second, Tuesday the third, and so of the rest. The seventh day, which we name Saturday, was styled among them the Sabbath, that is, the day of rest. And because this was the most important day of all in the week, the whole week came to be called, from its name, a Sabbath; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order.—"*A Summary of Biblical Antiquities*," *John W. Nevin, Assistant Teacher in the Theological Seminary of Princeton, chap. 8, sec. 4 (Vol. I, p. 174). Philadelphia: American Sunday School Union, 1849.*

Calendar, English Names of Days.—The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of Greece. In legislative and justiciary acts the Latin names are still retained.

Latin	*English*	*Saxon*
Dies Solis	Sunday	Sun's day
Dies Lunæ	Monday	Moon's day
Dies Martis	Tuesday	Tiw's day
Dies Mercurii	Wednesday	Woden's day
Dies Jovis	Thursday	Thor's day
Dies Veneris	Friday	Frigg's day
Dies Saturni	Saturday	Seterne's day

—The Encyclopedia Britannica, Vol. IV, art. "Calendar," p. 988, 11th edition.

Calendar, The Week of Creation.—The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six

days of labor and one of rest being wisely appointed for man's physical and spiritual well-being.—"*Analysis of Sacred Chronology,*" *S. Bliss, p. 10. Oakland, Calif.: Pacific Press Publishing House, 1887.*

Calendar, ANTIQUITY OF THE WEEK.— There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. 8: 10; 29: 27). The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. —"*A Dictionary of the Bible,*" *edited by William Smith, LL. D., art. "Week," p. 745 (1 vol. ed.). New York: Fleming H. Revell Company.*

Calendar, THE WEEK PRIMEVAL.— This primeval measure of time [was] instituted as a memorial of the work of creation in six days, and of the ensuing Sabbath. . . . It was therefore universally observed by Noah's descendants during the prevalence of the patriarchal religion; but when mankind degenerated, and sunk into idolatry, the primitive institution was neglected, and at length lost. And the days of the week were dedicated by the Egyptians, Chaldeans, Syrians, etc., to the heavenly host, the sun, moon, and planets.—"*A New Analysis of Chronology and Geography,*" *William Hales, D. D., Vol. I, p. 18. London: C. J. G. & F. Rivington, 1830.*

Calendar, THE WEEK FIXED BY THE SABBATH INSTITUTION.— This is evident from the word *Sabbat,* or *Sabbata,* denoting a *week* among the Syrians, Arabians, Christian Persians, and Ethiopians; as in the following ancient Syriac calendar, expressed in the Chaldee alphabet:

חד־שבתא	One of the Sabbath, or week	Sunday
תרין־שבתא	Two of the Sabbath	Monday
תלת־שבתא	Three of the Sabbath	Tuesday
ארבעא־שבתא	Four of the Sabbath	Wednesday
חמשא־שבתא	Five of the Sabbath	Thursday
ער־שבתא	Eve of the Sabbath	Friday
שבתא	The Sabbath	Saturday

The high antiquity of this calendar is evinced by the use of the cardinal numbers, *one, two, three,* etc., instead of the ordinals *first, second, third,* etc., following the Hebrew idiom; as in the account of the creation, where we read in the original, "One day," which the Septuagint retains, calling it ἡμέρα μία [*hēmera mia*]. It is remarkable that all the evangelists follow the Syriac calendar, both in the word σάββατα [*sabbata*], used for "a week," and also in retaining the cardinal number μία σαββάτων [*mia sabbatōn*], "one of the week," to express the day of the resurrection. Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1.— *Id., Vol. I, pp. 19, 20.*

Calendar, THE ASTROLOGICAL OR EGYPTIAN WEEK NOT IDENTICAL WITH THE SEMITIC OR JEWISH WEEK. — The way in which the allotment of the planets to the days of the week was arrived at was the following: The Greek astronomers and mathematicians concluded that the planet Saturn was the most distant from the earth and that the others followed in the descending order of Jupiter, Mars, Sun, Venus, Mercury, Moon. In the progress of astrology there came a time when it was found necessary to assign a planet to every hour so as to increase the number of omens it could afford. Starting then with Saturn as presiding over the first hour of the day, each planet was used three times over on that

day, and three planets were used a fourth time. The sun, the fourth planet, took therefore the first hour of the second day, and gave it its name, so that Sunday followed Saturday. In like manner the third day became the moon's day, and so on with the other planets which followed in the order Mars, Mercury, Jupiter, Venus, and again Saturn. This idea of the relative distances of the planets was that arrived at by the astronomers of Alexandria, and was necessarily subsequent to the reduction of the planetary motions to a mathematical system by Eudoxus and his successors. The division of the day implied was one of twenty-four hours, not of twelve; the Egyptian division, not the Babylonian. But the Egyptian week was one of ten days, the seven-day week was Semitic, and the week implied in the system is the free week, running on continuously, the Jewish week, not the Babylonian. For the Babylonians, though they paid some attention to the seventh day, began their reckoning fresh at the beginning of each month. This particular astrological system therefore owed its origin to four distinct nationalities. The conception of the influence of the planets was Babylonian; the mathematical working out of the order of the planets was exclusively Grecian; the division of the day into twenty-four hours was Egyptian; the free continuous seven-day week was particularly Jewish.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Astrology," p. 299.*

Calendar, Week Not Astronomical.— The week is a period of seven days, having no reference whatever to the celestial motions,— a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability.— *The Encyclopedia Britannica, Vol. IV, art. "Calendar," p. 988, 11th edition.*

Calendar, Week, Consecration of All Days of.— The Egyptians, we are told by Dio Cassius, led the way in consecrating the days of the week to the seven planets, and they were followed by the Greeks, Romans, Hindus, Goths, Germans, and Saxons. And the following Pythian oracle, prescribing the worship of these false gods on their respective days, is preserved by Eusebius:

"Invoke Mercury; and the Sun in like manner,
On Sunday; and the Moon, when her day comes;
And Saturn also; and Venus, in succession."

Hence the Gentiles dropped the observance of a seventh day of rest. The Greeks observed the decades, or tenth days; the Romans, nundinæ, the ninth days, etc.— *"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. I, p. 19.*

Calendar, Five Forms of Weeks.— Five forms of weeks were employed under the law of Moses, adjusted to individual and national interests:

1. The week of days (Exodus 20).
2. The week of weeks (Leviticus 23).
3. The week of months (Leviticus 23).
4. The week of years (Leviticus 25).
5. The week of weeks of years (Leviticus 25).— *"Creation Centred in Christ," H. Grattan Guinness, D. D., p. 272. London: Hodder and Stoughton, 1896.*

Calendar, The Months in the Old Testament.— Moses named the first month of the year Abib (Ex. 12: 2; 13: 4), signifying "green" from the green ears of corn at that season; for it began about the vernal equinox. The second month was named Zif, signifying in Chaldee, "Glory," or "splendor," in which the foundation of Solomon's temple was laid. 1 Kings 6: 1. The seventh month was styled Ethanim, which is interpreted "Harvests" by the Syriac Version. 1 Kings 8: 2. The eighth month, Bul, from "the fall" of the leaf. 1 Kings 8: 2.

Besides these names, given before the Babylonian captivity, there were others after. The first month was also called Nisan, signifying "flight" [Esther 3: 7; Neh. 2: 1]; because in that month the Israelites were thrust out of Egypt. Ex. 12: 39. The third month, Sivan, signifying "a bramble." [Esther 8: 9.] The sixth month, Ælul, signifying "mourning;" probably because it was the time of preparation for the great day of atonement, on the tenth day of the seventh month. Neh. 6: 15. The ninth month was called Chisleu, signifying "chilled;" when the cold weather sets in, and fires are lighted. Zech. 7: 1; Jer. 36: 22. The tenth month was called Tebeth, signifying "miry." Esther 2: 16. The eleventh, *Shebet*, signifying a "staff," or a "scepter." Zech. 1: 7. And the twelfth, *Adar*, signifying a "magnificent mantle," probably from the profusion of flowers and plants with which the earth then begins to be clothed in warm climates. Ezra 6: 15; Esther 3: 7. It is said to be a Syriac term. 2 Mac. 16: 36.—"*A New Analysis of Chronology and Geography,*" *Rev. William Hales, D. D., Vol. I, p. 26. London: C. J. G. & F. Rivington, 1830.*

Note.— Previous to the Babylonish captivity, the Hebrews gave all the months Jewish names, only four of which have come down to us, namely, Abib or Nisan, the 1st; Zif of Ivar, the 2nd; Ethanim or Tisri, the 7th; Bul or Marcheshvan, the 8th. In the Bible the months are usually designated by numbers, but during the exile Babylonian names were introduced, and these are still in use among the Jews. The names now generally used, with their approximate corresponding months, are as follows:

Abib, or Nisan	April	Tisri, or Ethanim	October
Zif, or Iyar	May	Bul, or Marcheshvan	November
Sivan	June	Chisleu	December
Thammuz	July	Tebeth	January
Ab	August	Shebat	February
Elul	September	Adar	March
Ve Adar	Intercalary		

— Table compiled from the Oxford Bible, Cyclopedic Concordance, art. "Months: Jewish Calendar."— Eds.

Calendar, Year, The Hebrew.— As the year of the Hebrews was lunar, not solar, it consisted of only 354 days, 8 hours, 48 minutes, 38 seconds. This, distributed among twelve months, would in the course of years have completely disordered the months, so that the first month, or Nisan (corresponding to the end of March or the beginning of April), in the middle of which the first ripe barley was to be presented to the Lord, might have fallen in the middle of winter. Accordingly, the Sanhedrin appointed a committee of three, of which the chief of the Sanhedrin was always president, and which, if not unanimous, might be increased to seven, when a majority of voices would suffice to determine which year was to be made a leap year by the insertion of a thirteenth month. Their resolution was generally taken in the twelfth month (Adar), the additional, or thirteenth month (Ve-Adar), being inserted between the twelfth and the first. A sabbatical year could not be a leap year, but that preceding it was always such. Sometimes two, but never three, leap years succeeded each other. Commonly, every third year required the addition of a month. The mean duration of the Jewish month being 29 days, 12 hours, 44 minutes, 3⅓ seconds, it required, during a period of nineteen years, the insertion of seven months to bring the lunar era in accordance with the Julian.

And this brings up yet another difficulty. The Jews calculated the month according to the phases of the moon, each month consisting of either twenty-nine or thirty days, and beginning with the appearance of the new moon. But this opened a fresh field of uncertainty. It is quite true that every one might observe for himself the appearance of a new moon. But this would again partly depend on the state of the weather. Besides, it left an authoritative declaration of the commencement of a month unsupplied. And yet not only was the first of every month to be observed as "New Moon's Day," but the feasts took place on the 10th, 15th, or other day of the month, which could not be accurately determined without a certain knowledge of its beginning. To supply this want the Sanhedrin sat in the "Hall of Polished Stones" to receive the testimony of credible witnesses that they had seen the new moon.

To encourage as many as possible to come forward on so important a testimony, these witnesses were handsomely entertained at the public expense. If the new moon had appeared at the commencement of the 30th day — which would correspond to our evening of the 29th, as the Jews reckoned the day from evening to evening — the Sanhedrin declared the previous month to have been one of twenty-nine days, or "imperfect." Immediately thereon men were sent to a signal station on the Mount of Olives, where beacon fires were lit and torches waved, till a kindling flame on a hill in the distance indicated that the signal had been perceived. Thus the tidings that this was the new moon would be carried from hill to hill, far beyond the boundaries of Palestine, to those of the dispersion, "beyond the river."

Again, if credible witnesses had not appeared to testify to the appearance of the new moon on the evening of the 29th, the next evening, or that of the 30th, according to our reckoning, was taken as the commencement of the new month, in which case the previous month was declared to have been one of thirty days, or "full." It was ruled that a year should neither have less than four nor more than eight such full months of thirty days.— "*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ*," *Rev. Dr. Edersheim, pp. 169-171. Boston: Ira Bradley & Co., copyright 1881.*

Calendar, Reform in, by Gregory XIII.— The Julian calendar assumes the length of the solar year to be 365¼ days, whereas it is 11 minutes and a few seconds less. This annual error accumulated as years rolled on. Some proposals, such as that of Stöffler in 1518 and of Pitatus of Verona in 1537, were made to rectify the error, but the matter was not taken up in earnest till 1577, by Pope Gregory XIII. As in 1582 the vernal equinox occurred at a date (March 11) ten days earlier than it did at the time of the Council of Nice in 325 A. D., Gregory published a bull, dated March 1, 1582, annulling ten days, so that what would have been reckoned the 5th October, 1582, was to be reckoned the 15th October. In order also that the displacement might not recur, it was further ordained that three of the leap years which occur in 400 years should be considered common years. The three leap years selected to be reduced to common years were those which close the centuries (i. e., which end with 00) and are not divisible by 400. Thus, 1600 was leap year, 1700, 1800, and 1900 were common years, 2000 will be leap year, and so on. This method of adjusting the days to the year is called the Gregorian Calendar, or the New Style.

The New Style was adopted exactly according to the mandate of the Pope, in Spain, Portugal, and part of Italy; in France and some of the provinces of the Low Countries it was adopted in the same year by calling the 10th of December the 20th, and the 15th of December the 25th;

and by Catholic Europe generally before the end of the sixteenth century. Scotland adopted the modern New Year's Day in 1600. The change was carried out in England in 1752 by suppressing the 3d to the 13th of September. The enactment, however, was not carried out without provoking discontent among uneducated people, many of whom imagined that they were defrauded of the omitted days, and assailed unpopular statesmen with the cry, "Give us back our eleven days." The reason for the omission of the additional day is that, according to the Old Style, 1600 and 1700 were both considered leap years; according to the New Style, 1700 was a common year.

At present, since 1800 and 1900 were leap years by the Old Style, and common years by the New Style, there is a difference of thirteen days between the styles. Russia, Greece, and the smaller states belonging to the Greek Church, are now the only countries which still adhere to the Old Style. The same act which introduced the new reckoning in 1752 shortened by nearly three months the year 1751. For it had been the practice to commence the year with March 25, the Feast of the Annunciation, and the year 1751 so commenced, but the year 1752 and all subsequent years began with January 1.— *Standard Encyclopedia of the World's Knowledge, Vol. V, art. "Calendar," pp. 360, 361.*

Calendar, No Interruption in Order of Days of the Week.— It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September. What we style 14 August, 1907, the Russians style 1 August, but both call it Wednesday.— *The Catholic Encyclopedia, Vol. III, art. "Chronology," p. 740.*

Note.— As stated in the next article, the Russians have adopted the New Style, so that not only their days of the week, but also their days of the month now correspond with those of other nations.— Eds.

Calendar, Adoption of the New Style.— The New Style, as the Gregorian system was called, was adopted in most of the Roman Catholic countries, and in Denmark and the Netherlands, in the year of its promulgation, 1582; by the Protestants of Germany and Switzerland in 1700 (Prussia in 1778); in Great Britain in 1752, when the eleven days between September 2 and 14 were omitted, and the beginning of the year moved from March 25 to January 1; and, lastly, in Ireland in 1782. The Dionysian calendar is still retained in the Balkan States and in Greece, while in Russia the New Style was adopted in 1902.

During the French Revolution a new calendar was introduced. The first year, commencing on Sept. 22, 1792, was styled the first year of the republic. The year was divided into 12 months of 30 days each, and the five days over (September 17-21) were celebrated as festivals dedicated to Virtue, Genius, Labor, Opinion, and Rewards, respectively. The calendar, first used on Nov. 26, 1793, was discontinued on Dec. 31, 1805.— *Nelson's Encyclopedia, Vol. II, art. "Calendar," p. 445.*

Calendar.— Pages 503, 629.

Calvin, John.— Pages 12, 75, 77, 237, 305, 430, 444, 528.

Capital and Labor, War Between.— The greatest of all wars between organized labor and capital seems to have begun. It is described as a "fight to the finish," but there is no such thing as a fight to the finish between these two contestants; and if there were, the world would

swing back a thousand years. They have been waging such fights for generations, and each side has continued to grow more and more titanic. Organized labor, in the United States, was never as powerful as it is today, and organized capital never as gigantic. After this pending battle is fought out, each will continue to grow in power; for the finish of one means the finish of the other, and each side knows that.

The battleground today is the "open" or "closed" shop. Lined up behind the "open" shop are 23 national associations of industry, 540 employers' organizations in 247 cities of 44 States, and 1,665 local chambers of commerce. At the head are such giant corporations as the Pennsylvania Railroad, the U. S. Steel Corporation, and the Bethlehem Steel Company, the Erectors Association, the National Fabricators Association, the National Founders Association, and the National Association of Manufacturers. Lined up behind the "closed" shop are the 109 national and international labor unions forming the Federation of Labor, with a membership running into the millions, who have started to raise a fund of $20,000,000 for their war chest. They contemplate not a defensive campaign only, but an offensive campaign as well, and part of it will be a new attempt to unionize the U. S. Steel Corporation.— *Editorial, "A Battle of Titans," in Current Opinion, March, 1921, p. 295.*

Cardinal.— The word was first used of any cleric regularly settled *(incardinatus,* "hinged into") in a church; but it soon became the peculiar designation of a counselor of the Pope. . . . After many fluctuations, the number of cardinals was fixed at seventy by Sixtus V in 1586. Of these, six are cardinal bishops, fifty are cardinal priests, and fourteen are cardinal deacons. In 1907 the Sacred College consisted of fifty-four members, sixteen short of the *plenum,* which has not been reached for one hundred and fifty years.

The appointment *(creatio)* of cardinals rests with the Pope, who generally consults the existing cardinals, and often receives proposals from secular governments. . . . The cardinals in conclave elect the new Pope, have constant access to him, and form his chief council. . . . They have had since Urban VIII the title of "Eminence." The body of cardinals is called the Sacred College. . . . We must add that the chief affairs of the Roman Catholic Church are in the hands of the cardinals. But the cardinals possess no constitutional rights under the absolute government of the Papacy. They cannot even meet together without the Pope's leave.— *Standard Encyclopedia of the World's Knowledge, Vol. VI, art. "Cardinal," p. 71.*

Carey, William.— Pages 254, 334.

Catholic Church.— Page 459.

Ceremonial Law, CONTRASTED WITH MORAL LAW.— Pages 299, 305-307, 501-503.

Chalmers, James.— Page 338.

Charlemagne.— Pages 486, 487, 589, 590.

Christ, DATE OF CRUCIFIXION OF.— Page 526.

Christian Church.— Page 137.

Christian Science.— Page 138.

Christmas.— The supposed anniversary of the birth of Jesus Christ, occurring on December 25. No sufficient data, however, exist for the determination of the month or the day of the event. . . . There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early post-apostolic times. The uncertainty that existed at the beginning of the third century in the minds of Hippolytus and others — Hippolytus earlier favored January 2, Clement of Alexandria (Strom., i. 21) "the 25th day of Pachon" (= May 20), while others, according to Clement, fixed upon April 18 or 19 and March 28 — proves that no Christmas festival had been established much before the middle of the century. January 6 was earlier fixed upon as the date of the baptism or spiritual birth of Christ, and the feast of Epiphany was celebrated by the Basilidian Gnostics in the second century, and by catholic Christians by about the beginning of the fourth century.

The earliest record of the recognition of December 25 as a church festival is in the Philocalian Calendar (copied 354 but representing Roman practice in 336).— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Christmas," p. 47.*

Christmas, Heathen Origin of.— The celebration of Christmas was not introduced in the church till after the middle of the fourth century. It originated in Rome, and was probably a Christian transformation or regeneration of a series of kindred heathen festivals, the Saturnalia, Sigillaria, Juvenalia, and Brumalia, which were celebrated in the month of December in commemoration of the golden age of universal freedom and equality, and in honor of the unconquered sun, and which were great holidays, especially for slaves and children. (See my Church History, N. Y., vol. ii, p. 395 ff.) In the primitive church there was no agreement as to the time of Christ's birth. In the East the 6th of January was observed as the day of his baptism and birth. In the third century, as Clement of Alexandria relates, some regarded the 20th of May, others the 20th of April, as the birthday of our Saviour. Among modern chronologists and biographers of Jesus there is still greater difference of opinion, and every month, even June and July (when the fields are parched from want of rain), have been named as the time when the great event took place. Lightfoot assigns the nativity to September, Lardner and Newcome to October, Wieseler to February, Paulus to March, Greswell and Alford to the 5th of April, just after the spring rains, when there is a abundance of pasture, Lichtenstein places it in July or December, Strong in August, Robinson in autumn, Clinton in spring, Andrews between the middle of December, 749, to the middle of January, 750 A. U. On the other hand, Roman Catholic historians and biographers of Jesus, as Sepp, Friedlieb, Bucher, Patritius, also some Protestant writers, defend the popular tradition, or the 25th of December.— *"A Commentary on the Holy Scriptures," John Peter Lange, D. D., on Luke 2, p. 36. New York: Charles Scribner & Co., 1870.*

Christmas, Historical Notes Concerning.— The great church adopted Christmas much later than Epiphany; and before the fifth century there was no general consensus of opinion as to when it should come in the calendar, whether on the 6th of January, or the 25th of March, or the 25th of December.

The earliest identification of the 25th of December with the birthday of Christ is in a passage, otherwise unknown and probably spurious, of Theophilus of Antioch (A. D. 171-183), preserved in Latin by the Magdeburg centuriators (i. 3, 118), to the effect that the Gauls contended that as they celebrated the birth of the Lord on the 25th of December, whatever day of the week it might be, so they ought to

celebrate the Pascha on the 28th of March when the resurrection befell.

The next mention of the 25th of December is in Hippolytus' (c. 202) commentary on Daniel 4: 23. Jesus, he says, was born at Bethlehem on the 25th of December, a Wednesday, in the forty-second year of Augustus. This passage also is almost certainly interpolated. In any case he mentions no feast, nor was such a feast congruous with the orthodox ideas of that age. As late as 245, Origen, in his eighth homily on Leviticus, repudiates as sinful the very idea of keeping the birthday of Christ "as if he were a king Pharaoh." The first certain mention of December 25 is in a Latin chronographer of A. D. 354, first published entire by Mommsen. It runs thus in English: "Year 1 after Christ, in the consulate of Cæsar and Paulus, the Lord Jesus Christ was born on the 25th of December, a Friday and 15th day of the new moon." Here again no festal celebration of the day is attested.

There were, however, many speculations in the second century about the date of Christ's birth. Clement of Alexandria, toward its close, mentions several such, and condemns them as superstitions. Some chronologists, he says, alleged the birth to have occurred in the twenty-eighth year of Augustus, on the 25th of Pachon, the Egyptian month, i. e. the 20th of May. These were probably the Basilidian Gnostics. Others set it on the 24th or 25th of Pharmuthi, i. e. the 19th or 20th of April. Clement himself sets it on the 17th of November, 3 B. C. The author of a Latin tract, called the *De Pascha computus*, written in Africa in 243, sets it by private revelation, *ab ipso deo inspirati*, on the 28th of March. He argues that the world was created perfect, flowers in bloom, and trees in leaf, therefore in spring; also at the equinox, and when the moon just created was full. Now the moon and sun were created on a Wednesday. The 28th of March suits all these considerations. Christ, therefore, being the Sun of Righteousness, was born on the 28th of March. The same symbolical reasoning led Polycarp (before 160) to set his birth on Sunday, when the world's creation began, but his baptism on Wednesday, for it was the analogue of the sun's creation. On such grounds certain Latins as early as 354 may have transferred the human birthday from the 6th of January to the 25th of December, which was then a Mithraic feast and is by the chronographer above referred to, but in another part of his compilation, termed *Natalis invicti solis*, or birthday of the unconquered Sun. Cyprian *(de orat. dom. 35)* calls Christ *Sol verus*, Ambrose *Sol novus noster* (Sermo vii. 13), and such rhetoric was widespread. The Syrians and Armenians, who clung to the 6th of January, accused the Romans of sun worship and idolatry, contending with great probability that the feast of the 25th of December had been invented by disciples of Cerinthus and its lections by Artemon to commemorate the *natural* birth of Jesus. . . .

In Britain the 25th of December was a festival long before the conversion to Christianity, for Bede *(De temp. rat.*, ch. 13) relates that "the ancient peoples of the Angli began the year on the 25th of December when we now celebrate the birthday of the Lord; and the very night which is now so holy to us, they called in their tongue *modranecht (môdra niht)*, that is, the mothers' night, by reason we suspect of the ceremonies which in that night-long vigil they performed." With his usual reticence about matters pagan or not orthodox, Bede abstains from recording who the mothers were and what the ceremonies. In 1644 the English Puritans forbade any merriment or religious services by act of Parliament, on the ground that it was a heathen festival, and ordered it to be kept as a fast. Charles II revived the feast, but the Scots adhered to the Puritan view.— *The Encyclopedia Britannica, Vol. VI, art. "Christmas," pp. 293, 294, 11th edition.*

Christmas, WHEN FIRST OBSERVED.—The first footsteps we find of the observation of this day are in the second century, about the time of the emperor Commodus.— "*A Theological Dictionary,*" *Rev. Charles Buck, art.* "*Christmas,*" *p. 71. Philadelphia: Crissy and Markley, copyright 1851.*

Christmas, ORIENTAL AND OCCIDENTAL OBSERVANCE OF.— The Oriental Christians kept the memorial of the Saviour's birth and of his baptism, on one and the same day, namely, the sixth day of January; and this day they called Epiphany. But the Occidental Christians always consecrated the 25th day of December to the memory of the Saviour's birth. For, what is reported of Julian I the Roman bishop's transferring the memorial of Christ's birth from the 6th of January to the 25th of December, appears to me very questionable.— "*Institutes of Ecclesiastical History,*" *John Laurence von Mosheim, D. D., book 2, cent. 4, part 2, chap. 4, sec. 5 (Vol. I, pp. 372, 373). London: Longman & Co., 1841.*

Chronology.— Pages 126, 432-436, 554-562.

Church, MEANING OF.— The church of Christ, therefore, is a body of which the Spirit of Jesus is the soul. It is a company of Christlike men and women, whom the Holy Spirit has called, enlightened, and sanctified through the preaching of the word; who are encouraged to look forward to a glorious future prepared for the people of God; and who, meanwhile, manifest their faith in all manner of loving services done to their fellow believers.

The church is therefore in some sense invisible. Its secret is its hidden fellowship with Jesus. Its roots penetrate the unseen, and draw from thence the nourishment needed to sustain its life. But it is a visible society, and can be seen wherever the word of God is faithfully proclaimed, and wherever faith is manifested in testimony and in bringing forth the fruits of the Spirit.

This is the essential mode of describing the church which has found place in the Reformation creeds.— "*A History of the Reformation,*" *Thomas M. Lindsay, M. A., D. D., p. 485. New York: Charles Scribner's Sons, 1906.*

Church, DEFINED BY BELLARMINE.— A body of men united together by the profession of the same Christian faith, and by participation in the same sacraments, under the governance of lawful pastors, more especially of the Roman Pontiff, the sole vicar of Christ on earth.— "*De Ecclesia Militante*" *(R. C.), Tom. II, lib. 3, cap. 2 (On the Church Militant, Vol. II, book 3, chap. 2).*

Church, DEFINED IN THE BULL "UNAM SANCTAM."— That there is one holy catholic and apostolic church we are impelled by our faith to believe and to hold — this we do firmly believe and openly confess — and outside of this there is neither salvation nor remission of sins. . . . Therefore, in this one and only church there is one body and one head, — not two heads as if it were a monster,— namely, Christ and Christ's vicar, Peter and Peter's successor.— "*Corpus Juris Canonici,*" *Extravagantes Communes, book 1, title 8, ch. 1.*

NOTE.— This declaration in the bull of Boniface VIII had reference, not to the claims of a rival pope, nor to a temporary dual headship, such as occasionally existed, but to what Boniface regarded as usurpations of the papal prerogative by Philip the Fair of France, which, had they been admitted, would have constituted him, if not the head, at least another, or second, head of the church. — EDS.

Church, ROMAN CATHOLIC IDEA OF.— The Roman idea of a church was that it was a visible body in communion with the Roman see, and in which the ministers derived their whole authority through that see. For this conception the reformed principle substituted at once the idea which is expressed in the Augsburg Confession, . . . that the visible church is a congregation of faithful or believing men, " in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." It was also recognized in all Reformed Churches, including the English Church as represented even by such men as Laud and Cosin, that episcopal orders, however desirable, were not essential for that due ministration. On all hands, therefore, within the Reformed communions, whether in Germany, Switzerland, France, or England, it was acknowledged that a true church might subsist, although the immediate and regular connection of its ministry with the ancient episcopal succession was broken.—" *Principles of the Reformation," Rev. Henry Wace, D. D., pp. 103, 104. New York: American Tract Society.*

Church, HEAD OF ROMAN.— We define . . . that the Roman Pontiff himself . . . is the head of the whole church.— *Pope Eugenius IV (1431-1447) to the Roman Emperor, John Paleologus; cited in " History of the Councils," Labbe and Cossart (R. C.), Vol. XIII, col. 1167.*

Church, ROMAN CATHOLIC, CLAIMS TO SUPPLY MEANS FOR UNION WITH CHRIST.— Catholics believe that our Lord Jesus Christ is alone the great center of the Christian religion, the fountain of all grace, virtue, and merit, as in the natural world (if the comparison may be allowed) the sun is the center and enlivening source of light, heat, and growth.

This grand truth they believe to be the vital, essential part of Christianity, " for other foundation no man can lay but that which is laid; which is Christ Jesus." 1 Cor. 3: 11.

They believe that union with Jesus Christ is the highest and noblest aim of man, and that only the Holy Catholic Church supplies the means for this union with Jesus Christ.— " *Catholic Belief," Joseph Faà di Bruno, D. D. (R. C.), p. 33. New York: Benziger Brothers, copyright 1884.*

Church, ROMAN CATHOLIC VIEW OF THE TEACHING AUTHORITY OF.— The doctrinal contents of Scripture she [the church] designates in the general spirit of Scripture. Hence the earliest ecumenical councils did not even adduce any particular Scriptural texts in support of their dogmatic decrees; and Catholic theologians teach with general concurrence, and quite in the spirit of the church, that even a Scriptural proof in favor of a decree held to be infallible, is not itself infallible, but only the dogma as defined. The deepest reason for this conduct of the church lies in the indisputable truth that she was not founded by Holy Writ, but already existed before its several parts appeared. The certainty which she has of the truth of her own doctrines, is an immediate one, for she received her dogmas from the lips of Christ and the apostles; and by the power of the divine Spirit, they are indelibly stamped on her consciousness, or as Irenæus expresses it, on her heart. If the church were to endeavor, by learned investigation, to seek her doctrines, she would fall into the most absurd inconsistency, and annihilate her very self.—" *Symbolism," John Adam Moehler, D. D. (R. C.), p. 296. London: Thomas Baker, 1906.*

Church, THE CATHOLIC, FIRST USE OF THE COMBINATION.— The combination " the Catholic Church " is found for the first time in the letter of St. Ignatius to the Smyrnæans, written about the year 110.— *The Catholic Encyclopedia, Vol. III, art. " Catholic," p. 449.*

Church, IN UNION WITH CHRIST.— The story of Pentecost culminates in the words, "And the same day there were added about three thousands souls." Acts 2: 41. Added to whom? we naturally ask. And the King James translators have answered our question by inserting in italics "to them." But not so speaks the Holy Ghost. And when, a few verses further on in the same chapter, we read: "And the Lord added to the church daily such as should be saved," we need to be reminded that the words "to the church" are spurious. All such glosses and interpolations have only tended to mar the sublime teaching of this first chapter of the Holy Spirit's history. "And believers were the more added *to the Lord.*" Acts 5: 14. "And much people were added *unto the Lord.*" Acts 11: 24. This is the language of inspiration — not the mutual union of believers, but their divine co-uniting with Christ; not voluntary association of Christians, but their sovereign incorporation into the Head, and this incorporation effected by the Head through the Holy Ghost.—"*The Ministry of the Spirit,*" *A. J. Gordon, D. D., p. 63. Philadelphia: American Baptist Publication Society, 1894.*

Church and State, ROMAN CATHOLIC VIEW OF RELATIONS BETWEEN. —Pius IX in 1851 censured the teaching of the canonist Nuytz in Turin, because he allowed only the power of spiritual punishment to the church. And in the Concordat made in 1863 with the republics of South America, it is laid down in Article 8 that the civil authorities are absolutely bound to execute every penalty decreed by the spiritual courts. In a statement addressed by Pius IX to Count Duval de Beaulieu, published in the *Allgemeine Zeitung* of Nov. 13, 1864, the power of the church over the government of civil society, and its direct jurisdiction in temporal matters, is expressly guarded.

It follows that they are greatly mistaken who suppose that the Biblical and old Christian spirit has prevailed in the church over the medieval notion of her being an institution with coercive power to imprison, hang, and burn. On the contrary, these doctrines are to receive fresh sanction from a General Council [the Vatican], and that pet theory of the popes — that they could force kings and magistrates, by excommunication and its consequences, to carry out their sentences of confiscation, imprisonment, and death — is now to become an infallible dogma. It follows that not only is the old institution of the Inquisition justified, but it is recommended as an urgent necessity in view of the unbelief of the present age.—"*The Pope and the Council,*" *Janus (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 11, 12. London: Rivingtons, 1869.*

Church and State, UNDER CONSTANTINE.— It must be observed that a great change took place in the feelings and conduct of the Christians from the period that Constantine formed a political alliance with the church, and constituted the clergy into a corporate body. The great benefits which the inhabitants of the Roman Empire had previously derived from the connection of their bishops and presbyters with local national feelings, was then neutralized. The church became a political institution of the Roman Empire, dependent, like every other department of the public administration, on the emperor's authority; and henceforward, whenever the ministers and teachers of the Christian religion became closely connected with national feelings, they were accused of heresy.— "*Greece under the Romans,*" *George Finlay, LL. D., p. 129. London: J. M. Dent & Co.; New York: E. P. Dutton & Co.*

Church and State, INJURIOUS EFFECT OF STATE POWER.— If the reign of Constantine bears witness that the state which seeks to ad-

vance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence, this truth is still more clearly demonstrated by the reign of his successor, Constantius.— "*General History of the Christian Religion and Church," Dr. Augustus Neander, translated by Joseph Torrey, Vol. III, p. 41. Edinburgh: T. & T. Clark, 1848.*

Church and State, UNION OF, IN ROMAN EMPIRE.— With the commencement of this period, the church entered into an entirely different relation to the state. It did not merely become a whole, recognized as legal, and tolerated by the state,— which it had been already from the reign of Gallien down to the Diocletian persecution,— but the state itself declared its principles to be those to which everything must be subordinated. Christianity became, by degrees, the dominant state religion, though not entirely in the same sense as paganism had been before. Church and state constituted, henceforth, two wholes, one interpenetrating the other, and standing in a relation of mutual action and reaction. The advantageous influence of this was, that the church could now exert its transforming power also on the relations of the state; but the measure and the character of this power depended on the state of the inner life in the church itself. The healthful influence of the church is indeed to be perceived in many particular cases, though it was very far from being so mighty as it must have been, had everything proceeded from the spirit of genuine Christianity, and had the state actually subordinated itself to this spirit. But on the other hand, the church had now to struggle under a great disadvantage; for instead of being left free, as it was before, to pursue its own course of development, it was subjected to the influence of a foreign, secular power, which in various ways would operate to check and disturb it; and the danger in this case increased in the same proportion as the political life with which the church came in contact was corrupt, and a lawless, despotic will ruled supreme,— a will which acknowledged no restraints, and which, therefore, whenever it intermeddled with the church development, was prone to act after the same arbitrary manner as it did elsewhere. So it actually happened in the East Roman Empire.

Without doubt, it belongs to the essential character of Christianity that it can propagate itself even under the most depressing of earthly relations, and by the surpassing energy of its spirit, break through every species of temporal bondage. This was seen under the empire of pagan Rome and in the Persian Empire. Despotism, arrayed in open hostility to Christianity, only served to call forth, in still greater strength, the Christian sense of freedom rising superior to all earthly constraint. But despotism in outward alliance with the church, proved a more dangerous enemy. It was now necessary that one of two things should happen,— either the spirit of Christianity, as it became more widely diffused, must — not by a sudden and glaring revolution, but by its power in the heart, which is far mightier than any arm of flesh — gradually introduce the order of law in the place of arbitrary despotism; or the corruption of the state would introduce itself into the church, as it actually did in the Byzantine Empire. Furthermore, the church was now exposed to the temptation of appropriating a foreign might for the prosecution of its ends; a temptation ever ready to assail man, the moment the spirit is no longer sovereign alone, but the flesh intermeddles with its proper work. Looking only at the holy end which he fancies himself in pursuit of, any means that can subserve it seem good to him. He does not consider that the truth itself, forced on man otherwise than by its own inward power, becomes falsehood.

How easily might the bishops, in their zeal,— more or less unwise, more or less directed by selfish views,— be tempted to invite those emperors who professed to belong to the Catholic Church, to assist in securing the victory for that which they deemed the pure doctrine, and in crushing its adversaries; when, in fact, the Syrian bishops, in the previous period, had already sought after the aid of a pagan emperor, Aurelian, in a similar case! And in cases of this sort, how invariably did the wrong proceeding bring along its own punishment! In forgetting and denying its own essential character, on the simple preservation of which its true power depends,— in consenting to make use of a foreign might for the furtherance of its ends, the church succumbed to that might. Such is the lesson taught by the history of the church of the Roman Empire in the East.— "*General History of the Christian Religion and Church,*" *Dr. Augustus Neander, translated by Joseph Torrey, Vol. III, pp. 175, 176. Edinburgh: T. & T. Clark, 1848.*

Church and State, A STRUGGLE PREDICTED.— If the authors of the movement [to reconstruct the world] are not deceived, the generations that will come up after I am no more will witness a struggle on the widest scale, and of very long duration, during which will disappear all that to us is known as modern liberties, all that to Rome is known as the modern state, and at the close of which the ecclesiastical power will stand alone, presiding over the destinies of a reconstituted world.— "*The Pope, the Kings, and the People,*" *William Arthur, A. M., Preface, p. xvii. London: Hodder and Stoughton, 1903.*

Church and State, ROMAN CATHOLIC VIEW OF.— Since the Council of Trent, the revolutions in France, Austria, and Italy have separated the civil powers from the unity of the church. The nations remain Catholic as before, but many public laws are at variance with the laws of the church. The old forms of usage and of arrangement need revision, in order to bring into peaceful co-operation the two supreme authorities on which the welfare of society reposes. If the governments of the world know their own highest interests, they will recognize the necessity of entering into loyal and honorable relations of confidence and co-operation with a power which pervades, sometimes a large proportion, sometimes the whole population, subject to their civil rule. The church pervades at least one fourth, if not a third, of the population of Great Britain and its colonies; about a fifth of the United States; nearly a half of the Prussian monarchy; and almost the entire population of other great kingdoms; and the influence of religion is that which most deeply affects the loyalty and fidelity of nations. It is of the highest moment to the civil powers of the world to readjust their relations with the Catholic Church; for so long as the public laws are at variance with its divine rights and liberties, internal peace and fidelity are hardly to be secured.— "*Petri Privilegium,*" *Henry Edward Manning (R. C.), First Pastoral Letter, pp. 82, 83. London: Longmans, Green & Co., 1871.*

Church and State, AUTHORITY OF THE POPE OVER AFFAIRS OF.— Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the church. Thus are swept into the papal net whole multitudes of facts, whole systems of government, prevailing, though in different degrees, in every country of the world. Even in the United States, where the severance between church and state is supposed to be complete, a long catalogue might be drawn of

subjects belonging to the domain and competency of the state, but also undeniably affecting the government of the church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor-relief, incorporation, mortmain, religious endowments, vows of celibacy, and obedience. In Europe the circle is far wider, the points of contact and of interlacing [being] almost innumerable. But on all matters respecting which any pope may think proper to declare that they concern either faith or morals, or the government or discipline of the church, he claims, with the approval of a council undoubtedly ecumenical in the Roman sense, the absolute obedience, at the peril of salvation, of every member of his communion.—"*The Vatican Decrees in Their Bearing on Civil Allegiance*," *Hon. W. E. Gladstone, M. P., pp. 30, 31. New York: Harper & Brothers, 1875.*

Church and State, RESULTS OF UNION OF.— Such was the compact that had been established between the church and the state. As might be expected, the succeeding transactions exhibit an alternate preponderance of one and of the other, and the degradation of both in the end.—"*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. I, pp. 374, 375. New York: Harper & Brothers, copyright 1876.*

Church and State, EFFECTS OF UNION OF.— We have now approached the close of a thousand years from the birth of Christ; the evil union of the church and state, their rivalries, their intrigues, their quarrels, had produced an inevitable result, doing the same in the West that they had done in the East; disorganizing the political system, and ending in a universal social demoralization.—*Id., p. 376.*

Such was the issue of the second attempt at the union of political and ecclesiastical power. In a former chapter we saw what it had been in the East, now we have found what it was in the West. Inaugurated in selfishness, it strengthens itself by violence, is perpetuated by ignorance, and yields as its inevitable result, social ruin.—*Id., p. 377.*

Church and State, INJURIOUS EFFECT OF UNION OF.— The greatest injury, however, did not arise from the inner relation of the controversies, but from a foreign influence, namely, the union of the state and its politics with the church. The free internal development of the latter was endangered. Disputes were to be settled by imperial decrees. Thus a variety of passions intermingled with and troubled the dogmatic interest. Hence results followed dogmatic controversies which could not be derived from the development of contrarieties. Before the contrarieties had been fully expressed, one or the other party was put down by external influence.—"*Lectures on the History of Christian Dogmas*," *Dr. Augustus Neander, Vol. I, p. 259. London: George Bell & Sons, 1882.*

Church and State.—Pages 446, 447-450, 578, 580-582.

Church of England.— Pages 140, 606.

Church of Rome, NEWMAN ON.— We must take and deal with things as they are, not as they pretend to be. If we are induced to believe the professions of Rome, and make advances toward her as if a sister or a mother church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her

reach. No; dismissing the dreams which the romance of early church history and the high theory of Catholicism will raise in the guileless and inexperienced mind, let us be sure that she is our enemy, and will do us a mischief when she can. In saying and acting on this conviction, we need not depart from Christian charity toward her. We must deal with her as we would toward a friend who is visited by derangement; in great affliction, with all affectionate tender thoughts, with tearful regret and a broken heart, but still with a steady eye and a firm hand. For in truth she is a church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or rather, she may be said to resemble a demoniac; possessed with principles, thoughts, and tendencies not her own, in outward form and in outward powers what God made her, but ruled within by an inexorable spirit, who is sovereign in his management over her, and most subtle and most successful in the use of her gifts. Thus she is her real self only in name, and, till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her.— "*Lectures on the Prophetical Office of the Church,*" *John Henry Newman, B. D., pp. 100, 101. London: J. G. & F. Rivington, 1837.*

NOTE.— This was written before the author joined the Roman Catholic Church.— EDS.

Church of Rome, ROMAN CATHOLIC TEACHING CONCERNING SALVATION OUTSIDE OF.—

8. Who, then, will be saved?

Christ has solemnly declared that only those will be saved, who have done God's will on earth as explained, not by private interpretation, but by the infallible teaching of the Roman Catholic Church. . . .

10. Must, then, all who wish to be saved, die united to the Catholic Church?

All those who wish to be saved, must die united to the Catholic Church; for out of her there is no salvation. . . .

11. What did St. Augustine and the other bishops of Africa, at the Council of Zirta, in 412, say about the salvation of those who die out of the Roman Catholic Church?

"Whosoever," they said, "is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for the very reason that he is separated from the union of Christ not see life, but the wrath of God abideth on him." John 3: 36. . . .

13. Who are out of the pale of the Roman Catholic Church?

Out of the pale of the Roman Catholic Church are all unbaptized and all excommunicated persons, all apostates, unbelievers, and heretics. . . .

28. What is a heretic?

A heretic is any baptized person, professing Christianity, and choosing for himself what to believe and what not to believe as he pleases, in obstinate opposition to any particular truth which he knows is taught by the Catholic Church as a truth revealed by God. [According to this definition all intelligent Protestants are heretics, and this is asserted in question 30.— EDS.] . . .

30. How many kinds of heretics (Protestants) are there?

There are three kinds of heretics:

(1) Those who are guilty of the sin of heresy;

(2) Those who are not guilty of the sin of heresy, but commit other grievous sins;

(3) Those who are not guilty of the sin of heresy and live up to the dictates of their conscience. . . .

38. Can a Christian be saved, who has left the true church of Christ, the Holy Catholic Church?

No; because the church of Christ is the kingdom of God on earth, and he who leaves that kingdom, shuts himself out from the kingdom of Christ in heaven.

39. Have Protestants left the true church of Christ?

Protestants left the true church of Christ, in their founders, who left the Catholic Church, either through pride, or through the passion of lust and covetousness. . . .

46. But is it not a very uncharitable doctrine to say that no one can be saved out of the church?

On the contrary, it is a very great act of charity to assert most emphatically, that out of the Catholic Church there is no salvation possible; for Jesus Christ and his apostles have taught this doctrine in very plain language. He who sincerely seeks the truth, is glad to hear it and embrace it, in order to be saved.—"*Familiar Explanation of Catholic Doctrine,*" *Rev. M. Müller (R. C.), pp. 163-179. New York: Benziger Brothers.*

Church of Rome, Two Kinds of Teaching.— The Church of Rome as an organization has never tolerated individualism among its members. It at once affirms and denies the individual conscience, inasmuch as that conscience must ever be sought in the dogmas and direction of the Institution.

Now what are the teachings of the Institution? There are two distinct sets and headings. First: Those for the uninitiated, or the sheep. Second: Those for the initiated, or the shepherds. In other words, there is exoteric and esoteric Catholicism.

With the exoteric doctrines it finds means to defend itself against attack, and retreats always behind the bulwarks of Christian ethics. It proclaims charity, sincerity, justice, altruism, professes from the pulpits the gospel of Jesus Christ, and thus deludes its adversaries, who fall back disheartened, and abandon a systematic attack.

Members of the Roman communion who are the cause of recurring scandals, are declared lamentable exceptions to the universal virtuous living of the priesthood; they are acknowledged as the stray sheep, whom the ever-loving "mother church" would fain recover.

The curious searcher, however, who is desirous of reconciling the history of the Roman Church with its avowed doctrine, cannot be satisfied with such inconsistency, and it must, in time, become clear to him that only through the existence of an esoteric doctrine can such grave discrepancies be explained.—"*The Double Doctrine of the Church of Rome,*" *Baroness von Zedtwitz, pp. 18-20. New York: Fleming H. Revell Company.*

Cigarettes.— Page 221.

Clemens Romanus (Clement I).—Page 366.

Clovis.— Pages 474, 478.

Coffee.— Page 220.

Columbus.— Page 247.

Coming of Christ.— Pages 7-26.

Confession, PROTESTANT VIEW OF.— Confession of sins is an acknowledgment of sin, which may be made by a Christian either to God alone, to a fellow Christian, or to one who holds an ecclesiastical office. Confession as an act prescribed or recommended by the church is made in accordance with the free decision of the individual (voluntary private confession), in compliance with special rules of church training and discipline (confession of catechumens and penitents), and in conformity with general regulations binding on all (a prescribed confession, either of individuals or the congregation as a whole). The present article is confined to the last-named form; its end is to attain absolution.

The New Testament knows nothing of confession as a formal institution, James 5: 16 referring to the close association with the brethren, although the words of Jesus in Luke 5: 20; 7: 48, may be compared to ecclesiastical absolution. Individual confession as a part of ecclesiastical discipline was, of course, customary in ancient times, and also served as a voluntary act of a distressed sinner. The confession of sin and proclamation of pardon were likewise customary in the service of the ancient church. But that confession existed in the earliest time as an established ecclesiastical institution is not proved by such isolated instances as are occasionally met with.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Confession," p. 221.*

Confession, ROMAN CATHOLIC VIEW OF.— Confession is the avowal of one's own sins made to a duly authorized priest for the purpose of obtaining their forgiveness through the power of the keys. . . . How firmly rooted in the Catholic mind is the belief in the efficacy and necessity of confession, appears clearly from the fact that the sacrament of penance endures in the church after the countless attacks to which it has been subjected during the last four centuries. If at the Reformation or since the church could have surrendered a doctrine or abandoned a practice for the sake of peace and to soften a "hard saying," confession would have been the first to disappear. Yet it is precisely during this period that the church has defined in the most exact terms the nature of penance and most vigorously insisted on the necessity of confession. . . .

As the Council of Trent affirms, "the church did not through the Lateran Council prescribe that the faithful of Christ should confess — a thing which it knew to be by divine right necessary and established — but that the precept of confessing at least once a year should be complied with by all and every one when they reached the age of discretion" (Session XIV, c. 5). The Lateran edict presupposed the necessity of confession as an article of Catholic belief, and laid down a law as to the minimum frequency of confession — at least once a year. . . .

What Sins Are to Be Confessed.— Among the propositions condemned by the Council of Trent is the following: "That to obtain forgiveness of sins in the sacrament of penance, it is not necessary by divine law to confess each and every mortal sin which is called to mind by due and careful examination, to confess even hidden sins and those that are against the last two precepts of the decalogue, together with the circumstances that change the specific nature of the sin; such confession is only useful for the instruction and consolation of the penitent, and of old was practised merely in order to impose canonical satisfaction" *(Can. de pœnit.* [canon on penance], vii). . . .

Satisfaction.— As stated above, the absolution given by the priest to a penitent who confesses his sins with the proper dispositions remits both the guilt and the eternal punishment (of mortal sin). There remains, however, some indebtedness to divine justice which must be canceled here or hereafter. In order to have it canceled here, the penitent receives from his confessor what is usually called his "penance,"

usually in the form of certain prayers which he is to say, or of certain actions which he is to perform, such as visits to a church, the stations of the cross, etc. Almsdeeds, fasting, and prayer are the chief means of satisfaction, but other penitential works may also be enjoined.— *The Catholic Encyclopedia, Vol. XI, art. "Penance," subdivision, "Confession," pp. 625-628.*

Confession, Auricular, Established by Innocent III.— Not only did Innocent III thus provide himself with an ecclesiastical militia suited to meet the obviously impending insurrection, he increased his power greatly but insidiously by the formal introduction of auricular confession. It was by the fourth Lateran Council that the necessity of auricular confession was first formally established. Its aim was that no heretic should escape, and that the absent priest should be paramount even in the domestic circle. In none but a most degraded and superstitious society can such an infamous institution be tolerated. It invades the sacred privacy of life — makes a man's wife, children, and servants his spies and accusers. When any religious system stands in need of such a social immorality, we may be sure that it is irrecoverably diseased, and hastening to its end.

Auricular confession led to an increasing necessity for casuistry, though that science was not fully developed until the time of the Jesuits, when it gave rise to an extensive literature, with a lax system and a false morality, guiding the penitent rather with a view to his usefulness to the church than to his own reformation, and not hesitating at singular indecencies in its portion having reference to married life.— *"History of the Intellectual Development of Europe," John William Draper, M. D., LL. D., Vol. II, pp. 65, 66. New York: Harper & Brothers, copyright 1876.*

Confession.— Page 298.

Congregational Church.— Page 140.

Constantine, Union of Church and State by.— The great change which makes the reign of Constantine an epoch in church history is the union between church and state, and the introduction of the personal interference of the emperor. The proximate cause of the great influence possessed by him, was the reaction of feeling which took place when the civil governor, from being himself a persecutor or an instrument of persecution, became a promoter of Christianity. Something, no doubt, too, was owing to the teaching of Christian moralists as to submission to the powers that be, and to the general tendency toward a system of official subordination, of which the political constitution of Constantine is the great example. His success in establishing that constitution without any serious opposition, seems to show the temper of men's minds at the time, and the absence of individual prominence or independence of thought among either followers or opponents. This was true as well of the church as of the state. The great men who have left their mark on church organization and policy had either passed away, like St. Cyprian, or had not yet attained their full powers. [p. 637] . . .

With regard to his religious policy we have an expression of his own, in his letter to Alexander and Arius, which may help us in our judgment of its merits (Eus. V. C. ii. 65). Two principles, he said, had guided his actions; the first to unify the belief of all nations with regard to the divinity into one consistent form, the second to set in order the body of the world which was laboring as it were under a grievous sickness. Such, no doubt, were the real desires of Constantine;

but he was too impulsive, too rude in intellect, too credulous of his own strength, to carry them out with patience, wisdom, and justice.—"*A Dictionary of Christian Biography,*" *Smith and Wace, Vol. I, art.* "*Constantine the Great and His Sons,*" *pp. 637, 638. London: John Murray, 1877.*

Constantine, PAGANISM OF.— Up to this period [A. D. 312], all that we know of Constantine's religion would imply that he was outwardly, and even zealously, pagan. In a public oration, his panegyrist extols the magnificence of his offerings to the gods. His victorious presence was not merely expected to restore more than their former splendor to the Gaulish cities, ruined by barbaric incursions, but sumptuous temples were to arise at his bidding, to propitiate the deities, particularly Apollo, his tutelary god. The medals struck for these victories are covered with the symbols of paganism. Eusebius himself admits that Constantine was at this time in doubt which religion he should embrace.—"*The History of Christianity,*" *Henry Hart Milman, D. D., book 3, chap. 1, (Vol. II, pp. 284, 285). London: John Murray, 1867.*

Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion; and the same conduct which in the court of Nicomedia might be imputed to his fear, could be ascribed only to the inclination or policy of the sovereign of Gaul. His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis of his father Constantius.

But the devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity; and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine. —"*The History of the Decline and Fall of the Roman Empire,*" *Edward Gibbon, chap. 20, par. 3 (Vol. II, pp. 250, 251). New York: Harper & Brothers.*

Constantine.— Pages 35, 37, 241, 354, 357, 410, 506, 579-581.

Constantinople.— Pages 157, 166, 380, 542, 550, 552.

Constitution OF THE UNITED STATES.— Pages 449, 583.

Copernican Theory.— Page 200.

Covenant, TWO SHADES OF MEANING.— In the Old Testament the word has an ordinary use when both parties are men, and a distinctly religious use between God and men. There can be no doubt that the re-

ligious use has come from the ordinary, in harmony with the general custom in such cases, and not the reverse. There are also two shades of meaning, somewhat distinct, of the Hebrew word: one in which it is properly a covenant, i. e., a solemn mutual agreement; the other in which it is more a command, i. e., instead of an obligation voluntarily assumed, it is an obligation imposed by a superior upon an inferior. This latter meaning, however, has clearly been derived from the other. It is easy to see that an agreement including as the contracting parties those of unequal position, might readily include those agreements which tended to partake of the nature of a command; but the process could not readily be reversed.—*The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Covenant in the Old Testament," p. 727.*

Covenant, NOT TESTAMENT.— The alternative name "testament"—adopted into our English description through the Latin, as the equivalent of the Hebrew *berīth*, and the Greek *diathēkē*, which both mean a solemn disposition, compact, or contract — suggests the disposition of property in a last will or testament; but although the word *diathēkē* may bear that meaning, the Hebrew *berīth* does not, and as the Greek usage in the New Testament seems especially governed by the Old Testament usage and the thought moves in a similar plane, it is better to keep to the term "covenant." The one passage which seems to favor the "testament" idea is Hebrews 9: 16, 17 (the revisers who have changed the Authorized Version "testament" into "covenant" in every other place have left it in these two verses), but it is questionable whether even here the better rendering would not be "covenant." Certainly in the immediate context "covenant" is the correct translation, and, confessedly, "testament," if allowed to stand, is an application by transition from the original thought of a solemn compact to the secondary one of testamentary disposition. The theological terms "covenant of works" and "covenant of grace" do not occur in Scripture, though the ideas covered by the terms, especially the latter, may easily be found there. The "new covenant" here spoken of is practically equivalent to the covenant of grace established between God and his redeemed people, that again resting upon the eternal covenant of redemption made between the Father and the Son, which, though not so expressly designated, is not obscurely indicated by many passages of Scripture.— *Id., art. "Covenant, The New," p. 731.*

Covenant OF SALT.— When men ate together, they became friends. Cf. the Arabic expression, "There is salt between us;" "He has eaten of my salt," which means partaking of hospitality which cemented friendship; cf. "eat the salt of the palace." Ezra 4: 14. Covenants were generally confirmed by sacrificial meals, and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an enduring covenant. So offerings to Jehovah were to be by a statute forever, "a covenant of salt forever before Jehovah." Num. 18: 19. David received his kingdom forever from Jehovah by a "covenant of salt." 2 Chron. 13: 5. In the light of these conceptions the remark of our Lord becomes the more significant: "Have salt in yourselves, and be at peace one with another." Mark 9: 50.—*Id., Vol. II, art. "Covenant of Salt," p. 729.*

Creeds.— Pages 136-149.

Crœsus.— Pages 324, 326, 327.

Crucifixion of Christ, DATE OF.— Page 526.

Daniel, Book of, AUTHENTICITY OF.— With the exception of the neo-Platonist Porphyry, a Greek non-Christian philosopher of the third century A. D., the genuineness of the book of Daniel was denied by no one until the rise of the deistic movement in the seventeenth century.— *The International Standard Bible Encyclopedia, edited by James Orr. M. A., D. D., Vol. II, art. "Daniel, Book of," subdivision, "Genuineness," p. 784.*

The authenticity of the book [of Daniel] has been attacked in modern times, and its composition ascribed to the times of the Maccabees: but in doctrine the book is closely connected with the writings of the exile, and forms a last step in the development of the ideas of Messiah (7: 13, etc.), of the resurrection (12: 2, 3), of the ministry of angels (8: 16; 12: 1, etc.), of personal devotion (6: 10, 11; 1: 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabean period than to connect the peculiarities which it exhibits with the exigencies of the return.—"*A Dictionary of the Bible," edited by William Smith, LL. D., art. "Daniel, The Book of," p. 132 (1 vol. edition). New York: Fleming H. Revell Company.*

Daniel, Book of, CHRIST'S TESTIMONY CONCERNING.— Can we believe that Christ would have appealed to the writings of the prophets, and particularly to those of Daniel, had they not been authentic? Was the book of Daniel a forgery? And was Christ deceived thereby? If so, then Christ himself must have been an impostor! —"*The Master of the Magicians," Lumen, pp. 6, 7. London: Elliot Stock, 1906.*

Daniel, Book of, VINDICATED.— The book of Daniel . . . supplies the most startling evidences of fulfilled prophecy. No other book has been so much attacked as this great book. For about two thousand years wicked men, heathen philosophers, and infidels have tried to break down its authority. It has proven to be the anvil upon which the critics' hammers have been broken to pieces. The book of Daniel has survived all attacks. It has been denied that Daniel wrote the book during the Babylonian captivity. The critics claim that it was written during the time of the Maccabees. Kuenen, Wellhausen, Canon Farrar, Driver, and others but repeat the statements of the assailant of Christianity of the third century, the heathen Porphyry, who contended that the book of Daniel was a forgery. Such is the company in which the higher critics are found.

The book of Daniel has been completely vindicated. The prophet wrote the book and its magnificent prophecies in Babylon. All doubt as to that has been forever removed, and men who still repeat the infidel oppositions against the book, oppositions of a past generation, must be branded as ignorant, or considered the wilful enemies of the Bible.— *Arno C. Gaebelein, editor of Our Hope, New York City, in "The Fundamentals," Vol. XI, pp. 71, 72. Chicago: Testimony Publishing Company.*

Daniel, Book of, PORPHYRY'S POSITION.— Until a comparatively recent period, with some slight exceptions, the genuineness and authenticity of the book of Daniel have been regarded as settled, and its canonical authority was as little doubted as that of any other portion of the Bible. The ancient Hebrews never called its genuineness or authenticity in question. . . .

The first open and avowed adversary to the genuineness and authenticity of the book of Daniel, was Porphyry, a learned adversary of the Christian faith in the third century. He wrote fifteen books against Christianity, all of which are lost, except some fragments preserved by Eusebius, Jerome, and others. His objections against Daniel were made in his twelfth book, and all that we have of these objections has been preserved by Jerome in his commentary on the book of Daniel. A full account of Porphyry, and of his objections against the Christians and the sacred books of the Old and New Testament, so far as can now be known, may be seen in Lardner, "Jewish and Heathen Testimonies," Vol. VII, pp. 390-470 of his works, ed. London, 1829. In regard to the book of Daniel, he maintained, according to Jerome (Pr. and Explan. in Daniel), "that the book was not written by him whose name it bears, but by another who lived in Judea in the time of Antiochus, surnamed Epiphanes; and that the book of Daniel does not foretell things to come, but relates what had already happened. In a word, whatever it contains to the time of Antiochus is true history; if there is anything relating to aftertimes it is falsehood; forasmuch as the writer could not see things future, but at the most only could make some conjectures about them. To him several of our authors have given answers of great labor and diligence, in particular Eusebius, bishop of Cæsarea, in three volumes, the 18th, the 19th, and the 20th. Apollinarius, also, in one large book, that is the 26th, and before them, in part, Methodius. As it is not my design," says Jerome, "to confute the objections of the adversary, which would require a long discourse, but only to explain the prophet to our own people, that is, Christians, I shall just observe that none of the prophets have spoken so clearly of Christ as Daniel, for he not only foretells his coming, as do others likewise, but he also teaches the time when he will come, and mentions in order the princes of the intermediate space, and the number of the years, and the signs of his appearance. And because Porphyry saw all these things to have been fulfilled, and could not deny that they had actually come to pass, he was compelled to say as he did; and because of some similitude of circumstances, he asserted that the things foretold as to be fulfilled in Antichrist at the end of the world, happened in the time of Antiochus Epiphanes. Which kind of opposition is a testimony of truth; for such is the plain interpretation of the words, that to incredulous men the prophet seems not to foretell things to come, but to relate things already past." —"*Commentary*," *Rev. Albert Barnes, on the Book of Daniel, Introduction, pp. xi, xii. New York: Leavitt and Allen, 1859.*

Daniel, Book of, Its Relation to the Book of Revelation.— He who would enter the temple of truth must be content to do so by the divinely given door. The Old Testament is certainly the entrance to the New, and in a special manner the book of Daniel in the Old Testament is the porch or passage leading to the Apocalypse. In his "Observations on the Prophecies of Daniel and the Apocalypse of St. John." Sir Isaac Newton says: "Among the old prophecies Daniel is most distinct in order of time and easiest to be understood, and therefore in those things which relate to the last times he must be made the key to the rest."

On the connection of Daniel and Revelation he says: "The Apocalypse of John is written in the same style and language with the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete prophecy." The Apocalypse should thus be regarded as the New Testament sequel to the book of Daniel. The books of Daniel and Revelation may be considered as parts one and two of a single prophecy

— a prophecy relating to the same subject, and presenting that subject in the same symbolic form. They unfold earlier and later portions of the same great story.—"*Key to the Apocalypse,*" *H. Grattan Guinness, D. D., pp. 17-19. London: Hodder and Stoughton, 1899.*

Daniel.— Pages 61, 190, 317, 363, 425, 453, 460, 462, 554, 559, 608, 609.

Dark Day (1780), DESCRIBED IN A BOSTON NEWSPAPER.— The observations from the first coming on of the darkness, to four o'clock P. M., were made by several gentlemen of liberal education at the house of the Rev. Mr. Cutler, of Ipswich Hamlet [Massachusetts]. There are some things worth noticing before and after this time.

The hemisphere for several days had been greatly obscured with smoke and vapor, so that the sun and moon appeared unusually red. On Thursday afternoon and in the evening, a thick cloud lay along at the south and southwest, the wind small. Friday morning early the sun appeared red, as it had done for several days before, the wind about southwest, a light breeze, and the clouds from the southwest came over between eight and nine o'clock. The sun was quite shut in and it began to shower, the clouds continuing to rise from the southwest and thicken. From the thickness of the clouds, and the confusion which attended their motions, we expected a violent gust of wind or rain; the wind, however, near the earth continued but small, and it rained but little.

About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons of good eyes.

About twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night.

About one o'clock, a glint of light which had continued to this time in the east, shut in, and the darkness was greater than it had been for any time before.

Between one and two o'clock the wind from the west freshened a little, and a glint appeared in that quarter. We dined about two, the windows all open, and two candles burning on the table.

In the time of the greatest darkness some of the dunghill fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the night. Woodcocks, which are night birds, whistled as they do *only* in the dark. Frogs peeped. In short, there was the appearance of midnight at noonday.

About three o'clock the light in the west increased, the motion of the clouds more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes or coruscations, not unlike the Aurora Borealis.

Between three and four o'clock we were out and perceived a strong, sooty smell, some of the company were confident a chimney in the neighborhood must be burning, others conjectured that the smell was more like that of burnt leaves.

About half-past four our company which had passed an unexpected night very cheerfully together, broke up.

I will now give you what I noticed afterward.

I found the people at the tavern near by very much agitated; among other things that gave them surprise, they mentioned the strange appearance and smell of the rain water, which they had saved

in tubs. Upon examining the water, I found a light scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves. The water gave the same strong sooty smell which we had observed in the air; and confirmed me in my opinion that the smell mentioned above was occasioned by the smoke, or very small particles of burnt leaves, which had obscured the hemisphere for several days past, and were now brought down by the rain.

The appearance last mentioned served to corroborate the hypothesis on which we had endeavored to account for the unusual darkness. The vast body of smoke from the woods, which had been burning for many days, mixing with the common exhalations from the earth and water, and condensed by the action of winds from opposite points, may perhaps be sufficient causes to produce the surprising darkness.

The wind in the evening passed round further north where a black cloud lay, and gave us reason to expect a sudden gust from that quarter. The wind brought that body of smoke and vapor over us in the evening (at Salem) and perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had fulled but the day before. — *Letter from "Viator," dated May 22, in the Boston Gazette and Country Journal, May 29, 1780.*

Dark Day, As Observed by a Harvard Professor.— The *time* of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A. M., and continued until the middle of the next night, but with different appearance at different places.

As to the *manner* of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction.

The *degree* to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.

The *extent* of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Falmouth [Portland, Maine]. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions. . . .

With regard to its *duration*, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country.

The *appearance* and *effects* were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.—*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in "Memoirs of the American Academy of Arts and Sciences," to the end of the year 1783, Vol. I, pp. 234, 235. Boston: Adams and Nourse, 1785.*

Dark Day, Unprecedented for Its Great Darkness.— The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as The Dark Day.—"*History of the Town of Hampton, New Hampshire,*" *Joseph Dorr, Salem, Mass., Vol. I, p. 217. Salem Press and Printing Co., 1893. (Boston Public Library.)*

'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness. . . .

Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

—*J. G. Whittier's Poems,* "*Abraham Davenport.*"

Dark Day, Described by London Visitor.— This day [May 19, 1780] has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend, having been accustomed to dark days in London, and frequently observed from his study the bright shining sun gradually, and at length totally, eclipsed, as it descended behind the thick vapor which hung over the city, regarded it with no special attention till called to do it by his neighbors who were much alarmed. He dined by candlelight about one. After that it grew much lighter, and he walked about five o'clock to a tavern, a mile distant, on the road to Boston, to meet a select committee of Roxbury, on special business. When they had finished, about eight at night, he set out for home, not suspecting but that, being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark.

There were houses all the way, though at a considerable distance from each other. He marked the candlelight of one, and with that in his eye went forward till he got up to it; but remarked that the appearance of the place was so different from what was usual, that he could not believe it to be what it was, had it not been from his certain knowledge of its situation. He caught the light of a second house, which he also reached; and thus on. At length, the light being removed from the last he had gained a sight of, ere he was up with it, he found himself in such profound darkness as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company, having farther to go, were on horseback. The horses could not see to direct themselves; and by the manner in which they took up and put down their feet on plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss.

The gentlemen soon stopped at another tavern, and waited for the benefit of the moon; but after a while, finding that the air received no accession of light from it, when they were certain it was risen, they had recourse to candles to assist them in getting home. In some

instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit the stable at night, when wanted for a particular service. The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and starlight.

The degree to which it arose was different in different places. In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles. The birds, having sung their evening songs, disappeared and were silent; pigeons and fowls retired to roost; the cocks crew as at daybreak; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.

The extent of the darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward it was observed along the seacoasts; and to the north as far as the American settlements extend. We are told that a vessel at sea found herself inclosed for a while in a cloud of this darkness, and as she sailed, passed instantly from the verge of it into a clear light.—"*The History of the Rise, Progress, and Establishment of the Independence of the United States of America" (3 vol. ed.), William R. Gordon, D. D., Vol. III, pp. 56, 57. New York, 1801.*

Dark Day, In the Connecticut Legislature.— It is related that the Connecticut legislature was in session at this time, and that so great was the darkness, the members became terrified, and thought that the day of judgment had come; a motion was consequently made to adjourn. At this, Mr. Davenport arose and said: "Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."—"*Our First Century," R. M. Devens, chap. 4, "The Wonderful Dark Day — 1780," p. 90. Springfield, Mass.: C. A. Nichols & Co., 1876.*

Meanwhile in the old Statehouse, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's great day! Let us adjourn,"
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The day of judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So at the post
Where he hath set me in his providence
I choose, for one, to meet him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles."

—*J. G. Whittier's Poems, "Abraham Davenport."*

Dark Day, Verbatim Account from a Diary.— May 19th, 1780 Was a Thunder shower in the morning and was followed by an un-

common darkness such as is not remembered it was so dark That one could not known a man but at a small distance, and Were obliged to keep a light in the chimney to see to go about and the night was Extraordinary dark until one oClock, that a person could not see their hand when held up nor even a white sheet of paper the day and night was cloudy the clouds in the day did not seem thick and was of a lightening up couler our almanack makers have given no account of the matter the cause unknown The works of the Lord are great and marvellous past finding out untill he Graciously pleases to Reveal them.—"*The Diary of Matthew Patten, of Bedford,*" *New Hampshire. from 1754 to 1788, p. 414 (verbatim et literatim). Published by the town. Concord, N. H.: The Rumford Printing Company, 1903. (New Hampshire State Library.)*

Dark Day OF 1780, AS SEEN AT SEA.— I have also seen a very sensible captain of a vessel, who was that morning about forty leagues southeast of Boston. He says the cloud which appeared at the west was the blackest he ever saw. About eleven o'clock there was a little rain, and it grew dark. Between one and two he was obliged to light a large candle to steer by.

There had been to this time a gleam, or *glint*, as he called it, in the east. It was now wholly shut in, and the greatest obscuration was between two and three. He further observes that the air was uncommonly thick, and afforded an unusual smell. Between nine and ten at night, he ordered his men to take in some of the sails, but it was so dark they could not find the way from one mast to the other.

Gentlemen from Connecticut tell me the smell which they observed was like that of burnt leaves or old stubble.

Coasters from the eastward say the darkness was very inconsiderable farther than Cape Elizabeth. . . .

Various have been the sentiments of people concerning the designs of Providence in spreading the unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day. Some suppose it emblematical of the moral darkness which has spread over these ends of the earth. But however bad we are, I cannot suppose we are so much worse than the rest of the world.— *Letter in the Independent Chronicle, Boston, June 15, 1780.*

Dark Day, FOLLOWED BY NIGHT OF DARKNESS.— During the whole time a sickly, melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays.

This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when "the sun shall be darkened, and the moon shall not give her light."— *Thomas's Massachusetts Spy; cited in the Independent Chronicle, Boston, June 8, 1780.*

The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary as that which

overspread the land of Egypt in the days of Moses. And as darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor, that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. Considering the small quantity of light that was transmitted by the clouds by day, it is not surprising that by night a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies.—*Letter of Dr. Samuel Tenney, dated Exeter, N. H., December, 1785; cited in "Collections of Massachusetts Historical Society," Vol. I, 1792.*

The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not, without extreme difficulty, retrace the way to their own dwellings.—*"Sketches of the History of New Hampshire," John W. Whiton, p. 144. 1834. (New Hampshire State Library.)*

Dark Day, "True Cause . . . Not Known."—*The Dark Day,* May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known.—*Noah Webster's Dictionary (edition 1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.*

Dark Day, Cause Unknown.—On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night.

The causes of these phenomena are unknown. They certainly were not the result of eclipses.—*"The Guide to Knowledge, or Repertory of Facts," edited by Robert Sears, p. 428. New York, 1845.*

Dark Day, Not Caused by an Eclipse.—That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time; for the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing

star — much less a mountain — that darkened the atmosphere, for this would still leave unexplained the deep darkness of the following night. Nor would such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition.—"*Our First Century," 1776-1876, R. M. Devens, chap. 4, "The Wonderful Dark Day — 1780," p. 95. Springfield, Mass.: C. A. Nichols & Co., 1876.*

Dark Day OF 1780, DR. SAMUEL STEARNS ON CAUSE OF.— That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time; for the moon was more than one hundred fifty degrees from the sun all that day. . . . The heat of the sun causeth an ascension of numerous particles, which consist of different qualities, such as aqueous, sulphurous, bituminous, salinous, vitreous, etc. . . . Fat combustible, oily matter, from the various kinds of earths, the juice of trees, plants, and herbs . . . are exhaled into the regions of the air. . . .

It was undoubtedly a vast collection of such particles that caused the late uncommon darkness. [Some process of wind currents, he suggests, condensing them.] . . .

The primary cause must be imputed to Him that walketh through the circuit of heaven, who stretcheth out the heaven like a curtain, who maketh the clouds his chariot, who walketh upon the wings of the wind. It was he, at whose voice the stormy winds are obedient, that commanded these exhalations to be collected and condensed together, that with them he might darken both the day and the night; which darkness was, perhaps, not only a token of his indignation against the crying iniquities and abominations of the people, but an omen of some future destruction.—*Letter from Dr. Samuel Stearns, in Independent Chronicle, Boston, June 22, 1780.*

Dark Day, NOT CAUSED BY FOREST FIRES.— That the smoke of burning forests cannot be the cause may be rendered very certain. . . . Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May (1780). Any person can judge of this who has seen large tracts of forest fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation.—"*A Brief History of Epidemic and Pestilential Diseases; with the Principal Phenomena of the Physical World, Which Precede and Accompany Them," Noah Webster, (2 vol. ed.) Vol. II, pp. 91-93. Hartford: Hudson and Goodwin, 1799.*

NOTE.— There was no agreement among the current writers as to the cause of this unparalleled darkness, but entire agreement as to the extraordinary character of it. Any suggestion of a natural cause or causes for the darkness can in no wise militate against the significance of the event. Sixteen and a half centuries before it occurred, the Saviour had definitely foretold this twofold sign, saying, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13 : 24. These signs occurred exactly as predicted, and at the time indicated so long before their occurrence. It is this fact, and not the cause of the darkness, that is significant in this connection. When the Lord would open a path for his people through the sea, he did it by "a strong east wind." Ex. 14 : 21. Was it for this reason any less miraculous? When the bitter waters were made sweet (Ex. 15 : 23-25), was the divine interposition any less real because certain natural means were used having apparently some part, under divine direction, in rendering the water fit for drinking? In like manner even though it were possible for science to account for the remarkable darkness of May 19, 1780, instead of merely speculating concerning it, the event would not be discredited thereby as a merciful sign of the approaching end of probationary time.— EDS.

Dark Day, Fears of Judgment Day Awakened.— This strange darkness increased until by noon the people had to light candles to eat their dinners by! Lights were seen in every window, and out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torchlights were in keeping with the marvelous and changed appearance of everything.

Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness; multitudes rushed into the meetinghouses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker!

At this time the legislature of Connecticut was in session, and when the growing darkness became so deep that at midday they could not see each other, most of them were so alarmed as to be unfit for service. At this juncture, Mr. Davenport arose and said:

"Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be distinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock, and even little children with strained eyes, sat silently watching for its beautiful beams to appear. But they were disappointed, the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God!

So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer.—"*History of the Town of Antrim, New Hampshire," Rev. W. R. Cochrane, pp. 58, 59. Published by the town. Manchester, N. H.: Mirror Steam Printing Press, 1880. (New Hampshire State Library.)*

Dark Day, Men Filled with Awe and Alarm.— Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm.—*The Universal Cyclopedia, art. "Dark Day." New York: D. Appleton & Co., 1900.*

"The dark day of New England," so familiar to old and young, came May 19, 1780. . . . Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . .

Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them. . . .

At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper.—"*History of Weare, New Hampshire," 1735-1888, Wm. Little, Lowell, Mass., p. 276. Printed by S. W. Huse & Co., 1888. (Boston Public Library.)*

Dark Day, DEEP IMPRESSION MADE BY.— Friday, May 19, 1780, will go down in history as "the dark day." . . . Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. "What is coming?" queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things. . . .

Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy. Such texts as these were used: Isa. 13: 10; Eze. 32: 7, 8; Joel 2: 31; Matt. 24: 29, 30; Rev. 6: 12.

Devout fathers gathered their families around them in their homes, and conducted religious services; and for a few hours Christians were stirred to activity, and non-professors earnestly sought for salvation, expecting "to hear the thunder of the wrath of God break from the hollow trumpet of the cloud."—"*The Essex Antiquarian," Vol. III, No. 4. pp. 53, 54, Salem, Mass., April, 1899. (Boston Public Library.)*

Day, THE BIBLE.— Pages 104, 105.

Decalogue, FACTS CONCERNING.— The decalogue differs from all the other legislation of Moses: (1) It was proclaimed by God himself in a most public and solemn manner. (2) It was given under circumstances of most appalling majesty and sublimity. (3) It was written by the finger of God on two tables of stone. Deut. 5: 22. (4) It differed from any and all other laws given to Israel in that it was comprehensive and general rather than specific and particular. (5) It was complete, being one finished whole, to which nothing was to be added, from which nothing was ever taken away. (6) The law of the ten commandments was honored by Jesus Christ as embodying the substance of the law of God enjoined upon man. (7) It can scarcely be doubted that Jesus had his eye specially if not exclusively on this law (Matt. 5: 18), as one *never to be repealed,* from which not one jot or tittle should ever pass away. (8) It is marked by wonderful simplicity and brevity.—"*A Dictionary of the Bible," William Smith, LL. D., art. "Ten Commandments," p. 685, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Demonism.— Pages 567-571.

Denominations, PRINCIPLES OF BELIEF OF.—

Baptist Church

In what, then, do the Baptist churches of today differ from other ecclesiastical bodies? Only in retaining certain peculiarities of the New Testament churches which others have laid aside. And in what do Baptist peculiarities consist? The fundamental difference between them and others lies much deeper than the question of baptism, either

as regards the act itself or its subjects. The distinction is much broader, deeper, and more radical. There was no need for serious protest against the Romish hierarchy, for example, on the subject of immersion, down to the thirteenth century, for that was her settled custom to that time; while it is still the custom of the Greek Church. The living and underlying principles of Baptist churches relate to the sovereign and absolute headship of Christ in his churches; to the exclusive authority of the Scriptures, as containing his law for their direction in all things; to the supernatural regeneration of each Christian forming the churches; and to the liberty and responsibility to God, of each individual conscience. Here we find the great staple of Baptist life and history, and all other questions are subordinate, growing out of these. Aside from these peculiarities, Baptists stand side by side with many denominations of Christians in the present age, and heartily hail the present state of divinity, as set forth in the clear and vigorous teachings of the Reformed churches. These are our precious treasure, in common with the holy inheritance of other God-fearing men, and we cling to them with gratitude, as in the main the embodiment of New Testament truth.

It must ever be kept in mind, that the whole body of Baptists have never put forth an authorized expression of their principles and practices in the form of a creed. Some few of their churches have never made a formal declaration of their faith aside from the Bible; while in the main, each separate church expresses what it thinks the Scriptures require of it as a church, in a "Declaration of Faith." There is a substantial agreement in the entire fraternity of our churches, which it is not difficult to set forth. In common with other orthodox Christians, so called, we believe the doctrines of the divine unity and trinity; of Christ's incarnation and proper deity; of man's fall and helplessness, and his redemption by the vicarious sacrifice of our Lord Jesus Christ; of the personality and deity of the Holy Spirit, and his plenary inspiration of the Holy Scriptures; of free justification by Christ's mediatorial work; of sanctification by the inwrought agency of the Holy Spirit; of holy living on earth after God's commandments; of a future resurrection of the body, and the day of judgment; and of a state of eternal rewards and punishments in another world. Of course, as in all other bodies of Christians, controversies exist among ourselves touching the various modifications of these doctrines; enough, at least, to show that there is and must be diversity of view, where the divine right of interpretation is exercised among thoughtful men.—"*A History of the Baptists*," *Thomas Armitage, D. D., LL. D., pp. 150, 151. New York: Bryan, Taylor & Co., 1887.*

Christian Church

Christ, Disciples of, or Christians (sometimes called Campbellites). An American religious organization that had its beginnings in October, 1809, when Thomas Campbell, a Scotch minister living in western Pennsylvania, published "A Declaration and Address," pleading for the rejection of human creeds and formulas, and for a union of all Christians on the basis of the apostolic teachings. The Christian Association of Washington, Pa., was thereupon formed to carry out the principles enunciated in the declaration, and the first church was established at Brush Run, Pa., in 1811. Thomas Campbell was joined by his son, Alexander, a graduate of Glasgow University, whose learning and ability were a powerful aid to the new movement. Great numbers accepted their creed, and were formed into communities.

As a forerunner to the Campbellite movement, in 1804 the Rev. Barton W. Stone, a former Presbyterian minister, had organized in Kentucky a church whose creed was the Bible and its name Christian.

This church expanded into several others, which eventually joined (in 1832) with the Campbellites to form the Disciples of Christ, and the following principles were adopted: (1) Unity of the church of Christ; (2) the Bible the only creed; (3) baptism of believers only; (4) weekly celebration of the Lord's Supper. The polity is congregational.

The Disciples of Christ have grown with the nation, and now rank sixth, numerically, among Protestant bodies. — *Nelson's Encyclopedia, Vol. III, art. "Christ, Disciples of," p. 111.*

Christian Science

Though Christian Science repudiates all creeds or articles of faith, the Manual contains a statement of Six Tenets, whose subscription is obligatory on all candidates for membership, and which therefore in effect as well as in form constitute a Confession. They are a revision of Five Tenets submitted by Mrs. Eddy to the World's Parliament of Religions in Chicago in 1893. The Six Tenets are as follows:

"1. As adherents of Truths, we take the inspired Word of the Bible as our sufficient guide to eternal life.

"2. We acknowledge and adore one supreme and infinite God. We acknowledge his Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

"3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

"4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

"5. We acknowledge that the Crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, the allness of Soul, Spirit, and the nothingness of matter.

"6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." ("Church Manual," p. 15, 1st ed., 1895.) — *"A History of Creeds and Confessions of Faith," William A. Curtis, B. D., D. Litt., pp. 393, 394. New York: Charles Scribner's Sons, 1912.*

The Bible, together with "Science and Health" and other works by Mrs. Eddy, shall be his only textbooks for self-instruction in Christian Science, and for teaching and practising metaphysical healing. — *"Science and Health," Mrs. Mary B. G. Eddy, p. 34, edition of 1917.*

A personal God, a personal man, a personal devil . . . are theological mythoplasms, mere beliefs that must finally yield to the opposite science of God and man. — *Id., p. 145, 2d edition.*

Yearning to be understood, the Master repeated, "But whom say *ye* that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? . . . With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. — *Id., p. 137, edition of 1918.*

The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys.—*Id., p. 23, edition of 1904.*

The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days' work in the sepulcher set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. . . . His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. . . . Our Master fully and finally demonstrated divine Science in his victory over death and the grave.—*Id., pp. 349, 350, edition of 1891.*

His [Christ's] students then received the Holy Ghost. By this is meant that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science. . . . The influx of light was sudden. It was sometimes an overwhelming power, as on the day of Pentecost.—*Id., pp. 46, 47.*

NOTE.— From the foregoing quotations from Mrs. Eddy's writings it appears that certain terms, such as "God," "atonement," and "resurrection," have an entirely different meaning in the Christian Science vocabulary than they have when used by theological writers generally. This should be remembered in reading and interpreting the Six Tenets quoted from the Christian Science "Church Manual." The Bible as interpreted by Mrs. Eddy is not the Bible of the Christian world.— EDS.

Mrs. Eddy denies the Bible utterly:

1. By calling God a Principle.
2. By denying the creation story of the heavens and the earth.
3. By denying that God created man out of the dust of the earth.
4. By denying that man was ever created at all; for she says man has always existed as a part of God.
5. By denying Hebrews 9: 27: "It is appointed unto men once [*apax* — once for all] to die." She says, "Death occurs on the next plane of existence as on this."
6. By denying the reality of sin.
7. By making God the originator of sin, sickness, and death, since — according to her teaching — he alone is responsible for this "mortal mind" of ours.
8. By saying it is impossible for Soul or Spirit to sin and be lost.
9. By saying the only way to conquer sin is by denying its verity.
10. By teaching that there is no personal devil.
11. By saying man has no material body.
12. By declaring there will be no judgment after death.
13. By saying God is not influenced by man's prayers.
14. By teaching that angels are only good thoughts.
15. By calling the Holy Spirit Divine Science and not a person.
16. By saying the Holy Spirit was not the Father of Jesus Christ.
17. By saying that Jesus Christ did not exist from all eternity as a person, only as an idea.
18. By declaring that Jesus was only the human part of the Christ, and that it was therefore Jesus and not Christ who died upon the cross.
19. By teaching that Jesus was not God, only the Son of God; one with the Father only in quality, not in quantity.
20. By denying that Jesus Christ died as an atonement for sin.— *"Christian Science and Christianity Compared," Rev. Thomas J. McCrossan, B. A., B. D., pp. 45, 46. New York: Charles C. Cook.*

Church of England

The Thirty-nine Articles have held their place throughout the whole Anglican Communion, in the missionary churches of Italy, Spain, Portugal, and Mexico derived from it, in the Scottish Episcopalian Church, as well as in the British colonies. In the Protestant Episcopal Church in the United States of America, however, changes became necessary alike in the prayer book and in the articles. In 1786 a provisional revised prayer book was published, known subsequently as the "*Proposed* Book," containing, *inter alia*, "Twenty Articles of Religion," in which the Thirty-nine appeared recast, with many alterations of a latitudinarian type, the Nicene and Athanasian Creeds being omitted, as also the clause in the *Apostolicum*, "He descended into hell." The convention of 1786 restored the Nicene Creed and the discretionary use of the omitted clause in the Apostles' Creed, in compliance with the demand of the English archbishops; but, while the House of Bishops was willing to restore the Athanasian Creed for permissory use, the House of Deputies "would not allow of the Creed in any shape." In 1799 a special convention considered, without sanctioning, a revision in seventeen articles. At last, in 1801, it was agreed to retain the Thirty-nine Articles revised, with the sole theological change of the omission of the Athanasian symbol, other changes being political.

Article 21, "Of the Authority of General Councils," was omitted, but its place and title retained for an explanatory note: "The 21st of the former Articles is omitted, because it is partly of a local and civil nature, and is provided for as to the remaining parts of it in other Articles."

To Article 35, "Of Homilies," a note is added: "This article is received in this church so far as it declares the books of homilies to be an explication of Christian doctrine and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this church, which also suspends the order for the reading of said homilies in churches until a revision of them may conveniently be made, for the clearing of them as well from obsolete words and phrases, as from the local references."

The 36th Article, "Of Consecration of Bishops and Ministers," reads thus: "The Book of Consecration of Bishops and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such consecration and ordering: neither hath it anything that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

In place of the 37th Article, "Of the Civil Magistrates," there appears "Of the Power of the Civil Magistrate:" "The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the gospel to pay respectful obedience to the civil authority regularly and legitimately constituted." — "*A History of Creeds and Confessions of Faith*," *William A. Curtis, B. D., D. Litt., pp. 188-190. New York: Charles Scribner's Sons, 1912.*

Congregational Church

Congregationalism in Britain and America, a product of the English Puritanism of Elizabeth's reign, stands related historically to Calvinism very much as the Baptist movement, whose congregational form of polity and whose free attitude to confessions of faith it shares. Without confessional coercion, and without any reliance upon the ec-

clesiastical authority of high courts or assemblies, Congregationalism has grown up and flourished, like Baptist Calvinism, under the shadow and dominant influence of the Westminster Standards. It acknowledges no binding confession. The particular or local congregation is a doctrinal law to itself, bound only by such doctrinal restrictions as may be embodied in its own constitution or charter or deed of trust. Particular congregations are bound to one another by the simple tie of fellowship, doctrinal sympathy, and affinity — a tie terminable at any time should egregious departure from type take place.

Till recently, Congregationalists, like Baptists, have maintained a remarkable homogeneity in spite of their freedom — a testimony to their loyalty to the traditions not less than to the congregational charters of the body. They have steadfastly resisted all tendencies to elevate common doctrinal statements into obligatory confessions, preferring to call them Declarations or "Platforms," and every temptation to form presbyterian federations with legislative and jurisdictive courts. Neither civil nor ecclesiastical authority or dignity is allowed to exercise power over a local congregation. For the rest, their history has run parallel with that of Presbyterianism, their re-adjustments of the Westminster type of doctrine proceeding on similar lines. — "*A History of Creeds and Confessions of Faith*," *William A. Curtis, B. D., D. Litt., pp. 317, 318. New York: Charles Scribner's Sons, 1912.*

Lutheran Church

The Lutheran Church acknowledges the three ecumenical creeds (the Apostles', the Nicene, and the Athanasian), which it holds in common with other orthodox churches, and, besides, six specific confessions which separate it from other churches. These are: (1) The Augsburg Confession, drawn up by Melanchthon and presented to the Augsburg Diet in 1530, afterward altered by the author in the tenth article, on the Lord's Supper, 1540. This is the fundamental and most widely accepted confession of this church; some branches accept no other as binding. (2) The Apology of the Augsburg Confession, also by Melanchthon (1530). (3) and (4) Two catechisms of Luther (1529), a larger and a smaller; the latter, for children and catechumens, is, next to Luther's German version of the Bible, his most useful and best-known work. (5) The Schmalkald Articles by Luther (1529; strongly antipapal). (6) The Formula of Concord, prepared by six Lutheran divines for the settlement of the Melanchthonian or synergistic controversy, the Crypto-Calvinistic controversy, and other doctrinal disputes which agitated the Lutheran Church after the death of Luther and Melanchthon. These nine symbolical books, including the three ecumenical creeds, were officially published by order of Elector Augustus of Saxony, in Latin and German, under the title "Concordia." — *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VII, art. "Lutherans," p. 80.*

Methodist Church

Originally a spiritual and ethical revival within the Church of England, Methodism grew up under the Thirty-nine Articles and never formally renounced its allegiance to them. But from the first, except in Whitefield's following, it objected resolutely to the distinctively Calvinistic elements in them, and avowed its acceptance of them as in harmony with the Five Points of Arminianism. . . .

However the Methodist churches may differ from one another, in Britain and America, in reference to organization, government, and discipline, they are at one in regard to doctrine, maintaining unaltered Wesley's own position. They have no formally complete, distinctive

Confession, but, instead, a certain relation to the Anglican Articles defined by Wesley himself, and the basis of doctrine supplied by Wesley's notes on the New Testament which rest on Bengel's admirable *Gnomon*, or commentary, and by his fifty-eight published sermons down to 1771. The basis is thus threefold.

I. METHODISM AND THE THIRTY-NINE ARTICLES

In England, Wesley left the Articles formally undisturbed, in conformity with his scrupulous loyalty to Anglican order, contenting himself with disavowing their predestinarian and allied elements, and interpreting them in an Arminian sense. In America, however, in doctrine as in polity and orders, he felt himself less fettered. He gave the Methodist Episcopal Church, which he founded there, a recension of the Thirty-nine Articles suited to its special circumstances, and so abbreviated as to eliminate their obnoxious Calvinism and, negatively at least, to conform to his views. The Twenty-five Articles, as they are called, were adopted by Conference in Baltimore in 1784, with the exception of XXIII, recognizing the independence of the United States, which was not approved till 1804. They reveal Wesley's precise attitude to the Thirty-nine. He omitted the political articles applicable only to England, the strongly Augustinian articles (viz., XVII, "Of Predestination," as teaching unconditional election and the necessary perseverance of the elect; XIII, Of Works before Justification, as alleged to be of the nature of sin), and Article VIII, which reaffirms the three œcumenical creeds. Article X, "Of Freewill," he retained, though it teaches, with Augustine and Calvin, man's natural inability since the fall to do good works without the grace of God, inasmuch as it was his view that of God's free grace freewill is supernaturally restored to all men universally. From Article II he omitted the clauses "begotten from everlasting of the Father" and "of his substance;" from IX, the clauses which affirm the persistence of original sin in the regenerate, and so conflict with his doctrine of Christian perfection. In XVI, the words "sin after baptism" are altered to "sin after justification," to exclude the doctrine of baptismal regeneration; and in XXV, "Of the Sacraments," before "signs of grace" the words "sure witnesses and effectual" are omitted. But there is no positive addition of Arminian teaching to the Articles.

II. METHODISM AND ARMINIANISM

Wesley made no secret of his entire concurrence with the five cardinal points of Arminianism. They are embodied in his discourses. . . . Thus Arminianism, which failed to maintain itself in Holland or to win a settlement in Scotland, found a home in England and among English settlers across the Atlantic. Indeed, it must be added that recent changes in the thought and standards of Calvinism have for the most part been in the direction of a tacit compromise with Arminian doctrine, if not of actual surrender to it. But Methodism does not share the Pelagian sympathies of Arminianism. It takes a darker view of original sin as more than a disease, as complete depravity. It attributes human freedom since the fall, not to any partial survival of original freedom, but to the direct prevenient grace of the Spirit of God in the individual soul. And it lays far greater stress upon definite conversion and regeneration as a necessary subjective experience for every man.

III. THE ORIGINAL ELEMENT IN METHODISM

The sermons bring to light three distinctive doctrines which are fundamental in the Methodist system:

1. The Universality of the Offer of Saving Grace.— All men are

born into an order not only of sin through Adam, but of saving grace through Christ, by whose righteousness the free gift came upon all men unto justification. . . .

2. The Present Assurance of Salvation.— The Spirit of God witnesses with our own spirits that we are children of grace, that we are accepted now and shall be saved hereafter *if* we persevere.

3. The Attainableness of Christian Perfection.— If apostasy be always possible, Christian perfection is also constantly in prospect as the grand incentive to effort, by which is meant, not a perfection beyond the reach either of enhancement or of loss, but thorough and all-pervading sanctification, the state in which deliberate sin is left behind, love to God is supreme, and every true faculty of human life fully enjoyed. — *"A History of Creeds and Confessions of Faith," William A. Curtis, B. D., D. Litt., pp. 328-333. New York: Charles Scribner's Sons, 1912.*

METHODIST SOCIETIES

A great number of these societies were already formed exactly on the same principles, in various parts of the kingdom, though at a considerable distance one from another. But hitherto no general rules had been made to govern the whole. The two brothers [John and Charles Wesley], therefore, now drew up a set of rules which should be observed by the members of all their societies, and, as it were, unite them all into one body; so that a member at Newcastle knew the rules of the society in London, as well as at the place where he resided. They were printed under the title of "The Nature, Design, and General Rules of the United Societies, in London, Bristol, Newcastle-upon-Tyne," etc., and here it will be proper to insert them:

I. They state the nature and design of a Methodist society in the following words:

"Such a society is no other than a company of men, having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the leader. It is his business: 1. To see each person in his class once a week at least, in order to inquire how their souls prosper. To advise, reprove, comfort, or exhort, as occasions require; to receive what they are willing to give toward the relief of the poor. 2. To meet the minister and the stewards of the society once a week, in order to inform the minister of any that are sick; or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes the week preceding; and to show their account of what each person has contributed.

II. "There is only one condition previously required in those who desire admission into these societies, a desire 'to flee from the wrath to come,' to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation:

1. "By doing no harm, by avoiding evil in every kind; especially that which is most generally practised, such as —

"The taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarreling, brawling;

brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury, i. e., unlawful interest; uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God: as —

"The putting on gold, or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness, or needless self-indulgence; laying up treasures upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation:

2. "By doing good, by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, as far as is possible to all men; to their bodies, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison. To their souls, by instructing, reproving, or exhorting all they have intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our hearts be free to it.'

"By doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only.

"By all possible diligence and frugality, that the gospel be not blamed; by running with patience the race that is set before them, 'denying themselves and taking up their cross daily;' submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should 'say all manner of evil of them falsely for the Lord's sake.'

"It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation:

3. "By attending upon all the ordinances of God. Such are the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting and abstinence.

"These are the general rules of our societies; all of which we are taught of God to observe, even in his written Word, the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways: we will bear with him for a season. But if he repent not, he hath no more place with us. We have delivered our own soul.

"JOHN WESLEY.

"*May 1, 1743.*" "CHARLES WESLEY."

— "*The Library of Original Sources,*" *edited by Oliver J. Thatcher, Vol. VI, pp. 365-367. Milwaukee, Wis.: University Research Extension Co., copyright 1907.*

Summary of the False Doctrines of Millennial Dawn [The Russell Movement]

1. Christ before his advent was not divine.
2. When he was in the world he was still not divine.
3. His atonement was exclusively human, a mere man's.

4. Since his resurrection he is divine only, no longer human at all.
5. His body was not raised from the dead.
6. His second advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on earth, and have been for thirty-seven and thirty-three years respectively.
9. The professing Christian church was rejected of God in 1878.
10. The final consummation and end will take place in 1914.
11. Silence as to the person and work of the Holy Spirit.

— Prof. William G. Moorehead, in "The Fundamentals," Vol. VII, pp. 126, 127. Chicago: Testimony Publishing Company.

NOTE.—Professor Moorehead declares that in Mr. Russell's writings nothing is said "as to the distinct personality of the Spirit, or as to his supreme agency in the salvation of sinners." The teaching concerning the destiny of the wicked is that after a second probation the finally impenitent will be destroyed.— EDS.

Mormon Church

It may be of interest to quote, as a summary of primitive Mormon doctrine, a group of Thirteen Articles by Joseph Smith, written soon after the constitution of the church at New York in 1840:

"1. We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"2. We believe that men will be punished for their own sins, and not for Adam's transgression.

"3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

"4. We believe that these ordinances are: (i) Faith in the Lord Jesus Christ; (ii) Repentance; (iii) Baptism by immersion for the remission of sins; (iv) Laying on of hands for the gift of the Holy Ghost.

"5. We believe that a man must be called of God, by 'prophecy and by the laying on of hands,' by those who are in authority, to preach the gospel and administer in the ordinances thereof.

"6. We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

"7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"10. We believe in the literal gathering of Israel, and in the restoration of the ten tribes, that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisic glory.

"11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"12. We believe in being subject to kings, presidents, rulers, magistrates, in obeying, honoring, or sustaining the law.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed, we may say that we follow the admonition of Paul: 'We believe all things, we hope all things;' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." — "*A History of Creeds and Confessions of*

Faith," William A. Curtis, B. D., D. Litt., pp. 398, 399. New York: Charles Scribner's Sons, 1912.

Presbyterian Church

In the Presbyterian Church in America, the Westminster Confession, after being subscribed and accepted *simpliciter* for a time as in Britain, experienced similar modifications and qualifications. The Synod of Philadelphia in 1729 declared: "We do therefore agree that all the ministers of this Synod . . . shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms, . . . as being in all the essential and necessary articles good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the Confession of our faith," adding later that some clauses in the twentieth and twenty-third chapters were not received "in any such sense as to suppose the civil magistrate hath a controlling power over synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion." . . . The union of the synods of Philadelphia and New York in 1758 adopted a similar declaration. The United Synod in 1787 amended the third section of ch. xxiii, "Of the Civil Magistrate," so as to exclude all interference with matters of faith, and to enjoin equal protection of all churches and of the liberty of all men; ch. xxxi, so as to set aside the right of the civil ruler to call councils or assemblies; the last sentence of ch. xx, sec. 4, so as to omit the words, "and by the power of the civil magistrate," in reference to church discipline and censures; and omitted "tolerating a false religion" from the enumeration of sins against the second commandment in the Larger Catechism. At the re-union in 1869 of the "Old School" and "New School" sections of the church, divided since 1837, the basis affirmed consisted of the "common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures."

The same church, now "The Presbyterian Church in the United States of America," felt it necessary in 1902 to make four important changes. [pp. 286-288] . . .

(*d*) It published a "Brief Statement of the Reformed Faith" in sixteen articles: Of God, Revelation, the Eternal Purpose, Creation, the Sin of Man, the Grace of God, Election, Our Lord Jesus Christ, Faith and Repentance, the Holy Spirit, the New Birth and the New Life, the Resurrection and the Life to Come, the Law of God, the Church and Sacraments, the Last Judgment, Christian Service and the Final Triumph. [p. 289] — "*A History of Creeds and Confessions of Faith," William A. Curtis, B. D., D. Litt., pp. 286-289. New York: Charles Scribner's Sons, 1912.*

Quakers

The confessional attitude of the Quakers is in evident affinity with that of Baptists, Congregationalists, Methodists, and Salvationists, at many points; but it represents a more radical breach with Christian convention. They renounce all external authority in matters spiritual, the letter of Scripture not less than subordinate standards, in favor of the direct and inward guidance of the illuminant Spirit of God, the Inner Light. Ceremonies and sacraments, traditions and conventions, organizations and official teachers, are set aside. Yet history repeated itself in their experience, apologetic statements of their teaching being

necessitated by popular caricature and theological misrepresentation. [p. 350] . . .

The nearest approach to an authoritative Confession is supplied by the works of Robert Barclay, the proprietor of Ury, in Kincardineshire, Scotland, the theologian of the movement, and an untiring propagator of its doctrine. He wrote a catechism in 1673, the answers consisting of judiciously selected passages of Scripture, and the questions containing a good deal of polemical and didactic matter, a brief Confession of Faith of twenty-three articles in Scriptural language being added at the close. In 1675 appeared his *magnum opus*, the Apology, whose central Fifteen Theses have obtained a wide independent circulation as a reliable statement of Quaker principles. [p. 351] . . .

Quakerism is thus a protest against ecclesiasticism, sacramentarianism, biblicism, sacerdotalism, traditionalism, and rationalism alike, a rigorous and consistent reaction against every element of dangerous formalism and literalism in Christianity; spiritual to the core, mystic and intuitional, individualistic. It subordinates, to the point of sacrifice, the letter to the spirit, the form or symbol to the substance. It assumes a spiritual advancement or education possessed only by the few, and underestimates the use of letter and symbol because of their abuse. [p. 354] — "*A History of Creeds and Confessions of Faith*," *William A. Curtis, B. D., D. Litt., pp. 350-354. New York: Charles Scribner's Sons, 1912.*

Reformed Episcopal Church

In 1873 there was prepared by the Reformed Episcopal Church of America, which, in protest against Anglican ritualism and exclusiveness, had seceded from the Protestant Episcopal Church, a Declaration of Principles:

"I. The Reformed Episcopal Church, holding 'the faith once delivered unto the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice: in the Creed 'commonly called the Apostles' Creed;' in the divine institution of the sacraments of baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

"II. This church recognizes and adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

"III. This church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, prepared, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same as may seem most conducive to the edification of the people, provided that the substance of the faith be kept entire.

"IV. This church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: First, that the church of Christ exists only in one order or form of ecclesiastical polity; second, that Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood;' third, that the Lord's Table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; fourth, that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; fifth, that regeneration is inseparably connected with baptism."

These principles are obviously such as would form a basis of any reunion of Episcopal and Presbyterian and other evangelical churches. — *Id., pp. 190, 191.*

Roman Catholic Church

CREED OF POPE PIUS IV [1]

I *(N. Christian Name)*, with a firm faith, believe and profess all and every one of those things which are contained in that creed which the Holy Roman Church maketh use of. Namely: I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God: Light of Light: true God of true God; begotten, not made, consubstantial to the Father; by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us, under Pontius Pilate, he suffered and was buried, and the third day he rose again according to the Scriptures. He ascended into heaven, and sitteth at the right hand of the Father, and he shall come again with glory to judge the living and the dead: of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Life-giver who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the prophets.

And I believe One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions,[2] and all other observances and constitutions of the same church.

I also admit the Holy Scriptures, according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although not all of them necessary for every one; namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order, cannot be repeated without the sin of sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really,

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[1] This Creed, an extension of the Nicene Creed, was composed at the conclusion of the General Council of Trent (capital of the Austrian Tyrol), held from the year of our Lord 1545 to 1563, to meet the errors of the first Protestants, Luther, Calvin, and others, then spreading.

[2] That is, I admit as points of *revealed truth* what the church declares the apostles taught as such, whether clearly or not clearly expressed or not even mentioned in the written Word of God; as, for instance, that baptism is to be conferred on infants, that Sunday instead of Saturday (called the Sabbath) is to be kept holy; and moreover, I admit those points of discipline which the church holds as established by the apostles, or by their successors as lawful rulers of the church in the early centuries of Christianity, such as points of liturgy or of church government.

and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire, and a true sacrament.

I steadfastly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be held in veneration.

I most firmly assert that the images of Christ, of the mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of granting indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ.

I likewise undoubtingly receive and profess all other things which the sacred canons and general councils, and particularly the holy Council of Trent and the Œcumenical Vatican Council, have delivered, defined, and declared, and in particular, about the supremacy and infallible teaching of the Roman Pontiff. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

I *(Christian Name)*, do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved. And I promise most constantly to retain and confess the same entire and unstained, with God's assistance, to the end of my life.— *"Catholic Belief," Joseph Faà Di Bruno, D. D. (R. C.), pp. 250-254. New York: Benziger Brothers, copyright 1884.*

Unitarian Church

Unitarianism is the name given to the tenets of those who maintain the unipersonality as opposed to the tripersonality of the Deity. Inasmuch as the largest freedom in personal belief is freely conceded, the doctrines concerning Jesus range from a belief in his sheer humanity to faith in him as superhuman. Except in Hungary, the polity is congregational. . . .

Unitarians of all shades of opinion are agreed in rejecting the entire orthodox scheme, including the doctrines of the trinity, the vicarious atonement, the deity of Christ, original sin, and everlasting punishment, as both unscriptural and irrational. They celebrate the Lord's Supper, not as a sacrament, but as commemorative of Christ's death, and expressive of spiritual communion with him. They adhere generally to the rite of infant baptism, though there are a few Unitarian Baptist churches.— *Nelson's Encyclopedia, Vol. XII, art. "Unitarianism," pp. 264, 265.*

Universalist Church

In October, 1900, the General Convention at its session in Boston adopted a still briefer "Statement of Essential Principles," as follows:

"1. The Universal Fatherhood of God; 2. The spiritual authority and leadership of his Son, Jesus Christ; 3. The trustworthiness of the Bible as containing a revelation from God; 4. The certainty of just

retribution for sin; 5. The final harmony of all souls with God." — *Nelson's Encyclopedia, Vol. XII, art. "Universalism and Universalists," p. 342.*

Dictates of Hildebrand.— Page 243.

Diet of Worms, LUTHER'S FAMOUS STATEMENT.— The famous Diet of Worms was summoned to meet on Jan. 21, 1521. . . . There was a vast gathering — princes, prelates, barons, knights, representatives from all the free cities of Germany. A papal legate attended, with an array of theologians behind him, Aleander to prosecute and the divines to argue. Once more Caietano protested against the hearing of a condemned heretic. The precedent of Constance was brought up, and the opinion of that council, that in such cases safe-conducts need not be observed, was again alleged in all seriousness, as if it was nothing to be ashamed of. The Elector of Saxony said peremptorily that he would allow no violence to one of his own subjects. Faith given should not be broken a second time, even to please the Pope. Luther himself expected the worst. He was advised to fly. He refused. He would go to Worms, he said, in words that have never been forgotten, "if there were as many devils there as there were tiles upon the housetops."— *"Lectures on the Council of Trent," James Anthony Froude, pp. 45, 46. London: Longmans, Green & Co., 1896.*

Dietetics.— Pages 228-231.

Dositheus, A FALSE CHRIST.— Page 270.

Disciples of Christ.— Page 137.

Drugs.— Pages 225-227.

Earthquakes, WHEN THE EARTH REELS TO AND FRO.— There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that, amid the crash, man looks hopelessly around, and can simply bow the head in silent, motionless despair, as if expecting every moment to be buried in the ruins. With the cries and groans of the terrified people in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings, and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and, as when death appears suddenly imminent, the events of a lifetime pass in an instant before the eyes of the soul. It is a novel and a terrifying sight to behold houses reel like a drunken man, as the earth waves reach them; it is more like the disturbed dreams of fever, or the scenic display of the drama, than any conception of reality.—*"Volcanoes and Earthquakes," Samuel Kneeland, A. M., M. D., p. 207. Boston: D. Lothrop Company, 1888.*

Earthquakes, THE LISBON EARTHQUAKE, OF 1755.— Among the earth movements which in historic times have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling

thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished.—"*Earthquakes*," *William Herbert Hobbs, pp. 142, 143. New York: D. Appleton & Co., 1907.*

The Lisbon earthquake of Nov. 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in ruins. . . . Half the world felt the convulsion. . . . For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more.—"*Life of Voltaire*," *James Parton, (2 vol. ed.) Vol. II, pp. 208, 209. New York: Houghton Mifflin Company, 1909.*

Earthquakes, One Effect of Lisbon Quake, 1755.— The earthquake had made all men thoughtful. They mistrusted their love of the drama, and filled the churches instead.—"*Life of Voltaire*," *S. G. Tallentyre, p. 319. London, 1903.*

The effects of the earthquake of the first of November, 1755, were distributed over very nearly four millions of square English miles of the earth's surface; a most astonishing space! and greatly surpassing anything of this kind ever recorded in history.—"*The History and Philosophy of Earthquakes*," *J. Nourse, p. 334. London, 1757.*

Earthquakes, Lisbon Earthquake Recognized as Sign of End.—

Who can with curious eyes this globe survey,
And not behold it tottering with decay?
All things created, God's designs fulfil,
And natural causes work his destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,
Preludes and prologues to the general doom.
But not the Son of man can tell that day;
Then, lest it find you sleeping, watch and pray.

—"*Poem on the Lisbon Earthquake*," *John Biddolf. London, 1755.*

Earthquakes, Lisbon Earthquake Described by Eyewitness.— Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling to the ships for assistance; but whilst the multitude were gathered near the riverside, the water rose to such a height that it overflowed the lower part of the city, which so terrified the miserable and already dismayed inhabitants, who ran to and fro with dreadful cries, which we heard plainly on board, that it made them believe the dissolution of the world was at hand, every one falling on his knees and entreating the Almighty for his assistance. . . . By two o'clock the ship's boats began to ply, and took multitudes on board. . . . The fear, the sorrow, the cries and lamentations of the poor

inhabitants are inexpressible; every one begging pardon, and embracing each other, crying, Forgive me, friend, brother, sister! Oh! what will become of us! neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction! as in effect it happened. The conflagration lasted a whole week.— *Letter of ship captain to ship's owners, in "Historical Account of Earthquakes," Thomas Hunter, pp. 72-74. Liverpool, 1756.*

NOTE.— The following table of earthquakes is gathered from the reports of the British Association for the Advancement of Science. The list is of what are denominated "destructive earthquakes" only, as stated by the late Mr. John Milne, compiler of the statistics from which the subjoined table is made up.

"Small earthquakes have been excluded, while the number of large earth quakes both for ancient and modern times, has been extended. As an illustration of exclusion, I may mention that between 1800 and 1808, which are years taken at random, I find in Mallet's catalogue 407 entries. Only 37 of these, which were accompanied by structural damage, have been retained."

Mr. Milne also states that recent researches "indicate that thirty thousand earthquakes may occur annually."

Century	No.
First	15
Second	11
Third	18
Fourth	14
Fifth	15
Sixth	13
Seventh	17
Eighth	35
Ninth	59
Tenth	32
Eleventh	53
Twelfth	84
Thirteenth	115
Fourteenth	137
Fifteenth	174
Sixteenth	253
Seventeenth	378
Eighteenth	640
Nineteenth	
First Decade	80
Second Decade	87
Third Decade	132
Fourth Decade	106
Fifth Decade	185
Sixth Decade	313
Seventh Decade	339
Eighth Decade	297
Ninth Decade	339
Tenth Decade	241
Twentieth	
First Decade	86

The distribution of more recent earthquakes is illustrated by the report for the first decade of the twentieth century, which is as follows (Report of the British Association for the Advancement of Science, 1911, p. 55):

Alaska	2	Guatemala	1
Algeria	1	India	2
Asia, Central	7	Italy	3
Asia Minor	2	Japan	4
Baluchistan	1	Java	1
Bolivia	1	Mexico	5
California	2	New Zealand	1
Chile	4	Nicaragua, Costa Rica, and Panama	1
China	3	Persia	3
Colombia	1	Peru	1
Costa Rica	2	Philippines	9
Crete	1	Samos	1
East Indies	6	Siberia, East	3
Formosa	5	Spain	2
France	1	Turkey in Europe	3
Greece	3	West Indies	2
Guam	2		

— EDS.

Earthquakes.— Page 271.

Easter.— The English word comes from the AS *Eastre* or *Estera*, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does not properly occur in Scripture, although A. V. has it in Acts 12: 4 where it stands for Passover, as it is rightly rendered in R. V. [also in the A. R. V.]. There is no trace of Easter celebration in the New Testament, though some would see an intimation of it in 1 Cor. 5: 7. The Jewish Christians in the early church continued to celebrate the Passover, regarding Christ as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of our Lord, or an

Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the crucifixion, i. e., at 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Christians naturally fixing it at the time of the Passover feast, which was regulated by the paschal moon. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nisan without regard to the day of the week, while the Gentile Christians identified it with the first day of the week, i. e., the Sunday of the resurrection, irrespective of the day of the month.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Easter," p. 889.*

The Easter Day indeed was always kept by St. John on the 14th day of the lunar month, whatever the day of the week. So Irenæus, quoted by Eusebius (H. E. v. 24), informs us. For he says that Polycarp could not be persuaded by Anicetus, the Roman bishop, not to keep it on that day, when not Sunday, "because he had always so kept it with John the disciple of the Lord, and other of the apostles."—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, p. 71, note 4, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

The occurrence of this word in the A. V. of Acts 12: 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of *pascha* (πάσχα). At the last revision [of the A. V.] "Passover" was substituted in all passages but this.—"*A Dictionary of the Bible*," *edited by William Smith, LL. D., art. "Easter," p. 156 (1 vol. ed.). New York: Fleming H. Revell Company.*

NOTE.— In the American Revised Version "Passover" has been substituted for "Easter." — EDS.

Easter, CONTROVERSY OVER TIME OF.— All the churches of the East and among the rest that of Smyrna, kept Easter on the 14th day of the moon of the first month, in conformity to the custom of the Jews: on the other hand, Anicetus [Pope 154-165 A. D.] would neither conform to that custom himself, nor suffer any under his jurisdiction to conform to it, obliging them to celebrate that solemnity on the Sunday next following the 14th of the moon. — "*The History of the Popes*," *Archibald Bower, Vol. I, art. "Anicetus, Tenth Bishop of Rome," p. 13. Philadelphia: Griffith and Simon, 1847.*

What most of all distinguished the pontificate of Victor [Pope 189-198] was the famous controversy about the celebration of Easter, between the Eastern and Western bishops; the former keeping that solemnity on the 14th day of the first moon, on what day soever of the week it happened to fall; and the latter putting it off till the Sunday following. . . . Victor, not satisfied with what his two immediate predecessors had done, took upon him to impose the Roman custom on all the churches that followed the contrary practice. But in this bold attempt, which we may call the first essay of papal usurpation, he met with a vigorous and truly Christian opposition from Polycrates, at that time bishop of Ephesus, and one of the most eminent men in the church, both for piety and learning. . . . Victor being thus baffled in his attempt, his successors took care not to revive the controversy; so that the Asiatics peaceably followed their ancient practice till the Council of Nice, which, out of complaisance to Constantine the Great, ordered the solemnity of Easter to be kept everywhere on the same day, after

the custom of Rome. — "*The History of the Popes*," *Archibald Bower, Vol. I, art.* "*Victor, Thirteenth Bishop of Rome*," *pp. 18, 19. Philadelphia: Griffith and Simon, 1847.*

Easter, TIME FOR THE CELEBRATION OF.— The proper time for the celebration of Easter has occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western Churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or moon, considering it to be equivalent to the Jewish Passover. The Western Churches kept it on the Sunday after the 14th day, holding that it was the commemoration of the resurrection of Jesus. The Council of Nice (325 A. D.) decided in favor of the Western usage, branding the Eastern with the name of the "quartodeciman" heresy. This, however, only settled the point that Easter was to be held, not upon a certain day of the month or moon, but on a Sunday.— *Standard Encyclopedia of the World's Knowledge, Vol. IX, art.* "*Easter*," *p. 326.*

Easter.— Page 367.

Eastern Question.— "The Eastern Question" is one which the statesmen of Europe will probably wrangle over until the millennium. . . . When told that his once ally and sworn friend, the tsar Alexander of Russia, desired to gain it [Constantinople], Napoleon the Great excitedly sprang to his feet, saying, "Constantinople! *Never!* — it is the empire of the world." — "*Decisive Battles of the World*," *Charles King, Brigadier-General, p. 243, edition 1895.*

Eastern Question, AN ANCIENT QUESTION.— Some countries seem destined from their origin to become the battlefields of the contending nations. . . . The nations around are eager for the possession of a country thus situated. . . . From remote antiquity Syria was in the condition just described. . . . By its position it formed a kind of meeting place, where most of the military nations of the ancient world were bound sooner or later to come violently into collision.—"*Struggle of the Nations*," *Sir Gaston Maspero, chap. 1, pp. 3, 4.*

The Eastern Question, which began with Constantine and Theodosius, stretches through the centuries. It is ever old and ever new, like a figure in mythology. . . . The interests at stake are so important and complicated that Europe and Asia, and even America, cannot stand by as unconcerned spectators of the struggle which recurs century after century for the possession of the Bosporus, the Hellespont, and the Ægean Sea. The East has been the goal of every ambition of the Christian and barbarian powers alike.— *M. R. Ivanovitch, on* "*The Future of the Balkans*," *in Fortnightly Review (London), June, 1909.*

Eastern Question, REVOLUTIONARY FRANCE AND EGYPT IN CONFLICT. — Bonaparte's expedition, consisting of forty thousand land troops and ten thousand seamen, sailed from Toulon for Egypt on the nineteenth of May, 1798.—"*Library of Universal History*," *Vol. VIII, p. 2637. New York and Chicago: Union Book Company, 1900.*

In spite of the desperate valor displayed by the Mamelukes, led by Murad Bey, the French gained a complete victory (July 21). This battle, called the Battle of the Pyramids, overthrew the government of the Mamelukes, and opened Cairo to the French, which capital they entered on the following day.—"*The History of Modern Europe*," *Thomas Henry Dyer, book 7, chap. 19 (Vol. IV, p. 304). London: John Murray, 1864.*

Eastern Question, Napoleon's Aim — Constantinople and World Dominion.— If I succeed I shall find in the town [Acre] the pasha's treasure, and arms for 300,000 men. I stir up and arm all Syria. . . . I march on Damascus and Aleppo; as I advance in the country my army will increase with the discontented. . . . I reach Constantinople with armed masses. I overthrow the Turkish Empire; I found in the East a new and grand empire, which fixes my place with posterity.— *Napoleon, before Acre; cited in "The Modern Régime," Hippolyte Adolphe Taine, D. C. L., book 1, chap. 1 (Vol. I, p. 35). New York: Henry Holt & Co., 1890.*

Eastern Question, Turkey's Attack and Defeat (1799) at Mt. Tabor.— Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chargers, were prancing and curvetting in all directions. A loud and exultant shout of vengeance and joy, rising like the roar of the ocean, burst from the Turkish ranks as soon as they perceived their victims enter the plain. . . . The whole cavalcade of horsemen, with gleaming sabers and hideous yells, and like the sweep of the wind, came rushing down upon them. Every man in the French squares knew that his life depended upon his immobility, and each one stood, shoulder to shoulder with his comrades, like a rock. . . .

The victory was complete. The Turkish army was not merely conquered — it was destroyed. . . . The whole majestic array, assembled for the invasion of Egypt, and who had boasted that they were "innumerable as the sands of the sea, or the stars of heaven," had disappeared to be seen no more.—"*The Life of Napoleon Bonaparte," John S. C. Abbott, Vol. I, chap. 12, pp. 218-220.*

Note.— Napoleon returned from this victory to the siege of Acre, where he was repulsed again and again.— Eds.

Eastern Question, "Many Ships" and Men Turn Napoleon's Career at Acre (1799).— On the evening of the 7th May, a few sails were seen from the towers of Acre, on the furthest verge of the horizon. All eyes were instantly turned in that direction, and the besiegers [French] and besieged equally flattered themselves that succor was at hand. The English cruisers in the bay hastily, and in doubt, stood out to reconnoiter this unknown fleet; but the hearts of the French sank within them when they beheld the two squadrons unite, and, the Ottoman crescent joined to the English pennant, approach the roads of Acre. Soon after a fleet of thirty sail [Turkish] entered the bay, with seven thousand men, and abundance of artillery and ammunition.—"*History of Europe," Sir Archibald Alison, Bart., F. R. S. E., chap. 26, par. 90 (Vol. IV, p. 207) 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

Eastern Question, A Turning Point in History.— Napoleon was not yet sufficiently subdued by misfortune [at Acre] to order a retreat. "The fate of the East," said he, "is in yonder fort." . . . In vain other columns, and even the Guides of Napoleon, his last reserve, advanced to the attack; they were all repulsed with dreadful loss. . . . Meanwhile the baggage, sick, and field artillery were silently defiling to the rear, the heavy cannon were buried in the sand, and on the 20th May, Napoleon, for the first time in his life, ordered a retreat.— *Id., pars. 92, 93, p. 208.*

Many times during the deadly delays of this fatal siege, in which he experienced his first check, he was heard to inveigh against "this miserable little hole which came between him and his destiny." And

many times later, when dwelling on the vicissitudes of his past life, and the different chances which had been open to him, he repeated "that if Saint Jean d'Acre had fallen, he would have changed the face of the world, and been emperor of the East." And he generally added, that it was a grain of sand that had undone all his projects. —"*The History of Napoleon the First*," *Pierre Lanfrey, Vol. I, p. 296. London: Macmillan & Co., 1886.*

Eastern Question, EGYPT AND ITS TREASURES NOT ESCAPING.— Mohammed Ali [the sultan's pasha of Egypt] not only ruled but possessed Egypt; for in 1808-10 he successfully accomplished a repetition of the tremendous acts of spoliation for which Suleiman II, son of the first Ottoman conqueror, had given him a precedent. By one means or another, in great measure by the deliberate confiscation and suppression of title deeds, he possessed himself of almost the whole of the land in Egypt, and declared that henceforth he was the sole owner of the soil, and all rights of possession or tenancy must be held from him. From every class in every town and province of Egypt came a passionate outcry against this wholesale robbery, but Mohammed Ali, with his terrible army of Arnouts at his back, stood firm.—"*The Story of the Church of Egypt*," *E. L. Butcher, Vol. II, p. 363. London: Smith, Elder & Co., 1897.*

Eastern Question, SEVENTEENTH CENTURY BEGINS TURKISH DECLINE. — For a hundred and fifty years after the conquest of Constantinople, the Ottoman Empire remained in the fulness of power and prosperity, and the population, both Mohammedan and Christian, steadily increased. . . . Civil dissensions rarely disturbed the peace of the provinces; the laboring classes, both in the agricultural districts and the towns, were industrious and prosperous; manufactures flourished; the trade of the empire, both foreign and domestic, was vast and lucrative. . . . But with the seventeenth century began the decline of the Ottoman power. —"*Turkey*," *Edson L. Clark, pp. 148, 149. New York: Peter Fenelon Collier & Son, 1900.*

Eastern Question, GREECE DETACHED.— In July, 1827, England, France, and Russia signed the Treaty of London, by which they bound themselves to compel the Turk, by force, if it should be needful, to acknowledge the freedom of Greece.—"*The Ottoman Power in Europe*," *E. A. Freeman, D. C. L., LL. D., p. 183. London: Macmillan & Co., 1877.*

On May 7, 1832, more than a decade after the outbreak of the Greek revolt, the treaty was finally signed which added a new Christian kingdom to the states' system of Europe.—"*Modern Europe*," *1815-99, W. Alison Phillips, M. A., p. 167, 2d edition. London: Rivingtons, 1902.*

Eastern Question, THE BALKAN STATES CARVED OUT.— The Porte bowed to the inevitable [with the Russian army in the Balkans] and on Sept. 14, 1829, signed with Russia the treaty of Adrianople. True to his undertaking, the tsar stipulated for no territorial increase in Europe; but the Danubian principalities were erected into practically independent states. . . .

The news of the peace of Adrianople . . . produced something like a panic among the powers. Wellington declared that the Turkish power in Europe no longer existed, and that, this being so, it was absurd to talk of bolstering it up. In any case, since the Russian occupation of the principalities made Turkey to all intents and purposes a province of Russia, the integrity of the Ottoman Empire was no longer of supreme

importance to England.— "*Modern Europe*," *1815-99, W. Alison Phillips, M. A., pp. 165, 166, 2d edition. London: Rivingtons, 1902.*

NOTE.— Out of this, in the course of years, particularly between 1878 and 1885, came the independent Balkan States, carved from Turkish territory.— EDS.

Eastern Question, OPENING PASSAGE OF A STIRRING DECADE OF DIPLOMACY.— On July 8, 1833, was signed the famous treaty of Unkiar Skelessi, which, under the form of an offensive and defensive alliance between Russia and the Ottoman Empire, virtually, in the words of Count Nesselrode himself, legalized for the future the armed intervention of Russia in Turkish affairs. . . . In France and England the news of the conclusion of this treaty roused immense excitement. Palmerston declared that it placed Turkey under Russian vassalage, and that, as far as England was concerned, it had no existence.—*Id., p. 216.*

Eastern Question, CONSTANTINOPLE THREATENED IN 1839.— On June 24 [1839] Ibrahim [the general of Mehemet Ali, the Sultan's rebellious governor of Egypt] met the Ottoman army at Nessib [Syria] and routed it. Once more the road to Constantinople lay open to him. Disaster followed disaster, heralding, as it seemed, the downfall of the Turkish rule. On June 30 the old Sultan Mahmoud died, leaving the throne to Abd-ul-Medjid, a lad of sixteen. And, finally, as though to crown the edifice of ruin, Achmet Pasha, the Ottoman admiral, sailed into the harbor of Alexandria, and handed over his fleet to Mehemet Ali.

Obviously, if the treaty of Unkiar Skelessi were to be more than "an interesting historical relic," the time had come for its application. In common alarm, the majority of the powers, disunited on most points, combined to forestall any isolated action on the part of Russia, and by their ambassadors at Constantinople agreed to place the young sultan under the protection of Europe. At the same time they warned Mehemet Ali that the matter was now not for him, but for Europe, to decide. But at this point their agreement ceased. France now openly championed Mehemet Ali, in whom she looked to find a valuable ally against the sea power of England in the Mediterranean. She proposed that the pasha of Egypt should be left in the enjoyment of his conquests, and that France and England should come to an agreement as to common action in the event of the Russians' meeting Ibrahim on the Bosporus. The alliance, in fact, was to be directed, not against Egypt. but against Russia.— *Id., pp. 225, 226.*

Eastern Question, WHEN NEWS OF DEFEAT REACHED CONSTANTINOPLE.— The divan, stricken with consternation, was about to yield unconditionally to Mehemet's demand for the hereditary possession of all his dominions, when a note was received from the powers. This note, which bears date of July 27, 1839, informed the Porte that the five great powers — Austria, England, France, Prussia, and Russia — had agreed to act in concert on the Eastern Question, and requested the Turkish government not to come to any definite conclusion without their advice. The Porte replied that it would await the action of Europe, and gratefully accepted the proffered mediation.—"*The Eastern Question*," *S. P. H. Duggan, Ph. D., p. 87. New York: Columbia University Press, 1902.*

Eastern Question, COLLECTIVE NOTE OF FIVE POWERS, JULY 27, 1839. — Constantinople, July 27, 1839. The undersigned have received, this morning, from their respective Governments, instructions, in virtue whereof they have the honor to inform the Sublime Porte that agreement among the Five Great Powers on the Question of the East is se-

cured, and to invite it to suspend any definitive resolution without their concurrence, waiting for the effect of the interest which those Powers feel for it. *(Signed)* Ponsonby, Ambassador of England; Baron de Sturmer, Internuncio of Austria; Count Koenigsmarck, Minister of Prussia; Baron Roussin, Ambassador of France; A. Bouteneff, Minister of Russia.— "*Sessional Papers*" *(House of Commons), Vol. XXIX, 1841,* "*Affairs of the Levant*," *part 1, p. 293. London: T. R. Harrison.*

Eastern Question, TURKEY IS ASSURED ITS ALLIES ASSUME RESPONSIBILITY.— The Mousteshar then said, "The Porte is without armies, the Ottoman fleet has deserted, what can the Porte do if Mehemet Ali should attack? Will the Great Powers defend the Porte?"

It was replied, that the Great Powers had determined to prevent a collision between the belligerents, and therefore the Great Powers could not permit the Pasha to attack the Porte. . . . The Sublime Porte, having consented to the proposition made in the Collective Note of July 27, was under an obligation to the Five Great Powers not to attempt to have any secret understanding with Mehemet Ali.— *Viscount Ponsonby (Therapia, Constantinople, July 30, 1839) to Viscount Palmerston (London), reporting interview between Mousteshar Nouri Effendi and representatives of the Five Powers; Id., p. 311.*

Eastern Question, ENGLAND REPEATS ASSURANCE TO TURKEY. — The Sublime Porte will perceive that this declaration engages the British Government to maintain the integrity and independence of the Turkish Empire under the present dynasty.— *Viscount Ponsonby to Nouri Effendi, Therapia, Aug. 21, 1839; Id., p. 372.*

NOTE.— In this letter, Lord Ponsonby inclosed a note stating that rumors were heard that the Porte was making overtures to Mehemet Ali, and repeats that "the Sublime Porte is bound by positive engagement to the Five Great Powers not to enter into negotiation, nor to make any arrangement with the Pasha Mehemet Ali, without the knowledge and consent of the Great Powers." — *Id., p. 372.* The next day the Porte addressed a note to the representatives of the Powers, reciting Mehemet Ali's demands and saying: "This being the case, it still belongs to the Five Powers to arrange this affair, and the Sublime Porte asks that measures may be taken to make Mehemet Ali consent to what follows." —*Id., p. 374.*— EDS.

Eastern Question, POLICY OF POWERS PROCLAIMED IN EGYPT. — I then proceeded to acquaint His Highness [Mehemet Ali] impressively, that it was England's firm determination to maintain the integrity of Turkey under its present dynasty. . . . I remarked that Prince Metternich . . . had authorized me to state to His Highness, that the Austrian Government was determined to back the policy of England to its fullest extent. . . . Mehemet Ali here burst forth violently, that "much words were useless. I don't deny the power of England, nor can I tie her hands; but if they pretend to confine me within the limits," meaning, I presume, of Egypt, "I swear that I will do anything before I submit to be thus sacrificed; as for supporting the Turkish dynasty, who can be more zealous than I am? The very people about me would rise against me, were I to attempt its overthrow." — *Colonel G. Lloyd Hodges (British Consul-General, Egypt) to Viscount Palmerston (London), Jan. 4, 1840; Id., part 1, p. 575.*

I have further to instruct you to take every proper opportunity and means of endeavoring to explain to the officers of the Turkish fleet, that it is the intention and determination of Great Britain, and of the other powers in alliance with Turkey, to maintain the integrity and independence of the Ottoman Empire under its present dynasty, and not

to infringe in any way upon the dignity of the Sultan, nor to trench upon the territory of the Ottoman Empire.— *Viscount Palmerston (London) to Colonel Hodges (Alexandria), Feb. 25, 1840; "Sessional Papers," (House of Commons), Vol. XXIX, 1841, "Affairs of the Levant," part 1, p. 592. London: T. R. Harrison.*

Eastern Question, France in Concert to Maintain Turkish Independence and World Peace.— Our flag, in concert with that of Great Britain, and faithful to the spirit of that union, always so advantageous to the interests of the two countries, has watched over the independence and the immediate safety of the Ottoman Empire. Our policy is ever to assure the preservation and the integrity of that empire, the existence of which is so essential to the maintenance of the general peace.— *Speech of the King of France, at the opening of the French Chamber, Dec. 23, 1839; Id., p. 528.*

Note.— Early in 1840, however, France began to dissent from the policy of the Powers, wishing to see concessions made to Mehemet Ali. All the time Turkey was urging its allies to make haste according to agreement, to curb the Egyptian viceroy. Feeling in France ran so high that preparations for hostilities were begun, forecasting a possible break with the Powers and a defense of Mehemet Ali, whom some in France wanted to see strong in Egypt and Syria.— Eds.

Eastern Question, Palmerston on Divergence of French View.— The position of the five governments was this: All five had declared their conviction that it is essential for the balance of power, and for the preservation of the peace of Europe, that the integrity and independence of the Turkish Empire under its present dynasty should be maintained; and all five had pledged themselves to employ all their means of action and influence to maintain that integrity and independence. But France, on the one hand, contended that the best way to maintain the integrity and independence of the Turkish Empire was to leave the Sultan to submit to any terms which Mehemet Ali might determine to insist upon as a *sine qua non* of peace; while the four powers, on the other hand, considered that the further continuance of the present state of military occupation of the Sultan's provinces by Mehemet Ali would be destructive of the integrity of the Turkish Empire, and fatal to its independence.— *Letter to M. Thiers, Aug. 31, 1840, in "Letter from Lord Palmerston to M. Thiers — Reply of M. Thiers," pamphlet reprint, p. 13. London, 1840.*

Eastern Question, Palmerston (July 5, 1840) on Consequences if England Abandoned Policy.— England will, by her own voluntary and deliberate act, re-establish that separate protectorship of Russia over Turkey, the existence of which has long been the object of well-founded jealousy and apprehension to the other powers of Europe.

The ultimate results of such a decision will be the practical division of the Turkish Empire into two separate and independent states, whereof one will be the dependency of France, and the other a satellite of Russia; and in both of which our political influence will be annulled, and our commercial interests will be sacrificed.— *Letter to Viscount Melbourne, July 5, 1840, in "The Life of Viscount Palmerston," Sir Henry Lytton Bulwer, Vol. II, pp. 359, 360. London: Richard Bentley, 1870.*

Eastern Question, Convention of July 15, 1840.— The discovery of what seemed an underhand intrigue on the part of France produced upon the powers exactly the effect that Thiers had foreseen and deprecated. . . . Their countermove was to sign at London on the 15th of July, without the concurrence of France, a convention with the Porte

for the settlement of the affairs of the Levant. By this instrument it was agreed that the terms to be offered to Mehemet Ali having been concerted with the Porte, the signatory powers would unite their forces in order to compel the pasha to accept the settlement. As to the terms to be offered, it was arranged that, in the event of Mehemet Ali yielding within ten days, he should receive the hereditary pashalik of Egypt and the administration for life of southern Syria, with the title of Pasha of Acre and the possession of the fortress of St. Jean d'Acre. At the end of ten days, should he remain obdurate, the offer of Syria and Acre would be withdrawn; and if at the end of another ten days he was still defiant, the sultan would hold himself at liberty to withdraw the whole offer and to take such measures as his own interests and the counsels of his allies might suggest to him.— *The Encyclopedia Britannica, Vol. XVIII, art. "Mehemet Ali," p. 81, 11th edition.*

Eastern Question, The Agreement Signed by the Powers, Concerning the Independence of the Ottoman Empire.—

CONVENTION

Concluded between the courts of Great Britain, Austria, Prussia, and Russia on the one part, and the Sublime Ottoman Porte on the other, for the pacification of the Levant, signed at London, July 15, 1840.

In the name of the most merciful God, His Highness the Sultan having addressed himself to their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, to ask their support and assistance in the difficulties in which he finds himself placed by reason of the hostile proceedings of Mehemet Ali, Pasha of Egypt,— difficulties which threaten with danger the integrity of the Ottoman Empire, and the independence of the Sultan's throne,— their said Majesties, moved by the sincere friendship which subsists between them and the sultan; animated by the desire of maintaining the integrity and independence of the Ottoman Empire as a security for the peace of Europe; faithful to the engagement which they contracted by the collective note presented to the Porte by their representatives at Constantinople, on the 27th of July, 1839; and desirous, moreover, to prevent the effusion of blood which would be occasioned by a continuance of the hostilities which have recently broken out in Syria between the authority of the Pasha of Egypt and the subjects of the Sultan; their said Majesties and his Highness the Sultan have resolved, for the aforesaid purpose, to conclude together a Convention, and they have therefore named as their plenipotentiaries. . . .

Article I.— His Highness the Sultan having come to an agreement with their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, as to the condition of the arrangement which it is the intention of His Highness to grant to Mehemet Ali, conditions which are specified in the separate act hereunto annexed; their Majesties engaged to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that arrangement; each of the high contracting parties reserving to itself to co-operate for that purpose, according to the means of action which each may have at its disposal.

Art. II.— If the Pasha of Egypt should refuse to accept the abovementioned arrangement, which will be communicated to him by the Sultan, with the concurrence of their aforesaid Majesties; their Majesties engage to take, at the request of the Sultan, measures concerted and settled between them, in order to carry that arrangement into effect.

In the meanwhile, the Sultan having requested the said allies to unite with him in order to assist him to cut off the communication by sea between Egypt and Syria, and to prevent the transport of troops, horses, arms, and warlike stores of all kinds from the one province to the other; their Majesties the Queen of the United Kingdom of Great Britain and Ireland, and the Emperor of Austria, King of Hungary and Bohemia, engage to give immediately to that effect, the necessary orders to their naval commanders in the Mediterranean. Their said Majesties further engage that the naval commanders of their squadrons shall, according to the means at their command, afford, in the name of the alliance, all the support and assistance in their power to those subjects of the Sultan who may manifest their fidelity and allegiance to their sovereign.

Art. III.— If Mehemet Ali, after having refused to submit to the conditions of the arrangement above mentioned, should direct his land or sea forces against Constantinople, the high contracting parties, upon the express demand of the Sultan, addressed to their representatives at Constantinople, agree, in such case, to comply with the request of that sovereign, and to provide for the defense of his throne by means of a co-operation agreed upon by mutual consent, for the purpose of placing the two straits of the Bosporus and Dardanelles, as well as the capital of the Ottoman Empire, in security against all aggression.

It is further agreed, that the forces which, in virtue of such concert, may be sent as aforesaid, shall there remain so employed as long as their presence shall be required by the Sultan; and when His Highness shall deem their presence no longer necessary, the said forces shall simultaneously withdraw, and shall return to the Black Sea and the Mediterranean respectively.

Art. IV.— It is, however, expressly understood, that the co-operation mentioned in the preceding article, and destined to place the straits of the Dardanelles and of the Bosporus, and the Ottoman capital, under the temporary safeguard of the high contracting parties against all aggression of Mehemet Ali, shall be considered only as a measure of exception adopted at the express demand of the Sultan, and solely for his defense in the single case above mentioned; but it is agreed, that such measures shall not derogate in any degree from the ancient rule of the Ottoman Empire, in virtue of which it has at all times been prohibited for ships of war of foreign powers to enter the straits of the Dardanelles and of the Bosporus.

Art. V.— .....

Done at London, the fifteenth of July, in the year of our Lord, 1840.

(L. S.)	Palmerston	[England]
(L. S.)	Neumann	[Austria]
(L. S.)	Bulow	[Prussia]
(L. S.)	Brunnow	[Russia]
(L. S.)	Chekib	[Turkey]

—"*Parliamentary Papers*," *Session 1841*, "*On the Levant*," *Vol. XXIX, part 1, pp. 691-693.*

Eastern Question, News of Decisions Reaches Egypt. — Alexandria, Aug. 6, 1840.— Mehemet Ali has suddenly determined upon quitting Alexandria for from fourteen to twenty days, to make a journey into the province of Charkié (Damietta). He will set out tomorrow morning. The news of the decisions taken on the subject of the affairs of this country, which has just arrived by the steam-vessel the "Cyclops," despatched from Vourla, appears to have thrown him into con-

sternation. I shall see him in an hour.— *Letter of M. de Laurin (Consul-General of Austria) to Baron de Sturmer (Internuncio of Austria, Constantinople); "Sessional Papers" (House of Commons), Vol. XXIX, 1841, part 2, p. 123. London: T. R. Harrison.*

NOTE.— Writing a second inclosure in the above letter, dated same day, 11 P. M., after an interview with Mehemet Ali, Laurin reported: "'It is no use deluding oneself,' continued he, 'war is determined on; it will commence as soon as a ship of war shall offer to blockade Alexandria.'" — *Id., p. 124.* The documents show that on August 6, also, the British consul-general in Alexandria, Colonel Hodges, received a copy of the convention of July 15, with instruction from Lord Palmerston that at his discretion he might make the terms known to Mehemet Ali. He decided to await the arrival of the Sultan's envoy. — EDS.

Eastern Question, AMBASSADORS REPEAT ASSURANCE TO TURKEY, AUG. 11, 1840.— The undersigned representatives of the Four Powers who signed the Convention concluded at London on the 15th of July last, hastened to communicate by their dragomans to His Excellency the Minister of Foreign Affairs of the Sublime Porte the reports which they received from their respective consuls in Egypt.

"His Excellency will have seen therein that Mehemet Ali, who had already been informed that a decision was about to be taken by the Conference of London, expressed himself thereupon toward those consuls in a manner to occasion the belief that he will not consent to any restitution of territory, and, moreover, that he appears disposed to have recourse to extreme measures, in case measures of coercion should be employed against him.

"The undersigned deem it useless to pause, in order to demonstrate the improbability of menaces being executed which the numerous embarrassments of Mehemet Ali's position divest of the character of seriousness which he would wish to give them. But, in any case, they take this opportunity to repeat to the Sublime Porte the most formal assurance of the firm resolution of their courts to devote all the means at their disposal to the defense of the cause with which they have just identified themselves by a solemn memorable act; and whatever contingencies may occur, the undersigned are justly confident in the belief that that cause will triumph over all obstacles and over all perils."

The Undersigned, (Signed) Ponsonby, Baron de Sturmer, Titow, Count Koenigsmarck, Constantinople, Aug. 11, 1840.— *Note from the Representatives of the Four Powers to Reschid Pasha; "Sessional Papers" (House of Commons), Vol. XXIX, 1841, part 2, pp. 115, 116. London: T. R. Harrison.*

Eastern Question, NEGOTIATIONS WITH EGYPT.— The news of the conclusion of the treaty of July had reached Constantinople, and despite some dissensions in the interior of the divan, and some objections by his mother, the sultana Validé, the sultan, always under the influence of Reschid Pasha, hastened to accept it, and forwarded the ratifications to London, instructing Rifat Bey to carry to Alexandria the successive summonses, which, in the terms of the treaty, the Porte was to address to the pasha. Rifat Bey arrived at Alexandria on the 11th of August; but found no Mehemet Ali there. He had been for some days on a tour in lower Egypt, under the pretext of visiting the canals of the Nile, but in reality to gain time, and prepare his means of defense. Having returned to Alexandria on the 14th, he received Rifat Bey on the 16th, and without entering into discussion with him — scarcely giving him time to speak — he rejected the first summons prescribed by the treaty. On the following day (the 17th), the consuls of the four subscribing powers asked an audience, and remonstrated with him

on his refusal. He repulsed them sharply, cut short Colonel Hodges, the English consul, and persevered in his remonstrance, saying, "I shall only yield to the saber what I have won by the saber."—"*The Life and Times of Viscount Palmerston*," *James Ewing Ritchie, Division II, p. 529. The London Printing and Publishing Company, 1866.*

Eastern Question, The Pasha and the Ultimatum.—Alexandria, August 16 [1840].—The arrival of Rifat Bey and Mr. Alison in the "Bair-Tahir" steamer from Constantinople, on the 11th instant, with the ultimatum of the Four Powers, produced a great sensation here. The Pasha was absent at Damietta (it is believed on purpose to be out of the way at the moment when all eyes would naturally be turned on his, to read the fate of Egypt in their expression), and speculation was left to indulge itself at leisure; for all other occupation among the commercial portion of the inhabitants was virtually at an end.—*London Times, Sept. 4, 1840, p. 4, col. 6.*

Eastern Question, The Official Correspondence of August, 1840. —On the 11th instant Rifat Bey, bearer of the demands of the Sublime Porte, reached Alexandria. The general object of his mission soon began to be known in the city, and as the French and Russian consuls-general had within a few days officially cautioned the merchants and residents of their respective nations, I felt that the time was now arrived to follow that example.—*Colonel Hodges to Viscount Palmerston, dated Alexandria, Aug. 17, 1840; "Sessional Papers" (House of Commons), Vol. XXIX, 1841, part 2, p. 143. London: T. R. Harrison.*

Note.—Colonel Hodges on August 11 and later dates wrote the British consul, asking him to inform British merchants of conditions and caution them about extended credits and transactions. Replying to requests from the merchants for more definite information, Colonel Hodges wrote the consul on August 14: "Everything seems to depend on the resolutions of Mehemet Ali, of which I can know nothing with certainty."—*Id., p. 146.*—Eds.

Colonel Hodges to Viscount Ponsonby

[Extract] Alexandria, August 16, 1840.

On the 11th of August, Rifat Bey reached this port, and was subject to six days' quarantine, which expires this morning. He has been lodged very commodiously in the pasha's sea baths. Both in conjunction with my colleagues, and alone, I have had with His Excellency several protracted and confidential interviews. We are all gratified by the very judicious choice of the Sublime Porte, whose envoy displays those rare qualities which render him perfectly equal to the difficult mission with which he is intrusted.

On the 12th instant the French steamer of war "Tartare" reached Alexandria, having come in eight days from Toulon. She brought dispatches for M. Cochelet, and also conveyed the Comte Walewski, charged with an extraordinary mission to Mehemet Ali. This arrival, and the news from France, which speedily circulated, produced a powerful impression in the city.

The precise object of Count Walewski's mission has not yet completely transpired, but enough has appeared to leave little doubt as to its general character. The Count, in conversations with the Russian Consul-General and myself, declared openly that he had not come to dissuade Mehemet Ali from accepting the terms of the Convention of 15th of July; but he added that he possessed no instructions to advise his acquiescence.—"*Parliamentary Papers*," *Session 1841, Vol. XXIX, part 2, p. 148.*

Note.—Colonel Hodges was British consul-general in Egypt; Lord Ponsonby, the British ambassador at Constantinople.—Eds.

[Extract] ALEXANDRIA, August 16, 1840.

On the arrival of Rifat Bey in Alexandria, Mehemet Ali was absent from thence on a tour of the Delta.

The Pasha returned to this city on the afternoon of the 14th instant. The same evening he was visited by the French Consul-General.

Early this morning, Rifat Bey was liberated from quarantine, and at half past eight o'clock, A. M., he had his first audience of the Pasha. This was private, as had been arranged between Rifat Bey and the consuls-general of the Four Powers.

It appears that the reception of the sultan's envoy was anything but gracious or favorable; but the results of that interview are fully related by Rifat Bey himself, in minutes which I have the honor to inclose.

Discouraged by want of his success, Rifat Bey at first proposed an immediate return to Constantinople; but in conjunction with my colleagues, I represented to him the propriety of awaiting the expiration of the first and second periods of ten days specified in the Convention, and at the termination of which it will be proper to make new and formal summonses of compliance. With these suggestions Rifat Bey has fully concurred, and we have exerted our joint efforts to encourage the envoy, and to console him for his recent check.— *Colonel Hodges to Viscount Ponsonby; "Parliamentary Papers," Session 1841, Vol. XXIX, part 2, p. 149.*

NOTE — The minutes of the interview referred to show that Rifat Bey stated to Mehemet Ali that the object of his mission was to announce that the sultan conferred upon him and his descendants the governorship of Egypt, and upon Mehemet Ali the command of St. Jean d'Acre for life, and he hoped His Highness would accept "without making difficulties of any kind." Mehemet Ali replied: "I am prepared to perish rather than to accept your propositions. This is my first and my last answer." Rifat Bey at last said: "I leave with you the vizierial letter which has been addressed to you on this subject, in order that you may have time to peruse it quite at your ease, and to make your reflections before giving me a definite answer, which I shall come and seek in a few days hence." — *Id., p. 153.* — EDS.

[Memoranda of the further interviews and negotiations:

August 17. The Consuls-General of the Four Powers visited Mehemet Ali, urging compliance. He rebuffed them and told them to put in writing anything they had to say.

August 19 they addressed a memoir to him.

August 20 Mehemet Ali invited Rifat Bey to an interview, which ended with Ali's declaration: "I will not change my opinion, whatever may happen. France is at hand to offer me her mediation."— *Id., p. 173.*

August 25 the Consuls-General had another interview, Mehemet Ali threatening war, and asking them to leave Egypt at the expiration of the twenty days.

August 26 Rifat Bey waited on Mehemet Ali, saying: "As the first term of ten days expires today, I am come in company with the Consuls of the Contracting Courts, to receive your official answer." Mehemet Ali replied: "I have already given to you my answer, as well to you as to the Consuls, and that which I give you at present can only be the same."—*Id., p. 186.* He declared he would give the same answer at the expiration of the next term of ten days, September 5.

August 29, however, Mehemet Ali sent for Rifat Bey and the Consuls, and said to them: "Three days ago I gave a categorical refusal to accede to the conditions. . . . But I have just decided to accept those of the second term." — *Id., p. 224.* He wished not to fulfil any conditions until this answer was sent to the Porte, together with his plea regarding

Syria. Rifat Bey and the Consuls replied that they had no authority to discuss terms. Mehemet Ali dismissed them, threatening a five years' war if his proposition was rejected.—"*Parliamentary Papers*," *Session 1841, Vol. XXIX, part 2, pp. 224, 225.*

September 5, the expiration of the twentieth day, found Mehemet Ali refusing to receive Rifat Bey and the Consuls on account of illness. They were received by his minister, Sami Bey, who said that the Sultan had been notified of Ali's acceptance of Egypt. Mehemet Ali's non-acceptance of terms regarding Syria was not a refusal, but he wished to submit his propositions to the Sultan. Sami Bey gave Rifat Bey a letter from Mehemet Ali to the Sultan. The Consuls asked if they were now ordered out of Egypt, as Mehemet Ali had once said. Sami Bey replied that Mehemet Ali considered his reply an acceptance of the terms, so there was no hostility with the Powers. The Consuls replied: "For our part we consider your proposition as a non-acceptance."—*Id., p. 247.* Rifat Bey departed the same day for Constantinople.—EDS.]

Eastern Question, TERMS OF POWERS REJECTED AND FORCE EMPLOYED. — Mehemet Ali, trusting in the encouraging attitude of France, and in the effectiveness of Ibrahim's army, had defied the coalition. But French help never went beyond stimulating phrases, and the Egyptian military power collapsed with surprising rapidity. . . .

Scarcely had the combined British, Austrian, and Turkish fleet appeared off Beirout on August 11, when the Syrian population rose as one man in revolt against the tyranny of that same Ibrahim who, six years before, had been welcomed as a liberator. Beirout fell on October 3; and Ibrahim, cut off amidst a hostile people, began a hurried retreat southward. On November 2 the Allies captured Acre, and Mehemet Ali ordered the evacuation of Syria. From Acre, Admiral Napier sailed straight to Alexandria, and threatened to bombard it if the pasha did not come to terms. On November 25 was signed a Convention by which Mehemet Ali resigned all claims to Syria, and agreed to restore the Ottoman fleet, the powers on their part undertaking to use their influence with the Porte to procure for himself and his heirs the pashalik of Egypt. The Turco-Egyptian Question was settled.—"*Modern Europe*," *1815-99, W. Alison Phillips, M. A., pp. 229, 230, 2d edition. London: Rivingtons, 1902.*

Eastern Question, THE STEP OF 1841.— Mohammed Ali, by the treaty of [July 13] 1841, was confined to his Egyptian possessions, under the suzerainty of the sultan, the integrity and independence of whose empire were now placed formally under the guarantee of the great powers. The treaty of 1841 was a new and vital departure: Turkey was for the first time placed in a state of tutelage.—"*The Story of Turkey*," *Stanley Lane-Poole, p. 350. New York: G. P. Putnam's Sons, 1888.*

The integrity and independence of that state was declared by the five powers to be of essential importance to the world, and the Ottoman Empire was formally taken under the protection of all Europe. . . .

Before this treaty was agreed to, whatever step Russia might take in the East was a mere question of policy and of convenience; she could now make no attempt on the independence of the Porte without breaking her plighted faith, and giving all the other four powers the right, which would become a duty, to oppose her by force of arms.—"*Thirty Years of Foreign Policy*," *Thomas MacKnight, p. 280. London, 1855.*

Eastern Question, DECLINE OF TURKISH POWER FORESEEN IN PROPHECY.— This prediction [of Dan. 11: 44] has been in part already fulfilled and is still fulfilling, by the apprehensions the Turks have long had of a war with the Persians in the East; and of the progress of the Muscovite there also, who is properly on the north. It also deserves to be here noted that these Turks themselves have a traditionary prophecy, greatly believed among them, that they are at last to be destroyed by a northern nation.—"*Literal Accomplishment of Scripture Prophecies," William Whiston, M. A., p. 47. London, 1724.*

NOTE.— The copy of the book from which this quotation was taken, was the author's. In it he had made corrections with a pen, and this quotation follows the interlining. This book is in the British Museum Library.— EDS.

This part of the prophecy [Dan. 11:44] is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. . . . But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give! — "*A Commentary and Critical Notes," Adam Clarke, LL. D., on Dan. 11:44. New York: Lane and Scott, 1850.*

NOTE.— The first sentence of this extract was written for the first edition of this work, printed in 1825.— EDS.

Eastern Question, TURKEY "HELPED" TO STAND.— Turkey is in the remarkable condition that it has now stood for half a century, mainly because the great powers have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fell, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. — *Extract from Lord Salisbury's Mansion House Speech, Nov. 9, 1895, Responding to a Widespread Demand for the Overthrow of the Turkish Power. "The Third Salisbury Administration, 1895-1900," H. Whates. book 1, chap. 2, p. 20. Westminster: Vacher & Sons.*

Eastern Question, CONSTANTINOPLE SAVED FROM RUSSIANS IN 1878. — With the arrival of the Russian army came the English fleet, which had nominally forced the passage of the Dardanelles in defiance of treaties, and hoped to prevent the occupation of Constantinople by the Russians. It was not war, but a threat of war. So far as the Turks were concerned, there was nothing to prevent the Russians entering the city without firing a shot. General Grant, who was here a little later, was in St. Petersburg at this time, and he told this story on the authority of a high official there: "When the Grand Duke arrived at San Stefano, he sent many telegrams to the czar, among others this, 'We are in sight of St. Sophia. There are no troops between us and the city. Shall I enter and take possession?' All the other telegrams were answered at once. This one was not, in the full belief that the Grand Duke would understand that he was to take the responsibility himself and occupy the city. To the great disappointment of the czar, he did

not." General Grant added that this seemed to him the greatest mistake the Russians had made.—"*Fifty Years in Constantinople,*" *George Washburn, D. D., p. 131. Boston: Houghton Mifflin & Co.*

Eastern Question, TURKEY'S DISINTEGRATION.— The disintegration once started spread rapidly, until under Abdul Hamid, Thessaly was ceded to Greece; a strip of eastern Avatolia, including Batum and Kars, to Russia; and Tunis to France. Roumania, Servia, Montenegro, and Bulgaria became independent; Bosnia and Herzegovina were annexed to Austria, and Egypt and Cyprus passed under the control of Great Britain. . . . Tripoli, the last of the African possessions of Turkey, has been wrested from Turkey by Italy. Macedonia, Epirus, Albania, and the greater part of Thrace have become the spoils of the Balkan war, and, of all their vast possessions in Europe, the Turks retain only Constantinople and a fragment of Thrace.

This is a story of defeat and disaster almost unexampled, and might reasonably be accepted as the closing chapter in the history of any race.— *William Maxwell, in the Nineteenth Century and After (London), May, 1913.*

Eastern Question, SCRIPTURE PROPHECY AND MOSLEM TRADITION.— And highly is it worth our remark that the following prediction seems very near its completion also (Dan. 11: 45); that the same Turk after he has gone forth with great fury to destroy and utterly to make away many, shall plant the tabernacle of his palace (his royal tent and pavilion in war, as I interpret those words) between the seas, in the glorious holy mountain; Mount Sion, or Mount Moriah, or Mount Calvary; all in Jerusalem, and all answering those descriptions. Yet shall he come to his end, and none shall help him. Which is so distinct and illustrious a prophetic character as cannot easily but be taken notice of when it comes to pass.—"*Essay on the Revelation,*" *William Whiston, M. A., on Dan. 11:45, p. 319. London, 1744.*

In Surah l. 40 [of the Koran], one of the signs of the approach of the last day will be: "The crier [to prayer] shall cry from a near place" (that is, a place from which all men shall hear). Husain says this "near place" is the temple at Jerusalem.—"*Dictionary of Islam,*" *Thomas Patrick Hughes, art. "Jerusalem." London: W. H. Allen & Co., 1896.*

It was at Jerusalem that Jesus ascended to heaven; and it will be there that he will again descend. . . . In the last days there will be a general flight to Jerusalem.— *Jalalan, old commentator on the Koran; cited in "Dictionary of Islam," T. P. Hughes, art. "Jerusalem."*

The Turks themselves seem generally to be convinced that their final hour is approaching. "We are no longer Mussulmans — the Mussulman saber is broken — the Osmanlies will be driven out of Europe by the Giaours, and driven through Asia to the regions from which they first sprang. It is *Kismet!* We cannot resist destiny!" I heard words to this effect from many Turks, as well in Asia as in Europe.—"*Kismet, or the Doom of Turkey,*" *Charles S. MacFarlane, p. 409. London, 1853.*

Ancient prophecy and modern superstition alike point to the return of the Crescent into Asia as an event at hand, and to the doom of the Turks as a race that has corrupted Islam. A well-known prediction to this effect . . . places the scene of the last struggle in northern Syria,

at Homs, on the Orontes. Islam is then finally to retire from the north, and the Turkish rule to cease. Such prophecies often work their own fulfilment.—" *The Future of Islam," Wilfred Scawen Blunt, p. 95. London, 1882.*

Eastern Question, GREAT BRITAIN'S MANDATE OVER PALESTINE. — By the terms of the mandate Great Britain is given sovereign power over Palestine, and is made " responsible for placing the country under such political, administrative, and economic conditions as will secure the establishment of a Jewish national home and the development of self-governing institutions and the safeguarding of the civil and religious rights of all inhabitants, irrespective of race or religion." " The Zionist organization . . . shall, in consultation with the government, secure the co-operation of all Jews who are willing to assist in the establishment of a Jewish national home." Jewish immigration and settlement shall be fostered. Great Britain as a mandatary power controls the foreign relations of Palestine, and extends diplomatic protection to Palestinian citizens — whether Jews or not — abroad. The " holy places " of Christians and Moslems are protected by the mandatary, the free exercise of religion guaranteed, and " no discrimination shall be allowed in behalf of any race, religion, or language, each community being entitled to schools conducted in its own language." English, Arabic, and Hebrew are recognized as official languages; but money and stamps will be marked in Arabic and Hebrew only. The Court of International Justice will have power to interpret doubtful questions regarding the terms of the British mandate.— *Editorial, " The New Jerusalem," in the Independent, New York, Feb. 19, 1921, p. 187.*

Examine Mr. Balfour's careful words: Palestine to be " a national home," not " the national home " — a great difference in meaning. The establishment of a national home does not mean a Jewish government to dominate the Arabs. Great Britain is the greatest Moslem state in the world, and is well disposed to the Arabs, and cherishes their friendship. I found since my arrival that the ministrations of the officials make no distinction between Jew and Arab. You need not be alarmed for the future. Great Britain has promised a fair chance for the Zionist movement, but the latter will succeed only on its merits.

Above all, there will be respect for the different religions. Though the Arabs are in a large majority in Palestine, though the British Empire has accepted the mandate in the wider sense, Palestine belongs to the whole world, and this city of Jerusalem is almost equally sacred to Moslems, Christians, and Jews, and not only to the dwellers in Palestine, but everywhere. Instead of sharing miseries through quarreling, the Palestinians should share blessings through co-operation.— *From a speech by Winston Churchill, the British Secretary of State for the Colonies, printed in Current History, May, 1921, p. 353. The New York Times Comany.*

Eastern Question.— Pages 211-215.

Egypt, TIME OF SOJOURN IN.— They [the Israelites] left Egypt in the month of Xanthicus [Nisan], on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.— *Josephus, "Antiquities of the Jews." Whiston's translation, book 2, chap. 15, par. 2. Philadelphia: The John C. Winston Company.*

Egypt, PLAGUES OF.— The plagues which were sent upon Pharaoh because he would not let the children of Israel go, were directed against

the gods. The Lord said to Moses, "Against all the gods of Egypt I will execute judgment." He redeemed his people "from Egypt, from the nations and their gods." The first and second plagues, when the water was turned into blood and the frogs invaded the land, fell among others upon the Nile god and the god of water.

The third, when the dust of the earth became lice — upon the Earth-god Seb.

The fourth and eighth, when swarms of flies and locusts filled the air, were directed against Shu, the personification of the atmosphere.

The fifth, the murrain of beasts, would touch the sacred bulls. Apis was the sacred bull of Memphis, Mnevis of Heliopolis, and Hathor was the cow goddess, who represented the place of sunrise.

In the sixth plague the ashes of the furnace were flung to the winds, as were the ashes of the victims in the worship of Sutech or Typhon.

The seventh plague of the hail and the mighty storm which accompanied it, and the ninth plague of darkness, were judgments on the larger number of the gods of Egypt,— the hawk-headed Horus who represented the face of heaven, Heru the sky god, Ra, Osiris, and all the other forms of the sun god, such as Ptah, the rising sun; Temu, the setting sun; Sekhet, the fierce, scorching, and destroying heat of the sun's rays,— all these and many more were proved to be absolutely powerless before the God of Israel, the Maker of heaven and earth.

The last plague touched Pharaoh himself, and the kings of Egypt were themselves elevated to a position among their gods.—"*The Bible and the British Museum*," *Ada R. Habershon, pp. 51, 52. London: Morgan and Scott, 1909.*

Egypt, Death of the First-born.— It was scarcely to be expected that the Egyptian records would present any evidence on the subject of Menephthah's loss of a son by an untimely death. Curiously, however, it does happen that a monument, at present in the Berlin Museum, contains a proof of his having suffered such a loss. There is no description of the circumstances, but a mere indication of the bare fact. The confirmation thus lent to the Scriptural narrative is slight; but it has a value in a case where the entire force of the evidence consists in its being cumulative.—"*Egypt and Babylon*," *George Rawlinson, M. A., p. 148. New York: John B. Alden, 1885.*

Egypt. — Pages 156, 158, 161-164.

Epistles, Interpretation of Facts Relating to Christ.— It is to the epistles that we must first go for an explanation of the facts of Christ's person and his relation to God and man. Paul's epistles are really of the nature of a confession and manifesto of Christian belief. Communities of believers already existed when the apostle directed to them his earliest letters. In their oral addresses the apostles must have been accustomed not only to state facts which were familiar to their hearers, but also to draw inferences from them as to the meaning of Christ and the great truths centering in his person — his incarnation, his death and resurrection (as we may see from the recorded sermons of Peter and Paul in Acts). It is to these facts that the epistles appeal. — *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Creed," p. 741.*

Exarchate of Ravenna.— Pages 482, 588, 590, 598.

Exodus, Route of, to Red Sea.— The route of the exodus was first a concentration at Raamses, or Tell Rotāb, in the Wady Tumilat, fol-

lowed by a march to Succoth, a general name for the region of Bedawy booths; from there to Etham in the edge of the wilderness. . . . Thence they turned and encamped before Pi-hahiroth, the Egyptian Pa-qaheret, a Serapeum [a temple of Serapis]. Thus turning south to the west of the Red Sea (which then extended up to Tell el-Maskhuta), they had a Migdol tower behind them and Baal-zephon opposite to them. They were thus "entangled in the land." Then the strong east wind bared the shallows, and made it possible to cross the gulf and reach the opposite shore. They then went "three days in the wilderness," the three days' route without water to Marah, the bitter spring of Hawara, and immediately beyond reached Elim, which accords entirely with the Wady Gharandel. Thence they encamped by the Red Sea. All of this account exactly agrees with the traditional route down the west of the Sinaitic peninsula; it will not agree with any other route, and there is no reason to look for any different location of the march.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Egypt," p. 911.*

Extreme Unction.— Extreme unction was instituted, according to Peter Lombard, by the apostles, according to Alexander Hales by Christ, according to Bonaventura by the Holy Spirit through the apostles, according to Thomas Aquinas by Christ, but was promulgated by the apostles. The Council of Trent declares that, according to Mark 6: 13, Christ suggested the sacrament, and that James, his brother, promulgated and recommended it. The material which is to be used in extreme unction is olive oil consecrated by a bishop, and, according to a decision of Paul V, given in 1655, the oil is not effective unless so consecrated. Gregory XVI (1842) confirmed and further limited this decision by declaring that not even in case of extreme necessity could a priest consecrate oil for the purpose. The form of the sacrament was settled only after many discussions. With the growing tendency to look upon anointing as sacramental, the form of prayer was changed from the precatory to the declarative, and this was confirmed by the Council of Florence. The specific purpose and effect of extreme unction is somewhat indefinite. The Council of Trent declares that this sacrament completes not only penance, but the whole Christian life. Nevertheless, it does not occupy nearly the important position in the doctrinal system of the Roman Church taken by baptism, the mass, and penance; it is merely an annex to the latter sacrament, to which it gives the character of preparation for death. A specific effect has never been attributed to it officially.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Extreme Unction," p. 252.*

Extreme Unction, DEFINED.— Extreme unction is a sacrament of the new law instituted by Christ to give spiritual aid and comfort and perfect spiritual health, including, if need be, the remission of sins, and also, conditionally, to restore bodily health to Christians who are seriously ill; it consists essentially in the unction by a priest of the body of the sick person, accompanied by a suitable form of words. . . . The name "extreme unction" did not become technical in the West till toward the end of the twelfth century, and has never become current in the East.— *The Catholic Encyclopedia, Vol. V, art. "Extreme Unction," p. 716.*

Extreme Unction, CANONS ON.— Canon I. If any one saith that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James; but is only a rite received from the Fathers, or a human figment; let him be anathema. . . .

Canon IV. If any one saith that the presbyters of the church, whom blessed James exhorts to be brought to anoint the sick, are not the priests who have been ordained by a bishop, but the elders in each community, and that for this cause a priest alone is not the proper minister of extreme unction; let him be anathema.—"*Dogmatic Canons and Decrees*," *pp. 121, 122. New York: The Devin-Adair Company, 1912.*

Ezra.— Page 555.

Faith, Ultimate Object of.— The ultimate object of faith is always God, but Christian faith in God is faith which is determined by Christ, and which would not in any respect be what it is but for him. Hence in the most elementary Christian confession, faith in God must be so described as to bring out this specific character. It must be defined as faith in God through Christ.—"*Jesus and the Gospel*," *James Denney, D. D., pp. 350, 351. Philadelphia: The Westminster Press, 1909.*

Faith, Real Meaning of.— Men are asked to believe in Jesus. "To those that believe" is the promise of the gospel given. The writer does not say that the mystery of Jesus Christ is made manifest to the clever and the wise; he does not say that the secret of Jesus Christ is declared even to those who simply seek it, but he does say that it is made manifest to him who believes. That is the challenge which the person of Jesus Christ still throws out. It is "whosoever believeth." That with us has become almost a cant phrase. It is an easy kind of thing to say in a sermon or at a revival meeting, but there is a meaning behind it, and we need to get back to the original and true meaning of it. To believe in Jesus Christ is to do something more than think about him and to have an opinion concerning him. It means to bow before him in reverence; to take him at his word; to do his will; to begin walking in his way; to make the great surrender. . . . The man who so deals with Christ is the man who in the end finds out his secret and is able to say, "My Lord and my God."—"*Aspects of Christ*," *W. B. Selbie, M. A., pp. 115, 116. New York: Hodder and Stoughton.*

Faith, Acceptance of Christ.— Belief in Jesus Christ is not the acceptance of intellectual propositions concerning Jesus Christ. Belief in Jesus Christ is the acceptance in actual fact and experience of Jesus Christ on his own terms. The man who really believes is the man who in his own heart says to Jesus Christ, "My Lord and Saviour," who acts upon that principle, who makes Christ his leader and his Lord, who lives in and unto him, who seeks his ends and pursues his will. That is the man who believes, and not the man who can say merely that he is very God of very God, that he is eternal, coeternal with the Father, that he is of the same substance with the Father.— *Id., pp. 192, 193.*

Faith, Luther's Experience of.— Faith to Luther became, thus, not belief in the second person in the Trinity, nor belief in a creed of any description, but trusting in Christ, taking Christ at his word; and when faith becomes that for a man, he knows something of what both justification and salvation may mean.— *Id., p. 216.*

Faith, More Reasonable than Doubt.— Those who refuse to believe without scientific demonstration show that they misunderstand the nature and purpose of faith. A forced belief could not bring men nearer to God. But we do not in the least degree escape from these difficulties, but rather multiply them, when we abandon faith. The difficulties of

infidelity are greater than the difficulties of faith. It is more reasonable to believe than to doubt; but reason will never compel faith. — "*Christ and the Comforter*," *Rev. F. S. Webster, M. A., p. 31. London: Marshall Brothers, 1895.*

Faith, Reliance on the Promiser.— Noah, Abraham, Joseph, Moses — they all treated the hoped-for and the unseen as solid and certain because they all relied upon the faithful Promiser. Their victories were mysteriously great, their lives were related vitally to the Unseen. But the action to this end was on their part sublimely simple. It was reliance on the Promiser. It was taking God at his word.— *H. C. G. Moule, D. D., in "The Fundamentals," Vol. II, p. 114. Chicago: Testimony Publishing Company.*

Faith, Effects of Reliance upon God in Christ. — Faith is reliance. But then, when the reliance is directed upon an object infinitely great and good, when it reposes upon God in Christ, upon him in his promise, his fidelity, his love, upon his very self, what is not this reliance in its effects? It is the creature laying hold upon the Creator. It is our reception of God himself in his word. So, it is the putting ourselves in the way of his own almighty action in the fulfilment of his word, in the keeping of his promise.

"The virtue of faith lies in the virtue of its Object." That Object, in this matter of justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ himself, who died for us and rose again.— *Id., p. 115.*

Faith, Not Compelled.— There will still be difficulties, both in the Bible and in the deep things of God. For there must be an element of uncertainty in the exercise of true faith. If it had been in accordance with God's purpose, the truths of God might have been so brought home to men by vision and portent that every one should be compelled to believe. The Jews were always seeking for some unmistakable sign that should make unbelief impossible. Christ never gave it them. If unbelief were impossible, there would be no moral value in faith. — "*Christ and the Comforter*," *Rev. F. S. Webster, M. A., pp. 29, 30. London: Marshall Brothers, 1895.*

Faith, Essence of.— We are justified solely on account of what Christ is and has done; but the faith that accepts him, that sees in his death the atonement for human sin, and identifies itself with that death, is in its essence an act of self-committal to the living Christ, and a reception of his Spirit. — "*The Christ of History and of Experience*," *David W. Forrest, D. D., p. 246. Edinburgh: T. & T. Clark, 1914.*

Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who, discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailer at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.— *H. C. G. Moule, D. D., in "The Fundamentals," Vol. II, p. 116. Chicago: Testimony Publishing Company.*

Faith, A Surrender to Christ. — When Paul argues most strongly that the death of Christ is alone the ground of justification, he is just as emphatic in declaring that it is so for us, because we perform the personal act of accepting that death as God's righteous condemnation of our sin. In other words, we indorse and embrace the spirit of his sacrifice, and so of necessity we rise with him into newness of life. The entire course of our Christian experience is but an affirmation in an ever-deepening sense of the will and work of Christ; and the word which in some respects best describes the whole scope of his redeeming work as both objective and subjective, is not substitution, but representation. No doubt even representation fails to bring out the real unity of Christ with us, whereby it is he who fulfils himself in us, and not simply we who, standing apart, "think his thoughts after him." But it at least sets forth the fact that the simplest faith that saves has in the heart of it a genuine surrender to Christ, without which he would not be in any true sense our personal representative before the Father.— "*The Christ of History and of Experience*," *David W. Forrest, D. D., p. 248. Edinburgh: T. & T. Clark, 1914.*

Faith, The One Condition of Salvation.— Christ restores us by requickening in us the lost power of faith. Faith is not a means of salvation to which we must resort because other means fail; it is the one condition, both for fallen and for unfallen man, of acceptance and life. Only, it operates differently in the two cases. In the sinless, faith is the medium of receiving God's righteousness; in the sinful, it "is counted for righteousness." He who, on account of his sin, cannot render to God the full obedience of faith, is by his faith identified with Christ, who is the righteousness of God for sinful men, and he receives through this identification the increasing power of sonship. The eternal Son is the one mediator of the divine life to the human spirit, whether fallen or unfallen. But for the former his mediation only avails when it is realized under a form which removes from the spirit its burden of guilt, and contains the guaranty of its ultimate victory over indwelling sin, and its perfect union with God in filial fellowship. Thus it is that the same lines which God laid down for man's life in his creation are maintained in his redemption.— *Id., pp. 265, 266.*

Faith Surrenders and Receives. — Faith is no formal belief, but the profound surrender of the soul to Christ whereby it receives his Spirit.— *Id., p. 231.*

Faith, Historical and Spiritual. — What, then, is a true faith in Christ? It is not simply an intellectual assent to propositions regarding his person and work, but a receptive attitude of heart and mind to Christ himself, a dying to self and a laying hold of the life he brings. It involves, indeed, as has been already shown, an intellectual assent to certain facts and truths. The historical is embedded in the heart of the spiritual, and is at once its inspiration and guaranty. That is Christian faith in its complete form. But this conscious historical element is fundamentally a means for the production of the spiritual, which is the longing for the fellowship and likeness of Christ.— *Id., p. 353.*

Faith, Two Senses of. — The history of the English word is rather interesting than important; use and contexts, alike for it and its Hebrew and Greek parallels, are the surest guides to meaning. But we may note that it occurs in the form of "feyth," in "Havelock the Dane" (thirteenth century); that it is akin to *fides*, and this again to the

Sanskrit root *bhidh*, "to unite," "to bind." It is worth while to recall this primeval suggestion of the spiritual work of faith as that which, on man's side, unites him to God for salvation.

Studying the word "faith" in the light of use and contexts, we find a bifurcation of significance in the Bible. We may distinguish the two senses as the passive and the active; on the one side, "fidelity," "trustworthiness;" and "faith," "trust," on the other. In Galatians 5: 22, e. g., context makes it clear that "fidelity" is in view, as a quality congruous with the associated graces. (R. V. accordingly renders *pistis* there by "faithfulness.") Again, Rom. 3: 3, A. V., "the faith *of God*," by the nature of the case, means his fidelity to promise. But in the overwhelming majority of cases, "faith," as rendering *pistis*, means "reliance," "trust." . . .

It is important to notice that Hebrews 11: 1 is no exception to the rule that "faith" normally means "reliance," "trust." There "faith *is* the substance [or possibly, in the light of recent inquiries into the type of Greek used by New Testament writers, "the guaranty"] of things hoped for, the evidence [or "convincing proof"] of things not seen." This is sometimes interpreted as if faith, in the writer's view, were, so to speak, a faculty of second sight, a mysterious intuition into the spiritual world. But the chapter amply shows that the faith illustrated, e. g., by Abraham, Moses, Rahab, was simply reliance upon a God known to be trustworthy. Such reliance enabled the believer to treat the future as present and the invisible as seen. In short, the phrase here, "Faith *is* the evidence," etc., is parallel in form to our familiar saying, "Knowledge *is* power." . . .

We call the reader's attention, for his Scriptural studies, to the central place of faith in Christianity, and its significance. As being, in its true idea, a reliance as simple as possible upon the word, power, love, of Another, it is precisely that which, on man's side, adjusts him to the living and merciful presence and action of a trusted God. In its nature, not by any mere arbitrary arrangement, it is his one possible receptive attitude, that in which he brings nothing, so that he may receive all. Thus "faith" is our side of union with Christ. And thus it is our means of possessing all his benefits, pardon, justification, purification, life, peace, glory. — *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Faith," pp. 1087, 1088.*

Faith, Not a New Thing. — Faith was no new thing; all the heroes and the saints under the old covenant had been made heroic and saintly by faith, and not by the sensuous worship. Faith, which has always and everywhere been the principle creative of obedience, is as old as man, and those who have lived by it form a society at once earthly and heavenly, of all ages and all places, which has been united in Christ, those before as those after his coming being made perfect by him. — *"The Place of Christ in Modern Theology," A. M. Fairbairn, M. A., D. D., p. 327. New York: Charles Scribner's Sons, 1893.*

Faith, The Germ of Practice.— When St. Paul speaks of justifying faith, he means an act of the soul, simple indeed at the moment and in the process of its living action, but complex in its real nature, and profound and far-reaching in its moral effect. The eye of the soul is opened upon the Redeemer: it believes. But in this act of living belief, not the intellect alone, but in reality, although imperceptibly, the whole soul, with all its powers of love and resolution, goes forth to meet its Saviour. This is St. Paul's meaning when he insists upon justifying faith as being πίστις δι' ἀγάπης ἐνεργουμένη [*pistis di' agapēs energoumenē*, faith which works through love].

Faith, according to St. Paul, when once it lives in the soul, is all Christian practice in the germ. The living apprehension of the Crucified One, whereby the soul attains light and liberty, may be separable in idea, but in fact it is inseparable from a Christian life. If the apprehension of revealed truth does not carry within itself the secret will to yield the whole being to God's quickening grace and guidance, it is spiritually worthless, according to St. Paul. St. Paul goes so far as to tell the Corinthians that even a faith which was gifted with the power of performing stupendous miracles, if it had not charity, would profit nothing. Thus between St. Paul and St. James there is no real opposition. When St. James speaks of a faith that cannot justify, he means a barren intellectual consent to certain religious truths, a philosophizing temper, cold, thin, heartless, soulless, morally impotent, divorced from the spirit as from the fruits of charity. When St. Paul proclaims that we are justified by faith in Jesus Christ, he means a faith which only realizes its life by love, and which, if it did not love, would cease to live. When St. James contends that "by works a man is justified, and not by faith only," he implies that faith is the animating motive which gives to works their justifying power, or rather that works only justify as being the expression of a living faith. When St. Paul argues that a man is justified neither by the works of the Jewish law nor by the works of natural morality, his argument shows that by a "work" he means a mere material result or product, a soulless act, unenlivened by the presence of that one supernatural motive which, springing from the grace of Christ, can be indeed acceptable to a perfectly holy God. — *"The Divinity of Our Lord and Saviour Jesus Christ," Henry Parry Liddon, M. A. (Bampton Lectures for 1866), pp, 284, 285. London: Rivingtons, 1868.*

Faith AND ACTION.— Faith is not the antithesis of thought, but only of sight. Faith is an act of the will relating you to new realities, new objects. Act as if the invisible Christ were present and accessible, and you will not be met by vacancy. He will respond and make manifest his response to you. — *"Why Is Christianity True?" E. Y. Mullins, D. D., LL. D., p. 272. Philadelphia: American Baptist Publication Society, copyright 1905.*

Faith.— Pages 75, 301, 429.

Falling Stars, 1833, PROFESSOR OLMSTED'S DESCRIPTION.— The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the "meteoric phenomenon" was the principal topic of conversation in every circle.— *Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

Falling Stars, 1833, MOST REMARKABLE ON RECORD.— The most remarkable one ever observed.—*"Astronomy for Everybody," Simon Newcomb, LL. D., p. 280.*

Falling Stars, 1833, ESTIMATE OF NUMBERS.— The Boston observer, Olmsted, compared them, at the moment of maximum, to half the

number of flakes which we perceive in the air during an ordinary shower of snow.—"*Popular Astronomy*," *Flammarion and Gore, p. 536.*

Falling Stars, 1833, As Seen in Missouri.— Though there was no moon, when we first beheld them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth, as far as we could behold it,— all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed "lawless through the sky." There was a grand, peculiar, and indescribable gloom on all around, an awe-inspiring sublimity on all above; while

> "the sanguine flood
> Rolled a broad slaughter o'er the plains of heaven,
> And Nature's self did seem to totter on the brink of time!"

. . . There was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it, could you in general perceive any particular difference in appearance; still at times they would shower down in groups — calling to mind the "fig tree casting her untimely figs when shaken by a mighty wind."— *Letter from Bowling Green, Missouri, to Professor Silliman, in the American Journal of Science and Arts, Vol. XXV (1834), p. 382.*

Falling Stars, 1833, London Scientist on Prophetic Picture.— In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image — that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind.—"*The Gallery of Nature*," *Rev. Thomas Milner, F. R. G. S., p. 140. London, 1852.*

Falling Stars, 1833, Attention of World's Astronomers Attracted by.— The attention of astronomers in Europe, and all over the world, was, as may be imagined, strongly roused by intelligence of this celestial display on the Western continent.— *Id., p. 141.*

Falling Stars, 1833, A Tempest of Stars.— On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs.—"*History of Astronomy in the Nineteenth Century*," *Agnes M. Clerke, p. 328. London, 1902.*

Falling Stars, Shower of 1833 Awakens Interest in the Study of Meteors.— Once for all, then, as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy.— *Id., p. 329.*

Falling Stars, 1833, "Fell Like Flakes of Snow."— In the words of most, they fell like flakes of snow.— *Dr. Humphreys, President St. John's College, Annapolis, Maryland, in American Journal of Science, Vol. XXV (1834), p. 372.*

Falling Stars, 1833, The Prophetic Description Fulfilled.— And how did they fall? Neither myself nor one of the family heard

any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. "It rained fire!" says one. Another, "It was like a shower of fire." Another, "It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower."

I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. "The stars of heaven fell unto the earth;" they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of "falling stars;" and one speaking to his fellow in the midst of the scene would say, "See how the stars fall;" and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, "The sun does not move," to one who should tell him, "The sun is rising."

The stars fell "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the *ripe* fruit falls; far from it; but they *flew*, they *were cast*, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.

Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet.— *A correspondent in the New York Journal of Commerce, Vol. VIII, No. 534, Saturday Morning, Nov. 14, 1833.*

Falling Stars, 1833, Like a Shower of Fire.— In any direction, the scene could not be compared more aptly to anything than a distant shower of fire, whose particles were falling sparsely to the earth. Frequently one larger and more luminous than the rest would shoot across the heavens, producing a flash like vivid lightning. Toward the approach of daylight the sky began to be obscured with clouds, and these substances appeared less frequent, but did not disappear till long after the light of the morning had arisen, and were seen as long as stars were visible.— *New Hampshire Patriot and State Gazette (semiweekly), Vol. I, No. 104; Concord, Saturday, Nov. 16, 1833 (State Library.)*

Falling Stars, The Sign Anticipated in 1697.— The last sign we shall take notice of, is that of "falling stars." "And the stars shall fall from heaven," says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not con-

siderable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make on astonishing sight.—"*Sacred Theory of the Earth*," *Dr. Thomas Burnet, book 3, p. 66, 3d edition, 1697.*

Falling Stars, 1833, SEEN AS SIGN OF THE SECOND ADVENT.— I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the "stars shall fall from heaven," and they were now falling. I was suffering much in my mind. . . . I was beginning to look away to heaven for the rest denied me on earth.—"*My Bondage and My Freedom*," *Frederick A. Douglass, p. 186. New York: Orton and Milligan, 1855.*

Falling Stars, 1833, REGARDED AS FORERUNNER OF THE LAST DAY.— We pronounce the raining fire which we saw on Wednesday morning last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened.

That time is just at hand described not only in the New Testament but in the Old; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold.

Many things now occurring upon the earth tend to convince us that we are in the "latter days." This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell.—"*The Old Countryman*," *New York, printed in the New York Star and quoted in the Portland Evening Advertiser, Nov. 26, 1833. (Portland Public Library.)*

Falling Stars, 1833, REGARDED AS SIGN OF END BY MANY.— Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower.—*The Encyclopedia Americana, art. "Meteors or Shooting Stars."*

Falling Stars, 1833, INSPIRED REFLECTIONS ON THE CREATOR'S CARE.— Had they held on their course unabated for three seconds longer, half a continent must, to all appearance, have been involved in unheard-of calamity. But that almighty Being who made the world, and knew its dangers, gave it also its armature, endowing the atmospheric medium around it with protecting, no less than with life-sustaining properties. . . .

Considered as one of the rare and wonderful displays of the Creator's preserving care, as well as the terrible magnitude and power of his agencies, it is not meet that such occurrences as those of November 13 should leave no more solid and permanent effect upon the human mind than the impression of a splendid scene.—*Prof. Alexander C. Twining, Civil Engineer, Late Tutor in Yale College, in American Journal of Science, Vol. XXVI (1834), p. 351.*

Falling Stars, The Display of 1833 Incomparably the Greatest.— Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids, on the [night following] November 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours. "The sky was as full of them as it ever is of snowflakes in a storm," and, as an old lady described it, looked "like a gigantic umbrella." [page 469] . . .

In 1864 Professor Newton of New Haven showed by an examination of the old records that there had been a number of great meteoric showers in November, at intervals of thirty-three or thirty-four years, and he predicted confidently a repetition of the shower on November 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was followed by another in 1867, which was visible in America, the meteoric swarm being extended in so long a procession as to require more than two years to cross the earth's orbit. Neither of these showers, however, was equal to the shower of 1833. The researches of Newton, supplemented by those of Adams, the discoverer of Neptune, showed that the swarm moves in a long ellipse with a thirty-three-year period.

A return of the shower was expected in 1899 or 1900, but failed to appear, though on November 14-15, 1898, a considerable number of meteors were seen, and in the early morning of November 14-15, 1901, a well-marked shower occurred, visible over the whole extent of the United States, but best seen west of the Mississippi, and especially on the Pacific Coast. At a number of stations several hundred Leonids were observed by eye or by photography, and the total number that fell must be estimated by tens of thousands. The display, however, seems to have nowhere rivaled the showers of 1866-67, and these were not to be compared with that of 1833.—"*Manual of Astronomy,*" *Charles A. Young, Ph. D., LL. D., Professor of Astronomy in Princeton University, pp. 469, 471, 472. Boston: Ginn & Co., 1902.*

Falling Stars, 1833, Observed in Nova Scotia.— The meteoric phenomenon witnessed in this country on the 13th instant, was also seen at Halifax the same morning. Many persons rose from their beds supposing there was a fire near their dwellings.— *Portland Evening Advertiser, Nov. 27, 1833. (Portland Public Library.)*

Falling Stars, 1833, Seen in United States, Mexico, and West Indies.— The year 1833 is memorable for the most magnificent display [of falling meteors] on record. This was on the same night of November [13] also, and was visible over all the United States, and over a part of Mexico, and the West India Islands. Together with the smaller shooting stars, which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees.

These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them seen in North Carolina appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light.

At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract.— *The American Cyclopedia, art. "Meteors." New York: D. Appleton & Company, 1881.*

Falling Stars, 1866, IN ENGLAND.— In the night between Tuesday and yesterday, they who chose to watch and were not discouraged by the doubts of astronomers, were rewarded with a spectacle which cannot be imagined or forgotten. First one meteor then another shot across the sky. Then they appeared faster than he (the spectator) could count them. Some struck the sight like sparks from a forge everywhere at once, some to fall over trees and houses, bright to the last, but with the ruddy hues of the lower atmosphere. Look where we would, it was the same. The heavens seemed alive with this unwonted host.

There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. The Olympian [Jove] himself might have been supposed on his throne launching his bolts against an offending or forgetful world. . . . All this may account for the little thought given to what is really a most startling and most awful phenomenon. . . . But science, which dispels so many terrors and proves so many appearances, illusions, and nothing more, does not do so in this instance.— *London Times, Nov. 15 [Thursday], 1866.*

Falling Stars, 1866, IN NORTH ENGLAND.— As it seems to us people have been a good deal taken by surprise. The apparition has been far out of the common range of ideas. . . . It is little more than a century since the principles of modern astronomical science were brought to bear on this subject. All this may naturally account for the little expectation or little thought given to what is really a most startling and most awful phenomenon. There will, however, be no more of this ignorance or indifference, for nobody who saw well what was to be seen the other night will forget this impression should he live to the next return.— *Manchester (England) Guardian, Nov. 15, 1866.*

Falling Stars, THE 1866 DISPLAY SLIGHT IN COMPARISON WITH 1833. — I shall never forget that night. On the memorable evening I was engaged in my usual duty at that time of observing nebulæ with Lord Rosse's great reflecting telescope. I was of course aware that a shower of meteors had been predicted, but nothing that I had heard prepared me for the splendid spectacle so soon to be unfolded. It was about ten o'clock at night when an exclamation from an attendant by my side made me look up from the telescope just in time to see a fine meteor dash across the sky. It was presently followed by another, and then again by more in twos and in threes, which showed that the prediction of a great shower was likely to be verified. At this time the Earl of Rosse (then Lord Oxmantown) joined me at the telescope. There for the next two or three hours we witnessed a spectacle which can never fade from my memory. The shooting stars gradually increased in number until sometimes several were seen at once. . . . It would be impossible to say how many thousands of meteors were seen, each one of which was bright enough to have elicited a note of admiration on any ordinary night.—" *Story of the Heavens," Sir Robert Ball, pp. 379, 380. London, 1900.*

Falling Stars, THE 1866 DISPLAY IN SYRIA.— On the morning of the fourteenth [November, 1866, at Beirut, Syria], at three o'clock, I was roused from a deep sleep by the voice of one of the young men calling, " The stars are all coming down." . . . The meteors poured down like a rain of fire. Many of them were large and varicolored, and left behind them a long train of fire. One immense green meteor came down over Lebanon, seeming as large as the moon, and exploded with a large noise,

leaving a green pillar of light in its train. It was vain to attempt to count them, and the display continued until dawn, when their light was obscured by the king of day. . . . The Mohammedans gave the call to prayer from the minarets, and the common people were in terror.—"*Fifty-three Years in Syria*," *H. H. Jessup, D. D., Vol. I, pp. 316, 317.*

Falling Stars, PREDICTIONS OF, FOR 1899, FAILED.— The great November shower, which is coming once more in this century, and which every reader may hope to see toward 1899, is of particular interest to us as the first whose movements were subject to analysis.—"*New Astronomy*" *(1888), Prof. S. P. Langley, p. 196.*

The meteors of November 13 may be expected to reappear with great brilliancy in 1899.—"*Chambers' Astronomy*" *(1889), Vol. I, p. 635.*

We can no longer count upon the Leonids [as the meteorites of 1833 were called, because they seemed to fall from a point in the constellation of Leo]. Their glory, for scenic purposes, is departed.—"*History of Astronomy in the Nineteenth Century*," *Agnes M. Clerke, p. 338. London, 1902.*

NOTE.— Although there were star showers of some note in 1866 and later, yet the shower of 1833 stands out distinctly as *the* shower of the prophecy.— EDS.

False Christs.— Page 270.

Fathers, APPLICATION OF THE TERM.— *The Fathers.*— This term has been applied variously, both in classical and Christian times (see Dict. of Christian Ant. I. 665). It is here considered with reference to those primeval writers of the Christian church whose remains constitute what is called Patristic literature — a literature commencing with the first but ending practically with the seventh century, there having been few representatives of it acknowledged in the West and East alike subsequently to the sixth council, A. D. 680, when the last of the great heresies relating to the incarnation — viz., Monothelism — was condemned. And, in truth, when we come to inquire when and where the application of the term in this sense commenced, we shall find that whatever instances might be cited of its earlier application, it dates as a phrase from the time when the bishops who met in ecumenical synod at Nicea for the first time began to be so designated by their supporters and admirers in the struggle that ensued.—"*A Dictionary of Christian Biography*," *Smith and Wace, Vol. II, art.* "*Fathers, The*," *p. 455. London: John Murray, 1880.*

Fathers, AN ESTIMATE OF.— The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion, had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or

mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries. . . . Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman Bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed even Cyprian unworthy of his ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of rebaptizing heretics.

Nothing can be more unsatisfactory, or rather childish, than the explanations of Holy Writ sometimes given by these ancient expositors. According to Tertullian, the two sparrows mentioned in the New Testament signify the soul and the body; and Clemens Alexandrinus gravely pleads for marriage from the promise, "Where two or three are gathered together in My name, there am I in the midst of them." Cyprian produces, as an argument in support of the doctrine of the Trinity, that the Jews observed "the third, sixth, and ninth hours" as their "fixed and lawful seasons for prayer." Origen represents the heavenly bodies as literally engaged in acts of devotion. If these authorities are to be credited, the Gihon, one of the rivers of Paradise, was no other than the Nile. Very few of the Fathers of this period were acquainted with Hebrew, so that, as a class, they were miserably qualified for the interpretation of the Scriptures. Even Origen himself must have had a very imperfect knowledge of the language of the Old Testament. In consequence of their literary deficiencies, the Fathers of the second and third centuries occasionally commit the most ridiculous blunders. Thus, Irenæus tells us that the name "Jesus" in Hebrew consists of two letters and a half, and describes it as signifying "that Lord who contains heaven and earth"! This Father asserts also that the Hebrew word *Adonai*, or the Lord, denotes "utterable and wonderful." Clemens Alexandrinus is not more successful as an interpreter of the sacred tongue of the chosen people; for he asserts that Jacob was called Israel "because he had seen the Lord God," and he avers that Abraham means "the elect father of a sound"! — "*The Ancient Church*," *William D. Killen, D. D., period 2, sec. 2, chap. 1, pars. 33, 34. London: James Nisbet & Co., 1883.*

Fathers, Bad Masters in Morals.— To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the stoic and academic philosophy; many things vague and indeterminate; and many things positively false, and inconsistent with the precepts of Christ. If one deserves the title of a bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and vices, nor a perception of those general principles to which recurrence should be had in all discussions respecting Chris-

tian virtue, and therefore very often talks at random, and blunders in expounding the divine laws; though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth this title belongs to many of the Fathers.—"*Institutes of Ecclesiastical History,*" *Mosheim, book 1, cent. 2, part 2, chap. 3, sec. 10 (Vol. I, p. 165). London: Longman & Co., 1841.*

Fathers, Unreliability of.— There are but few of them [the Fathers] whose pages are not rife with errors,— errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement.—"*The History of Interpretation,*" *Archdeacon F. W. Farrar, D. D., pp. 162, 163 London: Macmillan & Co., 1886.*

Without deep learning, without linguistic knowledge, without literary culture, without any final principles either as to the nature of the Sacred Writings or the method by which they should be interpreted,— surrounded by paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation,— the earliest Fathers and apologists add little or nothing to our understanding of Scripture. . . . Their acquaintance with the Old Testament is incorrect, popular, and full of mistakes; their Scriptural arguments are often baseless; their exegesis — novel in application only — is a chaos of elements unconsciously borrowed on the one hand from Philo, and on the other from rabbis and kabbalists. They claim "a grace" of exposition which is not justified by the results they offer, and they suppose themselves to be in possession of a Christian gnosis, of which the specimens offered are for the most part entirely untenable.— *Id., pp. 164, 165.*

Fathers, Writings of, Unworthy of Confidence.— The writings of the so-called apostolic fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings which were extant, became interpolated in subservience to a Jewish hierarchical interest, which aimed to crush the free spirit of the gospel. —"*General History of the Christian Religion and Church,*" *Dr. Augustus Neander, translated by Joseph Torrey, Vol. I, Appendix, sec. 4, "Notices of the More Eminent Church Teachers," p. 657. Boston: Crocker and Brewster, 1854.*

Fathers, Writings of, Interpolated and Forged.— The resources of medieval learning were too slender to preserve an authentic record of the growth and settlement of Catholic doctrine. Many writings of the Fathers were interpolated; others were unknown, and spurious matter was accepted in their place. Books bearing venerable names — Clement, Dionysius, Isidore — were forged for the purpose of supplying authorities for opinions that lacked the sanction of antiquity.—"*The History of Freedom,*" *John Emerich Edward Dalberg-Acton (R. C.), p. 513. London: Macmillan & Co., 1909.*

Fathers, Adam Clarke on.— But of these [the Fathers] we may safely state, that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The Word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed, and what the people of their respective communions believed; but after

all this I must return to God's Word to know what he would have me to believe.—"*A Commentary and Critical Notes.*" *Adam Clarke, LL. D., on Proverbs 8. New York: Lane and Scott, 1850.*

Fathers, EARLY CHRISTIAN.— Pages 66, 67, 75, 605.

Feast of Tabernacles, CEREMONIES OF.— The Feast of Tabernacles . . . was instituted to commemorate the dwelling of the Israelites in tents while they wandered in the desert. Lev. 23: 34, 43. Hence it is called by St. John the "feast of tents" (*σκηνοπηγία* [skēnopēgia]. John 7: 2). It is likewise termed the "feast of ingatherings." Ex. 23: 16; 34: 22. Further, the design of this feast was to return thanks to God for the fruits of the vine, as well as of other trees, which were gathered about this time, and also to implore his blessing upon those of the ensuing year. The following were the principal ceremonies observed in the celebration of this feast:

1. During the whole of this solemnity they were obliged to dwell in tents, which anciently were pitched on the flat terrace-like roofs of their houses. Neh. 8: 16.

2. Besides the ordinary daily sacrifices, there were several extraordinary ones offered on this occasion, which are detailed in Numbers 29.

3. During the continuance of this feast, they carried in their hands branches of palm trees, olives, citrons, myrtles, and willows (Lev. 23: 40; Neh. 8: 15; 2 Macc. 10: 7); singing, "Hosanna, save, I beseech Thee" (Ps. 118: 25), in which words they prayed for the coming of the Messiah. These branches also bore the name of Hosanna, as well as all the days of the feast. In the same manner was Jesus Christ conducted into Jerusalem by the believing Jews, who, considering him to be the promised Messiah, expressed their boundless joy at finding in him the accomplishment of those petitions which they had so often offered to God for his coming, at the Feast of Tabernacles. Matt. 21: 8, 9. During its continuance, they walked in procession round the altar with the above-mentioned branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last or seventh day of the feast, they compassed the altar seven times. This was called the Great Hosanna. To this last ceremony St. John probably alludes in Revelation 7: 9, 10, where he describes the saints as standing before the throne, "clothed with white robes, and palms in their hands; and saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

4. One of the most remarkable ceremonies performed at this feast in the later period of the Jewish polity, was the libation or pouring out of water, drawn from the fountain or pool of Siloam, upon the altar. As, according to the Jews themselves, this water was an emblem of the Holy Spirit, Jesus Christ applied the ceremony and the intention of it to himself, when he "cried, saying, If any man thirst, let him come unto me and drink." John 7: 37, 39.

On the last day, that great day of the feast (John 7: 37), the Jews fetched water from that fountain in a golden pitcher, which they brought through the water-gate into the temple, with great rejoicing. The officiating priest poured it, mixed with wine, upon the morning sacrifice as it lay on the altar. The Jews seem to have adopted this custom (for it is not ordained in the law of Moses) as an emblem of future blessings, in allusion to this passage of Isaiah (12: 3), "With joy shall ye draw water out of the wells of salvation,"— expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Water was offered to God this day, partly in reference to the water which flowed from the rock in the wilderness (1 Cor. 10: 4), but chiefly

to solicit the blessing of rain on the approaching seedtime.—"*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,*" *Thomas Hartwell Horne, B. D., Vol. III, pp. 315, 316. London: T. Cadell, 1839.*

Feast of Tabernacles, A HOLY FEAST OF JOY. — The most joyous of all festive seasons in Israel was that of the Feast of Tabernacles. It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored; and now all fruits were also gathered, the vintage past, and the land only awaited the softening and refreshment of the "latter rain" to prepare it for a new crop. . . . Both the land and the history were linked with the mission of Israel. If the beginning of the harvest had pointed back to the birth of Israel in their exodus from Egypt, and forward to the true Passover sacrifice in the future; if the corn harvest was connected with the giving of the law on Mt. Sinai in the past, and the outpouring of the Holy Spirit on the day of Pentecost; the harvest thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel's mission should be completed, and all nations gathered unto the Lord. . . .

The Feast of Tabernacles was the third of the great annual festivals, at which every male in Israel was to appear before the Lord in the place which he should choose. It fell on the fifteenth of the seventh month, or Tishri (corresponding to September or the beginning of October), as the Passover had fallen on the fifteenth of the first month. The significance of these numbers in themselves and relatively will not escape attention, the more so that this feast closed the original festive calendar; for Purim and the feast of the dedication of the temple, which both occurred later in the season, were of post-Mosaic origin. The Feast of Tabernacles, or rather (as it should be called), of "booths," lasted for seven days — from the fifteenth to the twenty-first Tishri — and was followed by an octave on the twenty-second Tishri. But this eighth day, though closely connected with the Feast of Tabernacles, formed no part of that feast, as clearly shown by the difference in the sacrifices and the ritual, and by the circumstance that the people no longer lived in booths. The first day of the feast, and also its Octave, or Azereth *(clausura, conclusio)*, were to be days of "holy convocation," and each "a sabbath," not in the sense of the weekly Sabbath, but of festive rest in the Lord, when no servile work of any kind might be done.

There is yet another important point to be noticed. The Feast of Tabernacles followed closely on the day of atonement. Both took place in the seventh month; the one on the tenth, the other on the fifteenth of Tishri. What the seventh day, or Sabbath, was in reference to the week, the seventh month seems to have been in reference to the year. It closed not only the sacred cycle, but also the agricultural or working year. It also marked the change of seasons, the approach of rain and of the winter equinox, and determined alike the commencement and the close of a sabbatical year. Coming on the fifteenth of this seventh month, — that is, at full moon, when the "sacred" month had, so to speak, attained its full strength,— the Feast of Tabernacles appropriately followed five days after the day of atonement, in which the sin of Israel had been removed, and its covenant relation to God restored. Thus a sanctified nation could keep a holy feast of harvest joy unto the Lord.— "*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ,*" *Rev. Dr. Edersheim, pp. 232-235. Boston: Ira Bradley & Co., copyright 1881.*

Federation, "THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA."— The Federal Council was organized as the chief consummation of the National Federation of Churches at its first meeting, held in Philadelphia, Dec. 2-8, 1908. It is the delegated congress of thirty leading Christian bodies which are constitutionally federated for the purpose of providing this congress, through which to realize their fellowship and united action. The Federal Council, through its commissions and secretaries, seeks to organize efficient State and local federations, to secure co-operation in home missionary work, and to promote moral reform and social service by the churches throughout the United States. — *The World Almanac and Encyclopedia, 1917, p. 593.*

Federation, "AMERICAN FEDERATION OF CATHOLIC SOCIETIES."— The American Federation of Catholic Societies was founded in 1901. It is composed of thirty-four national organizations, many State and county federations and parishes. Total membership about 3,000,000. Its objects are the cementing of the bonds of fraternal union among the Catholic laity, and the fostering and protection of Catholic interests.— *Ibid.*

Federal Council.— *See* Federation on this page.

Festivals. — 1. Of these, the primary was the Passover. This was instituted on the night before the exode, for a perpetual memorial of the signal deliverance of the Israelites, when the Lord or his destroying angel passed over or spared the houses of the Israelites, while he smote the first-born of the Egyptians. It was ordained to be celebrated on the same day, the fourteenth of the first month, at even, and in the same circumstances.

This was an indispensable rite, to be observed by every Israelite, except in particular cases of pollution or defilement, or absence in foreign countries, under pain of death. Num. 9: 1-13. No uncircumcised person was to eat thereof.

2. The second was that of weeks, or Pentecost. It was appointed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered, on the second day of the paschal week (Lev. 23: 15, 16), in order to commemorate the promulgation of the decalogue on Mt. Sinai, and also to offer unto the Lord the first fruits of the wheat harvest. See the form of thanksgiving, Deut. 26: 5-10.

3. The third was that of tabernacles. It was instituted in memory of the booths formed of branches of trees, in which the Israelites sojourned on their departure from Egypt; and was to be held on the fifteenth day of the seventh month, at the end of the vintage and ingathering of fruits. Lev. 23: 34-43.

Each of these grand festivals was to last a week, during which they were bound to rejoice before the Lord for all his deliverances and mercies. Deut. 16: 11-15.

Each of these festivals had also a further typical reference or analogy to the gospel dispensation.

1. A bone of the paschal lamb, or Passover, was not to be broken. Ex. 12: 46; Num. 9: 12. This singular injunction was fulfilled in Christ, our Passover, who was sacrificed for us (1 Cor. 5: 7); and yet not a bone of him was broken, as foretold by David (Ps. 34: 21), and recorded as accomplished (John 19: 36).

2. Pentecost was equally significant of the effusion of the Holy Spirit upon the apostles and first fruits of the Christian church, on Pentecost or Whitsunday, the fiftieth day after our Lord's resurrection. Acts 2: 1-40.

3. The Feast of Tabernacles was celebrated with greater joy at the

return of the Jews from the Babylonish captivity, by Ezra (3: 4), and by Nehemiah (8: 14-17), and was evidently considered by the Jews in our Saviour's time as typical of future deliverance, at his triumphal entry into Jerusalem from Bethany, at his last Passover, in which they carried branches of palms in procession.— "*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. II, pp. 244, 245. London: C. J. G. & F. Rivington, 1830.*

Festivals, THE GREAT. — Moses instituted three annual festivals, viz., the Passover, the Feast of Pentecost, and the Feast of Tabernacles: these, which are usually denominated the Great Festivals, were distinguished from the Sabbath, and indeed from all other holy days, by the circumstance of two of them lasting seven, and one for eight, successive days, during which the Jews were bound to rejoice before the Lord for all their deliverances and mercies. Deut. 16: 11-15. All the males of the twelve tribes were bound to be present at these grand festivals (Ex. 34: 23; Deut. 16: 16); and for their encouragement to attend they were assured that no man should desire their land during their absence (Ex. 34: 24): in other words, that they should be secure from hostile invasion during their attendance on religious worship — a manifest proof this of the divine origin of their religion, as well as of the power and particular providence of God in working thrice every year an especial miracle for the protection of his people; for it is a well-known fact that the Jews constantly attended these ceremonies without any fear of danger, and that their most vigilant enemies never invaded or injured them during these sacred seasons. — "*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*," *Thomas Hartwell Horne, B. D., Vol. III, p. 303. London: T. Cadell, 1839.*

Festivals, THREE PILGRIMAGE. — The three pilgrimage festivals were known by that name because on them the Israelites gathered at Jerusalem to give thanks for their doubly joyful character. They were of agricultural significance as well as commemorative of national events. Thus the Passover is connected with the barley harvest; at the same time it is the *zeman hērūth*, recalling the exodus from Egypt. Ex. 12: 6; Lev. 23: 5, 8; Num. 28: 16-25; Deut. 16: 1-8.

Pentecost has an agricultural phase as *hagh habikkūrīm*, the celebration of the wheat harvest; it has a religious phase as *zeman mattan Thōrāh* in the Jewish liturgy, based on the rabbinical calculation which makes it the day of the giving of the law, and this religious side has so completely overshadowed the agricultural that among modern Jews the Pentecost has become "confirmation day." Ex. 34: 26; Lev. 23: 10-14; Num. 28: 26-31.

The Feast of Tabernacles is at once the general harvest festival, *hagh he-'āsīph*, and the anniversary of the beginnings of the wanderings in the wilderness. Ex. 23: 16; Lev. 23: 33 ff; Deut. 16: 13-15. The eighth day of assembly immediately following the last day of Tabernacles (Lev. 23: 36; Num. 29: 35 ff; John 7: 37), and closing the long cycle of Tishri festivals, seems to have been merely a final day of rejoicing before the pilgrims returned to their homes.

New year (Lev. 23: 23-25; Num. 29: 1-6) and the day of atonement (Lev. 16: 1 ff; 23: 26-32; Num. 29: 7-11) marked the turning of the year; primarily, perhaps, in the natural phenomena of Palestine, but also in the inner life of the nation and the individual. Hence the religious significance of these days as days of judgment, penitence, and forgiveness soon overshadowed any other significance they may have had. The temple ritual for these days, which is minutely described in the Old Testament and in the Talmud, was the most elaborate and impres-

sive of the year. — *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Feasts and Fasts," p. 1103.*

Festivals.— Pages 185, 395-400.

Feudalism, Fall of.— Page 617.

Finland, Sabbath Keeping in.— Page 508.

Flood, A Historical Fact.— In view of the perfect collapse of the theory of successive ages, in view of the fact that modern living species are found fossil in all the rocks, of the amazing change in climate which the earth has experienced, of the dwindling of all forms of life and the extinction of thousands of genera, and in view of the crowded graveyards in which we find their remains, it seems almost like a deliberate insult to our intellectual honesty to be approached with offers to explain these things on any so-called natural action of the forces of nature. It is now as certain as any other common scientific or historical fact, as certain as the fall of Rome, the burning of Moscow, or the earthquake of Lisbon, that our once magnificently stocked and climated world was destroyed by some sudden and awful cataclysm. With this an assured fact, it is not difficult for the Christian to go a step farther, and say that it must have been just as complete a destruction, brought about by the same means, and recovered from in just the same manner, as pictured in the book of Genesis. So with renewed courage and faith, we turn again to this dear old Book, which has told the one consistent story all these centuries.— "*God's Two Books.*" *George McCready Price, p. 165. Washington, D. C.: Review & Herald Publishing Association, 1911.*

Flood, Reality of, Proved.— Everybody knows how completely it is demonstrated that life can come only from antecedent life. The spontaneous generationists have practically given up the fight. But not all are equally aware that the Darwinists are in about the same fix. Not a single example has ever been proved of one species having produced another distinct species. In addition, we have the recent demonstration that the popular geological ages are a hoax, being founded on a long series of gross blunders; and this demonstration has been welcomed and acknowledged by most men who have had a chance to look into the matter. But if a true or inductive system of geology removes every possible scheme of evolution, and makes it childish nonsense in the eyes of every one capable of appreciating evidence, it also, in the very nature of things, proves the reality of the deluge, and thus not only strengthens faith in the Bible in general, but practically demonstrates the reality of a literal creation at some one definite time in the past. For if life demands a real creation, if each separate species demands a real creation, and if no one species can be proved to be older than another, then why is not a literal creation of all the forms of life at approximately one time demonstrated as a scientific fact for every one capable of logical reasoning? — *Id., p. 177.*

Foot-washing. — Foot-washing: A religious ceremony practised at various times in different branches of the church. The use of sandals among the Eastern natives required frequent washing of the feet, and to perform this office for others was considered a mark of hospitality. At the last supper Jesus washed the feet of his disciples (John 13: 5-10) to indicate that he who was not purified by him had no part with him. The post-apostolic age understood the example thus given to be

mandatory. Augustine *(Epist. ad Januarium)* testifies that it was followed on Maundy Thursday by the church of his day. St. Bernard in his sermon *De cœna Domini* recommends foot-washing as "a daily sacrament for the remission of sins." In the Greek Church also it was regarded as a "mystery." Yet it nowhere became a general, public, solemn, ecclesiastical act. . . .

The Church of England at first carried out the letter of the command; but the practice afterward fell into disuse. The Anabaptists declared most decidedly in favor of foot-washing, appealing to John 13: 14, and also to 1 Tim. 5: 10, considering it as a sacrament instituted by Christ himself, "whereby our being washed by the blood of Christ and his example of deep humiliation is to be impressed upon us" (Confession of the United Baptists or Mennonites, 1660). The Moravians with the love-feasts revived also the foot-washing, yet without strictly enforcing it or confining it to Maundy Thursday. It was performed not only by the leaders toward their followers, but also by the latter among themselves, during the singing of a hymn explanatory of the symbol. This practice was finally abolished by the Moravian Synod in 1818.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Foot-washing," pp. 339, 340.*

Foot-washing.— Pages 605, 607.

Forgeries.— Pages 366, 367.

Four Hundred Fifty Years, THE.— The 450 years of the apostle commence at the division of the lands in the forty-seventh year after the exode. But it is not clear when they terminate, whether at the call of the child Samuel in the last years of Eli, or whether at the administration of Samuel after the death of Eli. Now, as we have seen already that there were 430 years from the first servitude inclusive to the death of Eli, if these 450 years terminate at that point, they will leave 20 years for Joshua and the elders, and, 32 years being assumed between Eli and Saul, the whole period will be 611 or 612 years. Hales supposes the period of the apostle to end at the call of the child Samuel, which he assumes to be ten years before the death of Eli. This arrangement throws back the division of the lands ten years higher, allows 30 years for Joshua and the elders, and enlarges the whole period to 621 years. I think that the other interpretation is the most probable, and that the 450 years extended to the death of Eli.— *"Fasti Hellenici," Henry Fynes Clinton, M. A., Vol. I, p. 312. London: Oxford University Press, 1834.*

Fox Sisters.— Page 568.

France.— Pages 159, 374, 379, 388, 611-613, 616.

Franks.— Pages 476, 594, 596.

French Revolution, EARLY RECOGNIZED AS A TIME OF FULFILLING PROPHECY.— The French Revolution — peculiar in its aspect — had not made much progress before many began to suspect that that great and finishing scene of God's judgments was disclosing, of which the Scripture prophecies speak so much; and in which are to be overthrown all those anti-Christian systems, civil and ecclesiastical, which have so long been opposed to genuine Christianity.—*"The Signs of the Times; or, The Overthrow of the Papal Tyranny in France," J. Bicheno, M. A., Preface to 5th edition (written Dec. 31, 1798). London: Johnson, Matthews, Knott, 1799.*

History nowhere informs us of any event so extraordinary as the late Revolution in France. If viewed on all sides, with its attending circumstances, by an attentive and unprejudiced eye, it must surely excite the greatest astonishment; and those who have been used to unite in their minds the providence of God with human occurrences, . . . cannot help inquiring, Is this from men, or is it from God?— "*The Signs of the Times; or, The Overthrow of the Papal Tyranny in France*," *J. Bicheno, M. A., Advertisement, dated Jan. 19, 1793, p. 2, following Preface. London: Johnson, Matthews, Knott, 1799.*

French Revolution, Its Era a Turning-Point in History.— The French Revolution is the most important event in the life of modern Europe. . . . It brought on the stage of human affairs forces which have molded the thoughts and actions of men ever since, and have taken a permanent place among the formative influences of civilization.— "*Cambridge Modern History*," *Vol. VIII, chap. 25, p. 754.*

Note.— As the time of Justinian, in the sixth century, when the Papacy rose to supremacy, was a turning-point between ancient and medieval history, so the events of the French Revolution stamp the time when the 1260 years of papal supremacy came to a close as a turning-point in modern history. The close of the prophetic period of tribulation marked the opening of the time of the end. Dan. 11 : 35. The extracts given deal only with phases of the Revolution suggested by the prophecy of Daniel 11. — Eds.

French Revolution, Atheistic Spirit of Times.— As we advance toward the latter end of the eighteenth century, we may observe yet greater activity on the part of the infidel faction and a yet more distinctly evident development of what had now become the characteristic spirit of a period.—"*The Sacred Calendar of Prophecy*," *George Stanley Faber, B. D., book 3, chap. 4 (Vol. II, p. 151). London: W. E. Painter, 1844.*

Note.— The first edition of this work was published in 1828.— Eds.

Daniel [11th chapter] had described his fourth period as a period of daring unbelief and of presumptuous defiance hurled against the Omnipotent himself; and he had chronologically arranged it, as succeeding a prior period of superstitious intolerance and persecution. The event has shown the accuracy of his prediction: for the spirit of the Age of Reason, which has succeeded to the spirit of the Age of Intolerance, is the identical spirit of the prophetic period now under our special consideration.—*Id., p. 159.*

When I was myself in France in the year 1774, I saw sufficient reason to believe that hardly a person of eminence in church or state, and especially in the least degree eminent in philosophy or literature, . . . were believers in Christianity. . . . One of the best-informed men in the country assured me very gravely that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, that pretended to believe Christianity. To this all the company assented. And not only were the philosophers and other leading men in France, at that time, unbelievers in Christianity or deists; but they were even atheists, denying the being of a God.— *Dr. Joseph Priestly; quoted in "The Sacred Calendar of Prophecy," George Stanley Faber, B. D., book 3, chap. 4 (Vol. II, p. 170). London: W. E. Painter, 1844.*

French Revolution, Aimed to Dethrone Deity.— Having massacred the great of the present, and insulted the illustrious of former ages,

nothing remained to the Revolutionists but to direct their fury against Heaven itself. Pache, Hébert, and Chaumette, the leaders of the municipality, publicly expressed their determination "to dethrone the King of heaven, as well as the monarchs of the earth." To accomplish this design, they prevailed on Gobel, the apostate constitutional bishop of Paris, to appear at the bar of the Convention [Nov. 7, 1793] accompanied by some of the clergy of his diocese, and there abjure the Christian faith. That base prelate declared, "that no other national religion was now required but that of liberty, equality, and morality." [1] Many of the constitutional bishops and clergy in the Convention joined in the proposition. . . .

Shortly after, a still more indecent exhibition took place before the Convention. Hébert, Chaumette, and their associates appeared at the bar [November 10] and declared that "God did not exist, and that the worship of Reason was to be substituted in his stead." . . . A veiled female, arrayed in blue drapery, was brought into the Convention; and Chaumette, taking her by the hand—"Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." Then, letting fall the veil, he exclaimed, "Fall before the august Senate of Freedom, Veil of Reason!" At the same time the goddess appeared, personified by a celebrated beauty, Madame Maillard of the opera, known in more than one character to most of the Convention.

The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dâme, to take the place of the Deity.—"*History of Europe," Sir Archibald Alison, Bart., F. R. S. E., chap. 14, pars. 45, 46 (Vol. III, pp. 21, 22), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

French Revolution, The Worship of "Reason."— Infidelity and atheism reigned supreme. The National Convention abolished the Sabbath, and the leaders of the Paris Commune declared that they intended "to dethrone the King of heaven as well as the monarchs of the earth." Finally, November 10, 1793, the leaders of the Paris Commune — Hébert, Chaumette, Momoro, and the Prussian Anacharsis Clootz — prevailed upon the National Convention to decree the abolition of the Christian religion in France and the substitution of the worship of Reason instead. Momoro's young and beautiful but prostitute wife, who had been a dancer, personated the Goddess of Reason; and as such she was enthroned on the high altar of the Cathedral of Notre Dâme and worshiped by the members of the National Convention and the Paris Commune.

Gobel, the constitutional bishop of Paris, and several other ecclesiastics were compelled publicly to apostatize from Roman Catholic Christianity and to accept the new worship of Reason.—"*Library of Universal Hsitory," Vol. VIII, p. 2612. New York and Chicago: Union Book Company, 1900.*

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[1] Gobel's abjuration of Christianity was in these terms: "Today, while the Revolution strides rapidly to a happy close, as all opinions tend to a common political center — today there ought to be no public or national worship, saving that of liberty and sacred equality, as the sovereign people wish it so. Following my principles, I submit to the will of the people, and I come here to declare to you, that from this day I renounce the exercise of my functions as a minister of the Catholic religion. The citizens my vicars here present join me in this; consequently we abandon our titles. May this example serve to consolidate the reign of liberty and equality. *Vive la Republique!*"

French Revolution, The Solitary Instance.— For the first time in the annals of mankind, a great nation had thrown off all religious principle, and openly defied the power of Heaven itself.—"*History of Europe,*" *Sir Archibald Alison, Bart., F. R. S. E., chap. 15, par. 24 (Vol. III, pp. 69, 70), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

French Revolution, No Parallel in Its Defiance of Deity.— If we search the annals of the world, we shall not find even a private society or sect, much less a civil community and state, which, before our day, has in the most public manner proclaimed to all the nations around it, that *there is no God!* and made that position the basis of the constitution of its government: but in our day we not only read of it, but see it with our eyes; and that in a manner so perfectly consonant to all its various prophetic marks, that the unprejudiced infidel (if there be such a being) cannot mistake it.—"*Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times,*" *Joseph Galloway, Vol. I, p. 64. London: Hatchard and Rivingtons, 1802.*

French Revolution, Formal Retraction of Atheism.— On the eighteenth Floréal (7th May) [1794], Robespierre induced the Convention to decree its belief in a Supreme Being and in the immortality of the soul. On the twentieth Prairial (8th June), he celebrated, in one of the strangest pageants of history, the festival of the new Deity in France. Arrayed in a brilliant uniform, and carrying a bouquet of flowers and corn sheaves, Robespierre marched at the head of a procession out of the Champ de Mars, burned the symbols of Atheism and Vice, and inaugurated the new religion. "Here," he cried, "is the Universe assembled. O Nature, how sublime, how exquisite thy power!" —"*The French Revolution,*" *Charles Edward Mallet, p. 258. New York: Charles Scribner's Sons, 1900.*

French Revolution, Regarding No God, yet Honoring a "Strange" God.— Rejecting alike both the true God of Scripture and the imaginary gods of the old mythology, he should toward the latter entertain no respect or religious devotion. From the worship of Jehovah he should atheistically apostatize; but his apostasy should not lead him back to the long abrogated paganism of his fathers.—"*The Sacred Calendar of Prophecy,*" *George Stanley Faber, B. D., book 3, chap. 4 (Vol. II, p. 163). London: W. E. Painter, 1844.*

Had the king adored his foreign god, really believing in the divinity of that god, as the old idolaters devoutly believed in the actual deity of their hero gods, he would not have fulfilled the prophecy: because it declares that the king should not regard any god, but that he should magnify himself above all. Yet if he had not adored a god unknown to his fathers in some manner, whatever that manner might be, he would equally have failed in accomplishing the prophecy: because it declares that he should worship a god thus described. . . . With an open profession of atheism in his mouth, and with a direct attack upon all religion in his practice, he has adored a foreign deity unknown to his fathers, whom he nevertheless disbelieved to be a deity: and he has thus worshiped a god of his own, without regarding any god.— *Id., p. 175.*

French Revolution, Regarding Not the "Dēsire of Women."— Nothing can be more evident than that "the desire of women" is something homogeneous with "the God of gods" and "the gods of his fathers" and "every god." The whole connected clause descends from a general to particulars, employing those particulars to establish the general. . . .

Hence it is obvious, unless the rules of just composition be entirely violated, that "the desire of women," like "the God of gods" and "the gods of his fathers," must be subincluded in the generalizing phrase "every god." [p. 164] . . . "Unto the gods of his fathers, he shall have no respect; and unto the desire of women, and unto every god, he shall have no respect." Such a collocation, I think, compels us to suppose that "the desire of women" is a god of some description or another, whether true or false. . . . The same verb of negation, "he shall have no respect," is alike applied to all the three particulars, "the gods of his fathers," and "the desire of women," and "every god," thus clearly pointing out and determining their homogeneity: the whole sentence is wound up by a sweeping declaration: "For, above all, shall he magnify himself." . . . If, then, "the desire of women" be thus plainly determined, by the whole context under every aspect, to be something homogeneous with "the God of gods" and "the gods of his fathers" and "every god;" then, assuredly, "the desire of women" must be, not only a person real or imaginary, but likewise a person who is the object of religious worship. [p. 165] . . .

They who interpret the phrase as relating to monastic and clerical celibacy, take for granted that it means "the desire to have women;" but, unfortunately for this system of exposition, the phrase is incapable of bearing any such signification. According to the Hebrew idiom, "the desire of women" denotes, not the desire to have women, but that which women desire to have. Nor, I believe, can a single exception to this mode of interpreting the phrase be discovered throughout the whole of the ancient Scriptures. [p. 166] . . .

I conclude, both from the plain requirement of the context and from the invariable use of a very common Hebrew idiom, that by "the desire of women," we must understand some person who was eminently desired by women, and who is also an object of religious adoration. . . . The person whom Daniel styles "the desire of women," is he whom Haggai subsequently called "the Desire of all Nations." [p. 167] . . .

The original annunciation of the promised Seed was delivered exclusively to Eve. It was *her* seed, not Adam's, that was to bruise the head of the serpent. To the advent of this Seed she impatiently looked forward; and such was her eager desire, that, upon the birth of her first child, forgetting that Cain was Adam's seed no less than her own, she joyfully exclaimed: "I have gotten *the man*, even Jehovah his very self." [p. 168] — "*The Sacred Calendar of Prophecy*," *George Stanley Faber, B. D., book 3, chap. 4 (Vol. II, pp. 164-168). London: W. E. Painter, 1844.*

NOTE.— Mr. Faber cites the following illustrative texts: 1 Sam. 9:20; 23:20; PS. 10:3; 21:2; 102:10.— EDS.

French Revolution, THE GOD OF FORCES.— The god of fortresses is the personification of war, and the thought is this: he will regard no other god but only war; the taking of fortresses he will make his god; and he will worship this god above all the means of his gaining the world power. Of this god, war as the object of deification, it might be said that his fathers knew nothing, because no other king had made war his religion, his god to whom he offered up in sacrifice all gold, silver, precious stones, jewels.— "*Commentary on the Book of Daniel*," *C. F. Keil, p. 466. (Clark's "Foreign Theological Library," Vol. XXXIV.) Edinburgh: T. & T. Clark.*

French Revolution, A NEW THING IN THE MASSING OF ARMED FORCES.— A. D. 1793. The Republic began. It declared that death was an eternal sleep; that Christianity was an imposture; and that there was no God!

In the same year it became military, raised the nation in arms by the *Levée en Masse*, and declared hostilities against Europe. Its civil and foreign wars, under both the republican and imperial governments, were marked by slaughter exceeding all within memory.—"*The Apocalypse of St. John*," *Rev. George Croly, A. M., p. 89, 2d edition. London: C. & J. Rivington, 1828.*

French Revolution, Worship of Power.— He [Napoleon] is himself "the Genius of Power," as he has allowed himself to be called by his servile flatterers, and he worships the god of war. We have the following declaration, in his speech to the Council of Ancients, on the 10th of November, 1799: "I have always followed the God of War, and Fortune and the God of War are with me."—"*Combined View of the Prophecies of Daniel, Esdras, and St. John*," *James Hatley Frère, Esq., p. 467. London: J. Hatchard, 1815.*

French Revolution, Worship of the God of Forces.— France was decimated for her cruelty; for twenty years the flower of her youth was marched away by a relentless power to the harvest of death; the snows of Russia revenged the guillotine of Paris. Allured by the phantom of military glory, they fell down and worshiped the power which was consuming them.—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., chap. 19, par. 72 (Vol. III, p. 245), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

French Revolution, Gold, and Silver, and All Wealth for War. — The extraordinary movement which agitated France gave them good grounds for hoping that they might succeed in raising the whole male population for its defense, and that thus a much greater body might be brought into the field than the allies could possibly assemble for its subjugation. The magnitude of the expense was to them a matter of no consequence. The estates of the emigrants [the wealthy who had fled] afforded a vast and increasing fund, which greatly exceeded the amount of the public debt; while the unlimited issues of assignats, at whatever rate of discount they might pass, amply provided for all the present or probable wants of the treasury. Nor did these hopes prove fallacious; for such was the misery produced in France by the stoppage of all pacific employment consequent on the Revolution, and such the terror produced by the Jacobin clubs and democratic municipalities in the interior, that the armies were filled without difficulty, and the republic derived additional external strength from the very intensity of its internal suffering.— *Id., chap. 11, par. 12 (Vol. II, p. 204).*

French Revolution, Beginning of Modern World War.— Over foreign countries, the military renown of France streamed like a comet, inspiring universal dread and distrust; and while it rendered indispensable similar preparations for resistance, it seemed as if peace had departed from the earth forever, and that its destinies were hereafter to be disposed of according to the law of brutal force alone.—"*Life of Napoleon*," *Sir Walter Scott, Vol. VI, p. 116; cited in "The Signs of the Times*," *Rev. Alexander Keith, Vol. II, p. 204, 3d edition. Edinburgh: William Whyte & Co., 1833.*

French Revolution, Inauguration of Universal War.— Such is a detailed account of the causes that led to this great and universal war, which speedily embraced all the quarters of the globe, continued, with short interruptions, for more than twenty years, led to the occupation of almost all the capitals in continental Europe by foreign armies, and

finally brought the Cossacks and the Tartars to the French metropolis. We shall search in vain in any former age of the world for a contest conducted on so gigantic a scale.—"*History of Europe," Sir Archibald Alison, Bart., F. R. S. E., chap. 9, par. 125 (Vol. II, p. 166), 9th edition. Edinburgh: William Blackwood & Sons, 1853.*

French Revolution, The "Monomania of Military Glory."— The Revolution of 1830 was, in fact, but the accomplishment of that of 1789. It was the result of a struggle spread over the vicissitudes of forty years. From her first effort to win her freedom, the attention of France was called away by foreign hostilities in 1792; then came the despotism of anarchy; then successive warlike triumphs; and then, as their natural consequence, the monomania of military glory. The dazzling tyranny of Napoleon had its fascination even for the many; and in the grandeur of his name, its mischievous influence was too much forgotten. —*From a paper, "Three Days in Paris." in the Revolution of July 27-29, 1830; in the Westminster Review, London, Oct. 1, 1830.*

French Revolution, Pursuit of "Glory."— The influence of events was gradually creating an *esprit militaire* [military spirit]; that saw in war the life of the state, the glory, the future of France. . . . The Convention, it is true, had set aside revolutionary propagandism; but it had substituted a more dangerous doctrine, the invasion of an enemy's country, as an act of duty and justice, for the affranchisement of lands which, according to its own declaration, were national. . . .

The army was dominating the republic; . . . it was, in fact, the nation, and in it lay the patriotism, the enthusiasm, the genius of France. The army, not the Directory, represented the real feeling of France from 1795 to 1799. The logic of events was pushing to the front a system based on military discipline, unity, and obedience, controlled by a single mind, and organized for a single purpose,— the glory of France. In the master of such a system lay the real power in France, and such a master was Napoleon Bonaparte.—"*Historical Development of Modern Europe," Charles M. Andrews, Vol. I, pp. 33, 34.*

French Revolution, "Dividing the Land."— June 5 [1793] Decree of the French National Convention.

Article I. The common lands shall be divided amongst the inhabitants, per head, without exception of age or sex, absent as well as present.

Art. II. Landholders not inhabiting that country have no right to any share.

Art. III. Every French citizen who inhabited the commune a twelvemonth before the promulgation of the law of the 14th of August, 1792, or who shall not have been a year absent from that commune for the purpose of settling in another, shall enjoy the right of an inhabitant, and be entitled to a share.

Art. IV. All farmers, servants of farmers, and other servants, and agents of citizens, are entitled to a share, provided they have the qualifications required to be reputed inhabitants.

Art. V. Every citizen is looked upon as an inhabitant in the place where he has a habitation, and consequently is entitled to a share.

Art. VI. Fathers and mothers shall enjoy the shares of their children until they have attained their fourteenth year.

Art. VII. Guardians and others who are intrusted with the care of orphans shall carefully watch over the preservation of the share which will become the property of the child under their care.—"*Annual Register for 1793," sec. "Political State of Europe." London.*

French Revolution, THE TEMPORAL POWER OF THE POPE OVERTHROWN. — One feature of Napoleon's Italian campaign had not been satisfactory to the Directory. He had spared the Pope. This circumstance made the states of the church a kind of nucleus for all the adherents of the old system in Italy. It was judged necessary that this nest of malcontents should be broken up, and to this end General Berthier was ordered to march on Rome. The people of that ancient metropolis had caught the infection of liberty, and refused to support the Holy Father and his party. Berthier was welcomed as the deliverer of Italy. The Roman Republic was proclaimed [Feb. 15, 1798]. The papal [temporal] power was overthrown, and Pope Pius VI retired to the convent of Siena. After a year he was taken to Briançon in the Alps, where he was imprisoned. At last, with the next change which ensued in the government of Paris, he was permitted to leave this frozen region and take up his residence at Valence, where he died in August of 1799.

The republican soldiers were little disposed, when they captured the Eternal City, to spare its treasures or revere its priestly symbols. The personal property of the Pope was sold by auction. The robes of the priests and cardinals, rich in gold lace, were burned that the gold might be gathered from the ashes. The churches of Rome were pillaged, and a carnival of violence ensued which General Berthier was unable to control. The Romans revolted, and attempted to expel their deliverers; but General Masséna, who was sent out to supersede Berthier, put down the insurrection in blood.—"*History of the World," John Clark Ridpath, LL. D., book 20, chap. 119 (9 vol. ed., Vol. VI, pp. 685, 686). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

French Revolution, IMPORTANT EVENTS OF. —

1788

Assembly of the clergy protest.
Aug. 8. Royal edict for the Assembling of the States-General in May next.

The Constituent

1789

May 4. Meeting of the States-General at Versailles. The Third Estate, 661 Deputies; Nobles, 285; Clergy, 308; total 1,254.
July 14. The Bastile stormed and taken.
Oct. 11. Formal proposal to seize the property of the clergy.
Oct. 15. The archbishop of Paris leads the way in emigration.
Nov. 2. Ecclesiastical property declared national property.

1790

Feb. 13. The bishop of Nancy demands that the Catholic religion be declared national; rejected.
March 7. The Pope in a Consistory denounces the Revolution.
April 13. The Pope gives his final decision against the Civil Constitution of the Clergy.
April 20. Large gathering of the Catholics at Nîmes, to protest against the liberal measures of the Assembly.
July 10. Letter from the Pope to Louis XVI, to dissuade him from sanctioning the Civil Constitution of the Clergy.
Dec. 3. Louis XVI writes to the king of Prussia, invoking his help.

1791

Jan. 9. Marat, in his "Journal," urges the people to hoot the priests.
April 2 and 4. Death and funeral of Mirabeau.
June 9. Thouret proposes to forbid the publishing any act of the Court of Rome not confirmed by the Assembly.
July 11. The remains of Voltaire transferred to the Panthéon.
Sept. 26, The Pope accepts the resignation of Cardinal de Brienne.

The Legislative and the Convention to the Proclamation of the Separation of Church and State

1791

Oct. 11. Lafayette's farewell proclamation.
Nov. 12. Decree interdicting nonjuring priests from celebrating mass in buildings consecrated to official worship.

1792

March 19. The Pope in a new brief congratulates the nonjuring priests.
April 6. The Legislative dissolves the teaching bodies.
Prohibition of ecclesiastical costumes.
May 25. Decree of transportation of those priests informed against by twenty citizens.
Aug. 13. Imprisonment of the king and royal family in the temple.

The Convention

Sept. 22. Opening of the National Convention. Republic decreed.
Nov. 16. Cambon presents to the Committee of Finances a decree that each sect should pay its own ministers.
Dec. 11-16. Trial of the king.
Dec. 14. Jacob Dupont, the atheist, proposes to abolish all religions.

1793

Jan. 21. King Louis XVI executed about ten o'clock in the morning.
March 1. Thuriot demands the annulling of the Civil Constitution of the clergy.
March 9. Revolutionary Tribunal decreed.
March 18. Decree authorizing the execution within twenty-four hours of an emigrant or banished priest who should have returned to France.
June 18. Discussion on liberty of worships.
June 23. Robespierre's plan of Constitution decreed.
July 13. Marat assassinated by Charlotte Corday.
July 23. Danton demands that the decree to transport the refractory priests should not be put into execution.
Aug. 5. New calendar voted.

Reign of Terror

Sept. 5. Decree appointing a Revolutionary army of 6,000 men to crush the counter-revolution.
Sept. 17. Law of the suspected.
Oct. 3. Penalty of death within twenty-four hours decreed against every priest subject to transportation, returned to France, and favoring the counter-revolution.
Oct. 16. Execution of the queen Marie Antoinette.
Oct. 31. Execution of twenty-two Girondins, who sing the Marseillaise in chorus on their way to the scaffold.
Nov. The Commune of Paris take the initiative in the atheistic movement.
Nov. 3. Designations of the months altered.
Nov. 10. Worship of Reason inaugurated. "Goddess of Reason" presents herself at the Convention.
Nov. 26. The Council of the Commune at Paris interdict all worship save that of Reason.
Danton demands that there shall be no more anti-religious masquerades in the Convention.
Dec. 5. Robespierre protests that the French respect liberty of worships.

1794

April 6. Couthon announces that the Committee of Public Safety had decreed a festival in honor of the Supreme Being.
May 7. Robespierre reads his memorable report on the existence of the Supreme Being.
May 9. Festival in honor of the Supreme Being.
July 28. Robespierre guillotined.

End of the Reign of Terror

Sept. 20. The régime of the payment of worships abolished.

The Régime of the Separation of Church and State

Sept. 21 Barré informs the Convention that the refractory priests had returned in great numbers.
Nov. 4. An unknown deputy demands a respite in favor of 200 priests awaiting their transportation.
Dec. 11. Grégoire upholds the cause of the persecuted priests.
Dec. 21. Chénier presents his report on supplanting Christianity by civic festivals.
Dec. 23. Noble speech of Grégoire in favor of the right of conscience.

1795

Jan. 6. Severe decree against the nonjuring priests who had returned to France.
Jan. 12. Bill of Eschassériaux, senr., to destroy "the dangerous illusions of fanaticism."
Feb. 5. Report of Eschassériaux, jun., attempting to supplant Christianity.
Feb. 21. Biossy d'Anglas's famous motion, claiming liberty of worships.
April 13. The refractory clergy denounced with unheard-of violence.
May 23. Report presented by Lanjuinais on the celebration of worship in public edifices.
July 4. Separate article in the New Constitution devoted to the right of conscience.
Aug. 17. The Republic pays no worship.
The New Constitution adopted.
Sept. 4. Decree of perpetual exile against the priests condemned to transportation.

End of the National Convention

Oct. 28. Directory established.

1796

The Directory

July 15. The Pope's Brief recommending submission to the established powers.

1797

Feb. 17. Treaty of Tolentino, by which the Pope abandons the Legations to France.
Feb. 19. Napoleon writes to the Pope that he would have no more faithful ally than the Republican government.
Sept. 5. Law of the 19th of Fructidor to transport every priest who should disturb the public tranquillity.

1798

Nov. 7. Circular of the Minister of Police causes the transportation of several priests.
Nov. 18. Law enforcing the celebration of the Tenth-Day.

Dec. 15. Grégoire complains of a circular of the Minister of the Interior, demanding the transfer of services to the Tenth-Day.

1799

Nov. 9. Fall of the Directory.
Dec. 25. *Bonaparte First Consul.*

1801

The Concordat

July 15. Signing of the Concordat.
Aug. 6. Concordat presented to the Council of State.

1802

April 18. The Concordat is published.

— "*The Church and the French Revolution,*" *E. de Pressensé, D. D., pp. xxi-xxxi (abridged). London: Hodder and Stoughton, 1869.*

French Revolution.— Pages 17, 245, 267, 277, 384, 388, 389, 390.

Fundamental Doctrines. — The fundamental doctrines of Christianity, then, are those which lie at the basis of the Christian system, and without which its professed aim (the glory of God and the highest welfare of man) could not, by logical necessity and with subjective certainty, be evolved. . . . The statement in Romans 1: 1-6 (the divine existence, Scriptures, incarnation, grace, faith, and resurrection) approaches nearest of any passage in Scripture to a comprehensive enumeration of the fundamental doctrines.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art.* "*Fundamental Doctrines of Christianity,*" *p. 412.*

Galatians, Doctrine of. — The grace of God the one source of salvation (Gal. 1: 3; 2: 21; 5: 4); the cross of Christ its sole ground (1: 4; 2: 19-21; 3: 13; 6: 14); faith in the good news its all-sufficient means (2: 16, 20; 3: 2, 5-9, 23-26; 5: 5); the Spirit its effectuating power (3: 2-5; 4: 6, 7; 5: 5, 16-25; 6: 8) — hence emancipation from the Jewish law, and the full status of sons of God open to the Gentiles (2: 4, 5, 15-19; 3: 10-14; 3: 28 to 4: 9, 26-31; 5: 18; 6: 15): these connected principles are at stake in the contention; they make up the doctrine of the epistle. — *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art.* "*Galatians, Epistle to the,*" *p. 1157.*

Galatians and Romans. — The connection of Galatians with Romans is patent; it is not sufficiently understood how pervasive that connection is and into what manifold detail it extends. The similarity of doctrine and doctrinal vocabulary manifest in Galatians 2: 13 to 6: 16 and Romans 1: 16 to 8: 39 is accounted for by the Judaistic controversy on which Paul was engaged for so long, and by the fact that this discussion touched the heart of his gospel and raised questions in regard to which his mind was made up from the beginning (1: 15, 16), on which he would therefore always express himself in much the same way. Broadly speaking, the difference is that Romans is didactic and abstract, where Galatians is personal and polemical; that the former presents a measured and rounded development of conceptions projected rapidly in the latter under the stress of controversy. The emphasis lies in Romans on justification by faith; in Galatians on the freedom of the Christian man.— *Id., p. 1158.*

Galileo, CONDEMNATION OF.— Through the suggestion of the Dominicans, Galileo was now summoned to Rome to account for his conduct and opinions before the Inquisition. He was accused of having taught that the earth moves; that the sun is stationary; and of having attempted to reconcile these doctrines with the Scriptures. The sentence was that he must renounce these heretical opinions, and pledge himself that he would neither publish nor defend them for the future. In the event of his refusal he was to be imprisoned. With the fate of Bruno in his recollection, he assented to the required recantation, and gave the promise demanded. The Inquisition then proceeded to deal with the Copernican system, condemning it as heretical; the letters of Galileo, which had given rise to the trouble, were prohibited; also Kepler's epitome of the Copernican theory, and also the work of Copernicus. In their decree prohibiting this work, "*De Revolutionibus,*" the Congregation of the Index, March 5, 1616, denounced the new system of the universe as "that false Pythagorean doctrine utterly contrary to the Holy Scriptures." . . .

In 1632 he ventured on the publication of his work, entitled "The System of the World," its object being to establish the truth of the Copernican doctrine. . . . Galileo was therefore again summoned before the Inquisition, the Tuscan ambassador expostulating against the inhumanity of thus dealing with an old man in ill health. But no such considerations were listened to, and Galileo was compelled to appear at Rome, February, 1633, and surrender himself to the Holy Office. . . . The trial being completed, Galileo was directed to appear, on June 22, to hear his sentence. Clothed in the penitential garment, he received judgment. His heretical offenses were specified, the pledges he had violated recited; he was declared to have brought upon himself strong suspicions of heresy, and to be liable to the penalties thereof; but from these he might be absolved if, with a sincere heart, he would abjure and curse his heresies. However, that his offenses might not altogether go unpunished, and that he might be a warning to others, he was condemned to imprisonment during the pleasure of the Inquisition, his dialogues were prohibited by public edict, and for three years he was directed to recite, once a week, the seven penitential psalms. . . . He died, January, 1642, in the seventy-eighth year of his age, the prisoner of the Inquisition.—"*History of the Intellectual Development of Europe,*" *John William Draper, M. D., LL. D., Vol. II, pp. 262-265. New York: Harper & Brothers, copyright 1876.*

Galileo, DECREE CONCERNING TEACHING OF.— By order of the Holy Office, Cardinal Bellarmine summoned him [Galileo] before him, and admonished him in the name of the Pope and of the Holy Office, under pain of imprisonment, that he must give up the opinion that the sun is the center of the world and immovable, and that the earth moves, and must not hold, teach it, or defend it either by word or writing; otherwise proceedings would be taken against him in the Holy Office. Galileo submitted, and promised to obey.

But it was not enough that Galileo should be personally warned against holding the heliocentric theory of the universe; the whole world must be similarly instructed; and this was done by another tribunal. On March 5, 1616, the Congregation of the Index, a committee of cardinals appointed by the Pope for the prevention of the circulation of dangerous books, published the following decree:

"Since it has come to the knowledge of this Holy Congregation that the false Pythagorean doctrine, altogether opposed to the divine Scripture, of the mobility of the earth, and the immobility of the sun, which Nicolas Copernicus, in his work, '*De Revolutionibus Orbium*

Cœlestium [On the Motions of the Heavenly Bodies],' and Didacus a Stunica, in his Commentary on Job, teach, is being promulgated and accepted by many, as may be seen from a printed letter of a certain Carmelite father (Foscarini), entitled, etc., wherein the said father has attempted to show that the said doctrine is consonant to truth, and not opposed to Holy Scripture; therefore, lest this opinion insinuate itself further to the damage of Catholic truth, this Congregation has decreed that the said books, Copernicus's '*De Revolutionibus*,' and 'Stunica on Job,' be suspended till they are corrected, but that the book of Foscarini the Carmelite be altogether prohibited and condemned, and all other books that teach the same thing." — "*The Infallibility of the Church*," *George Salmon, D. D.. pp. 235. 236. New York: E. P. Dutton & Co., 1914.*

Galileo, Dropped from the Index.— At the beginning of the present century the astronomer Lalande made great exertions at Rome to have the names of Galileo, Copernicus, and Foscarini removed from the Index; but in vain. Accordingly, the Index for 1828 contains the names of these three culprits; but the prohibition against all books teaching the mobility of the earth was quietly dropped out of the later editions of the Index. It was only on the accession of Gregory XVI, the predecessor of Pius IX, that the important step was taken, and the attempt to insist on believing in the immobility of the earth was finally abandoned. For the first time for some two hundred years an index of prohibited books was published, in which no confession of previous error was made, but the names of Galileo, Copernicus, and Foscarini were silently withdrawn.— *Id., p. 238.*

Gallicanism.— This term is used to designate a certain group of religious opinions for some time peculiar to the Church of France, or Gallican Church, and the theological schools of that country. These opinions, in opposition to the ideas which were called in France "Ultramontane," tended chiefly to a restraint of the Pope's authority in the church in favor of that of the bishops and the temporal ruler.— *The Catholic Encyclopedia, Vol. VI, art. "Gallicanism," p. 351.*

Gallicanism. — Gallicanism denotes the attitude, tending toward national independence, which was more or less widely prevalent in the Roman Catholic Church of France especially during the seventeenth and eighteenth centuries. — *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV., art. "Gallicanism," p. 424.*

Gallicanism and Infallibility.— One of its fundamental doctrines was, that the doctrinal decisions of the Pope were not to be regarded as final; that they might be reviewed and corrected, or even rejected, by a general council or by the church at large. A formal treatise of Bossuet in proof of this principle was a storehouse of arguments, largely drawn on in the controversies of the years 1869-70. But this principle of his was condemned with an anathema at the Vatican Council of the latter year.—"*The Infallibility of the Church*," *George Salmon, D. D., p. 87. New York: E. P. Dutton & Co., 1914.*

Gallicanism, Universality a Characteristic of.— In this theory the Pope is only the leading bishop of Christendom, and is by no means a necessary organ in proclaiming infallible truth. Whatever doctrine the whole church agrees in is infallibly true. Of course this characteristic cannot be predicated of any doctrine from which the Pope dissents, since such a dissent would deprive the doctrine of that universality of

acceptance which the theory imposes as a condition; but if a Pope declares a doctrine, it is nevertheless not guaranteed as infallibly true if a council dissent; or even though Pope and council declare it, if it is not received by the bishops throughout the world. The important thing is, the universality of acceptance: the mode of promulgation is immaterial.— "*The Infallibility of the Church*," *George Salmon, D. D., p. 262. New York: E. P. Dutton & Co., 1914.*

Genesis OF GREATER ANTIQUITY THAN BABYLONIAN NARRATIVES.— Genesis falls into two great divisions. Chapters 1 to 11: 9 contain the account of the creation of the world and the primitive history of mankind. This portion concludes with the story of the deluge, and the account of the scattering abroad of the human race. These histories are most important, and contain narratives of the highest antiquity.

For although recent discoveries have brought to light Babylonian narratives strikingly similar in form, the Hebrew narratives exhibit proofs of a still higher antiquity. — "*An Introduction to the Old Testament*," *Rev. Charles H. H. Wright, D. D., Ph. D., p. 105. New York: Thomas Whittaker.*

Genseric.— Pages 471, 490, 535, 538, 539, 590.

Geographical Society.— Page 248.

Gepidæ.— Page 477.

Goths.— Pages 386, 477-482.

Grant, Gen. Ulysses S.— Pages 167, 452.

Great Wall of China.— Page 485.

Greece, HISTORICAL SKETCH OF, TO 500 B. C.— The beginnings of life in the Ægean world are unknown. The Oriental peoples were already far advanced in civilization when the first light breaks on this region. But by 2000 B. C. a high culture was produced in Crete under Egyptian influence, probably by a pre-Greek people. About 1500 B. C. this culture was diffused over the Ægean world, modified in many respects, and possessed by the Greeks who had migrated into Greece from the north. This so-called Mycenæan age was brought to an end by the descent of rude tribes from the north, which is called the Dorian migration. This cut off Greece from the outer world, and set in motion new forces of political and social organization. Changes from tribal life to local settlement created the city-state and put at its head the aristocratic government.

When the newcomers had adjusted themselves to their new homes, commerce began to revive on the shores of the Ægean. The cities on the Asia Minor coast came forward. New relations with the Orient arose. Wealth gave leisure and opportunity for the new growth of literature and art and religion. Epic poetry reached its height in Homer. The Greeks began to know themselves as one people, the Hellenes, and to form their ideals of social, religious, and political life. . . .

Two states rose above the others as the age drew to an end. Sparta illustrates the tendency to maintain and harden the old tribal system with its equality and its military bent. It grew by conquest, until it occupied two fifths of the Peloponnesus and formed a political league embracing almost all the rest. Thus it was the leading Greek state.

Athens went to the other extreme. Its lawgivers, Solon and Cleisthenes, led the way in the establishment of popular government. Pisistratus, the Athenian tyrant, gave the state a leading place among the commercial powers of the time. Thus by 500 B. C. the Greek world had reached a point at which, its political institutions fixed and its states firmly established, it was prepared to take its place and do its work in world politics. This place and work in the world were opened to it in the rapidly approaching complications with the Persian Empire.—"*A History of the Ancient World,*" *George Stephen Goodspeed, Ph. D., pp. 123-125. New York: Charles Scribner's Sons, 1912.*

Greece, ALEXANDER "FIRST KING" OF IMPERIAL.— And it happened, after that Alexander, son of Philip the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece.—*1 Maccabees 1: 1.*

With Alexander the New Greece begins.—"*Story of Greece,*" *Prof. J. A. Harrison, p. 499. New York: G. P. Putnam's Sons, 1890.*

Greece, ARRIAN ON ALEXANDER AS LEADER OF ALL GRECIA.— Alexander, then about twenty years of age, ascended his [Philip's] throne, and marched into Peloponnesus, where in a grand council of all the Greeks of those parts, he requested to be made general of the intended expedition against the Persians (an honor which had been before conferred on his father Philip). This was granted by all, except the Lacedæmonians, who alleged that by an ancient custom of theirs, deduced from their ancestors, the Lacedæmonians ought not to obey the orders of a foreign general, but themselves to have the command of any army raised for a foreign expedition. The Athenians were also busy in contriving to bring some innovation about; but were so terrified at Alexander's approach, that they decreed him more honors than they had before promised his father. He then returned into Macedonia, to raise forces for his expedition into Asia.—"*History of Alexander's Expedition,*" *Arrian, translated by Rooke, book 1, chap. 1 (Vol. I, p. 3). London, 1814.*

Greece, ALEXANDER FORMALLY RECOGNIZED AS IMPERIAL HEAD OF.— The congress of the confederacy met at Corinth to elect Alexander general in his father's place. Alexander was chosen supreme general of the Greeks for the invasion of Asia; and it was as head of Hellas, descendant and successor of Achilles, rather than as Macedonian king, that he desired to go forth against Persia. . . . The welcome . . . and the vote, however perfunctory, which elected him leader of the Greeks, were the fitting prelude to the expansion of Hellas, and the diffusion of Hellenic civilization, which destiny had chosen him to accomplish. He was thus formally recognized as what he in fullest verity was, the representative of Greece.—"*History of Greece,*" *J. B. Bury, Vol. II, p. 330.*

Greece, ALEXANDER AS LEADER.— Alexander is the flower of the Greek race, the supreme figure in its gallery of heroes. In physical strength and beauty, in mental grasp and poise, in moral purpose and mastery, he was pre-eminent among the men of his time. Of high, almost sentimental, ideals of honor, a warm-hearted, genial companion and friend, the idol of his troops, fearless even to recklessness in the day of battle, he knew how to work tirelessly, to hold purposes with an iron resolution, to sweep all opposition from his path, and to deny himself pitilessly for the fulfilment of his plans. To reach so high a station, to stand alone at the summit of human achievement, was for so young

a man almost fatally dangerous. Alexander did not escape unharmed. Power made him sometimes arbitrary and cruel. Opposition drove him to crimes which are without excuse. . . . In thirteen years of incessant activity he mastered the world and set it going in new paths. While accomplishing this task he made his name immortal.

The greatness of Alexander as a general is clearly revealed in the full accounts of the battles he fought and the campaigns he carried through to success. He was the mightiest conqueror the world had ever seen. But it has been reserved for modern scholars to emphasize the most splendid and enduring elements of his career: his genius for organization, his statesmanship, his far-reaching plans of government and administration. Like all his great predecessors in the field of arms, he was no mere fighter for the sake of fighting, nor did the lust of acquisition spur him on to useless and empty conquests. The crowning and decisive proof of this is seen in the cities which he founded. No conquest was complete until he had selected sites for new settlements, and these sites were chosen with an unerring insight into the opportunities for trade as well as for defense. Sixteen Alexandrias all over the east go back to him as founder, the greatest of which was the Egyptian metropolis. It is said that he founded in all some seventy cities. Many of them were so wisely planted that they exist to this day as flourishing centers of commercial life. [pp. 242-244] . . .

Alexander had had himself greeted as a son of Zeus by the oracle of Amon, which enjoyed a great repute in the entire Greek world in the fourth century B. C. In 324 B. C. he demanded that each city should enrol him in its circle of deities. This was done reluctantly in some places, as in Athens and Sparta, but in general it was done with enthusiasm; for henceforth the cities could take orders from Alexander without loss of self-respect. To obey their gods was a duty, while on the other hand, to acknowledge the authority of an outside king would have been humiliating to places which in theory were free and self-governing. This was the way in which Alexander organized his vast empire. [pp. 246, 247] —"*A History of the Ancient World,*" *George Stephen Goodspeed, Ph. D., pp. 242-247. New York: Charles Scribner's Sons, 1912.*

Greece, UNIVERSAL DOMINION.— In the tenth year after he had crossed the Hellespont, Alexander, having won his vast dominion, entered Babylon; and resting from his career in that oldest seat of earthly empire, he steadily surveyed the mass of various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course: and for the first time gave the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth, to propitiate his anger, to celebrate his greatness, or to solicit his protection.—"*The History of Rome,*" *Thomas Arnold, D. D., chap. 30, par. 1. New York: D. Appleton & Co., 1866.*

Greece, APPIAN ON ALEXANDER'S AMBITION.— He [Alexander] was never defeated, and he finished almost every war in one or two battles. . . . He overran almost the whole of Asia. To sum up Alexander's fortune and power in a word, he acquired as much of the earth as he saw, and died while he was devising means to capture the rest.—"*The Roman History,*" *Appian of Alexandria, translated by Horace White;* "*The Civil Wars,*" *book 2, chap. 21, par. 149 (Vol. II, p. 204). New York: The Macmillan Company, 1899.*

Greece, Arrian on World-Empire.— I am persuaded, there was no nation, city, nor people then in being, whither his [Alexander's] name did not reach; for which reason, whatever origin he might boast of, or claim to himself, there seems to me to have been some divine hand presiding both over his birth and actions, insomuch that no mortal upon earth either excelled or equaled him.—"*History of Alexander's Expedition,*" *Arrian, translated by Rooke, book 7, chap. 30 (Vol. II, p. 185). London, 1814.*

Others [say of his plans of conquest just as he died] that he proposed to coast round Sicily, by the promontory Iapygium; for then it was that the Roman name began to spread far and wide, and gave him much umbrage. Thus are authors divided in their opinions concerning his ambitious designs. As for my part, I can neither tell for certain what he designed, nor care much to proceed to guess work.— *Id., book 7, chap. 1.*

Wherever you fly [wrote Alexander to the retreating Darius], thither I will surely pursue you.— *Id., book 2, chap. 14.*

> "Vain in his hopes, the youth had grasped at all,
> And his vast thought took in the vanquished ball."
> —"*Pharsalia,*" *Lucan, Nicholas Rowe's translation, book 3.*

> "Driven headlong on by Fate's resistless force,
> Through Asia's realms he took his dreadful course:
> His ruthless sword laid human nature waste,
> And desolation followed where he passed. . . .
>
> "Ev'n to the utmost west he would have gone,
> Where Tethys' lap receives the setting sun."
> —*Id., book 10.*

Greece, Goat a Symbol of. — A goat is very properly made the type of the Grecian or Macedonian Empire, because the Macedonians at first, about two hundred years before Daniel, were denominated Ægeadæ, or the goat's people; and upon this occasion, as heathen authors report: Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterward seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city "Ægeæ," or "the goat's town," and the people "Ægeadæ," or "the goat's people." This observation is likewise owing to the most excellent Mr. Mede; and to this may be added that the city Ægeæ, or Ægæ, was the usual burying place of the Macedonian kings. It is also very remarkable that Alexander's son by Roxana was named Alexander Ægus, or "the son of the goat;" and some of Alexander's successors are represented on their coins with goat's horns.— "*Dissertations on the Prophecies,*" *Thomas Newton, D. D., pp. 266, 267. London: B. Blake, 1840.*

Greece, Prophecy of Daniel Shown to Alexander. — When he [Jaddua, the high priest] understood that Alexander was not far from the city, he went out in procession, with the priests, and the multitude of the citizens. . . . Alexander approached by himself. . . . And when the book of Daniel was shown to him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed

that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bade them ask what favors they pleased of him. Accordingly the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute the seventh year. This was readily granted. And when they entreated that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired.— *Josephus, "Antiquities of the Jews," Whiston's translation, book 11, chap. 8, pars. 5, 6 (Vol. I, p. 417). New York: Dodd, Mead & Co.*

Greece, Rapidity of Conquest.— The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of his conquests, and it wanted little of being boundless and unexampled, yet in its shortness of duration it was like a brilliant flash of lightning. Although broken into several satrapies, even the parts were splendid.— *"The Roman History," Appian of Alexandria, translated by Horace White, Preface, par. 10 (Vol. I, p. 5). New York: The Macmillan Company, 1899.*

[Alexander] who shot like a star, with incredible swiftness, from the rising to the setting sun, was meditating to bring the luster of his arms into Italy. . . . He had heard of the Roman power in Italy.— *"Morals," Plutarch, article on "Fortune of the Romans," par. 13.*

Greece, Its Swift Progress Portrayed in Prophecy.— The rapidity of Alexander's conquests is vividly portrayed by the progress of the he-goat. Rapidly crossing the Hellespont with 40,000 Greek troops, Alexander gained his first victory over the Persian armies at the Granicus, B. C. 334, and overran in that year and part of the next the whole of Asia Minor. He took by siege several important cities, while other cities opened their gates at the mere summons of the conqueror. Alexander gained a decisive victory over Darius Codomanus, who commanded in person, at the battle of Issus in November of the next year (B. C. 333). He then invaded Phœnicia and captured Tyre, thus destroying the base from which a Persian fleet might have operated. Palestine submitted to his authority. He besieged Gaza, overran Egypt, and, turning northward to Babylon, defeated Darius in the decisive battle of Arbela, in B. C. 331. Ere B. C. 330, Alexander had taken possession of Babylon and Susa, burned Persepolis, and put an end to the Persian Empire. Thus did the he-goat with its one horn cast down the two-horned ram to the ground and trample upon it.— *"Daniel and His Prophecies," Rev. Charles H. H. Wright, D. D., pp. 174, 175. London: Williams and Norgate, 1906.*

Greece, Significance of Alexander's Conquest.— Nor should it be forgotten that the true significance and only value of Alexander's conquest lay beyond the horizon of his ambition and intention; and that by carrying the language and civilization of Greece to Asia, and bringing together the Oriental and Occidental world, it prepared the way for the introduction of the universal religion of Christ, who occupies the central position in history, all the preceding ages looking toward him as the fulfilment of their hopes and aspirations, all succeeding ages starting from him to carry out the design of his coming.— *"The Person of Christ," Philip Schaff, D. D., LL. D., p. 31. New York: American Tract Society, copyright 1913.*

Greece, Alexander's Victory over Medo-Persia.— From Egypt Alexander retraced his steps to Syria and marched eastward. At Ar-

bela, not far from the ancient Nineveh, his farther advance was disputed by Darius with an immense army, numbering, if we may rely upon our authorities, over a million men. The vast Persian host was overthrown with enormous slaughter. Darius fled from the field, as he had done at Issus, and later was treacherously killed by an attendant.

The battle of Arbela [331 B. C.] was one of the decisive combats of history. It marked the end of the long struggle between the East and the West, between Persia and Greece, and prepared the way for the spread of Hellenic civilization over all Western Asia.

From the field of Arbela Alexander marched south to Babylon, which opened its gates to him without opposition. Susa was next entered by the conqueror. Here he seized incredible quantities of gold and silver ($57,000,000, it is said), the treasure of the Great King.— "*General History*," *Philip Van Ness Myers, pp. 153, 154. Boston: Ginn & Co., 1906.*

Greece, ALEXANDER'S POWER "BROKEN" ("WHEN HE WAS STRONG." DAN. 8: 8).— As he was now on his return to Babylon, from the remotest shores of the ocean, he received advice that ambassadors from Carthage, and the other cities of Africa, as also from Spain, Sicily, Gaul, Sardinia, and some places of Italy, attended his coming there. So much was the whole world awed by the terror of his name, that all nations came to pay their obedience to him, as one that was designed by fate to be their monarch. For this reason as he was hastening to Babylon, with a design, as one would think, to celebrate the Convention of the whole universe, a Chaldean soothsayer advised him not to enter that city.— "*History of the World*," *Justin (Junianus Justinus), book 12, chap. 13. London: John Matthews, 1713.*

Greece, THE DEATH OF ALEXANDER (323 B. C.).— In the midst of his vast projects Alexander was seized by a fever, brought on doubtless by his insane excesses, and died at Babylon, 323 B. C., in the thirty-second year of his age. His soldiers could not let him die without seeing him. The watchers of the palace were obliged to open the doors to them, and the veterans of a hundred battlefields filed sorrowfully past the couch of their dying commander. His body was carried first to Memphis, but afterward to Alexandria, in Egypt, and there inclosed in a golden coffin, over which was raised a splendid mausoleum. His ambition for celestial honors was gratified in his death; for in Egypt and elsewhere temples were dedicated to him, and divine worship was paid to his statues.—"*General History*," *Philip Van Ness Myers. p. 155. Boston: Ginn and Company, 1906.*

Greece, ALEXANDER REMOVED "IN THE FLOWER OF HIS AGE." — Being thus taken off in the flower of his age, and in the height of his victories. . . . The conquered nations could not believe the report.— "*History of the World*," *Justin (Junianus Justinus), book 13, chap. 1. London: John Matthews, 1713.*

Greece, ALEXANDER'S UNCOMPLETED WORK. — The work was everywhere incomplete. Who could expect that this god should perish, and so young, in the strength of his age and mental vigor? His death struck the world with stupor.—"*History of Greece*," *Jean Victor Duruy, Vol. IV, chap. 33, p. 215. Boston: Estes and Lauriat, 1891.*

Greece, ALEXANDER'S FALL AT SUMMIT OF GREATNESS.— Now, when he [Alexander] seemed to be at the summit of worldly greatness and prosperity, that space of life which he might have run through by the course of nature was cut short by the determination of fate.—"*Historical Library*," *Diodorus Siculus, book 17, chap. 12.*

Greece, Influence of Alexander's Conquests on.— His genius and energy in war, in organization, and in planting colonies was marvelous. His mind expanded rapidly with the progress of his conquests. First king of Macedon, next captain-general of Hellas, then emperor of Persia, he aspired finally to be lord of the whole earth. His object was not to Hellenize the world, but to blend the continents in one nation and one civilization. But the dizzy height of power to which he had climbed disturbed his mental poise; in an outburst of passion he murdered his dearest friend; his lust for worship grew upon him till he bade the manly Macedonians grovel before him like servile Asiatics, and sent an order to the Greeks to recognize him as a god. Year by year he grew more egotistical and more despotic and violent.

It would be idle to speculate on what he might have accomplished had he lived to old age. We must judge him by his actual achievements. His conquests stimulated exploration and discovery, introducing a great age of scientific invention. They tended to break down the barrier between Greek and barbarian, and they gave Hellenic civilization to the world. People of widely separated countries became better acquainted with one another, and thus acquired a more liberal spirit and a broader view of mankind. The building up of an empire far greater than the Persian was itself a stage in the growth of the idea that all men are brothers. It is a fact, too, that Alexander's conquests made easier the growth of the Roman Empire. On the other hand, the conquest conferred no lasting benefit on the masses of the conquered. —"*A History of the Ancient World,*" *George Willis Botsford, Ph. D., p. 284. New York: The Macmillan Company, 1911.*

It would not be easy to name any other period of ten years in the history of the world beside the reign of Alexander in which as momentous a change passed over as large a part of the earth — a change which made such difference in the face of things. Suddenly the pageant of the greatest empire ever known had been swept away. . . .

In the spring of 323 before Christ the whole order of things from the Adriatic away to the mountains of Central Asia, and the dusty plains of the Punjab, rested upon a single will, a single brain, nurtured in Hellenic thought. Then the hand of God, as if trying some fantastic experiment, plucked this man away.—"*House of Seleucus,*" *E. R. Bevan Vol. I, p. 28.*

Greece, Alexander's Empire Left "Not to His Posterity."— The family of Alexander had a most tragical end: 1. His wife Statira was murdered soon after his death by his other wife Roxana. 2. His brother Aridæus, who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months. 3. Olympias herself was killed by the soldiers in revenge. 4. Alexander Ægus, his son, together with his mother Roxana, was slain by order of Cassander. 5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!—"*A Commentary and Critical Notes,*" *Adam Clarke, LL. D., on Dan. 11:4. New York: Lane and Scott, 1850.*

Now all the seed royal being extinct, and no successor remaining, every one of the captains who had possessed themselves of provinces or cities took upon themselves the titles and styles of kings.—"*Historical Library,*" *Diodorus Siculus, book 19, chap. 7.*

Greece, Alexander's Empire, Partition of. — The empire of the goat was in its full strength when Alexander died of a fever at Babylon.

He was succeeded in the throne by his natural brother, Philip Aridæus, and by his own two sons, Alexander Ægus and Hercules; but in the space of about fifteen years they were all murdered, and then the first horn, or kingdom, was entirely broken. The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings; and by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who parted Alexander's dominions between them, and divided and settled them into four kingdoms. These four kingdoms are the "four notable horns," which came up in the room of the first great horn; and are the same as the "four heads of the leopard" in the former vision. "Four kingdoms shall stand up out of the nation, but not in his power;" they were to be kingdoms of Greeks, not of Alexander's own family, but only of his nation; and neither were they to be equal to him in power and dominion, as an empire united is certainly more powerful than the same empire divided, and the whole is greater than any of the parts. They were likewise to extend "toward the four winds of heaven;" and in the partition of the empire, Cassander held Macedon, and Greece, and the western parts; Lysimachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt, and the southern countries; and Seleucus obtained Syria, and the eastern provinces. Thus were they divided "toward the four winds of heaven." — "*Dissertations on the Prophecies*," *Thomas Newton, D. D., pp. 275, 276. London: B. Blake, 1840.*

Greece, Divided Toward the Four Winds (Dan. 8: 8; 11: 4).— When Alexander died, the authority passed to his generals, all trained in war, yet none qualified to fill the place of the master. As his son was but an infant, and as the generals began to fight among themselves for the first place, the empire naturally fell to pieces. The decisive battle among these generals was fought at Ipsus in Phrygia (301 B. C.). This was one of the most important battles of ancient times, as it determined the history of the empire till it fell under the power of Rome.

The victors divided the empire into kingdoms for themselves: Seleucus received Asia from Phrygia to India; western Asia Minor and Thrace fell to Lysimachus; Ptolemy became king of Egypt; and Cassander, already governor of Macedon, was now recognized as sovereign. In this way four kingdoms arose from the empire. Somewhat later Lysimachus was killed and his realm divided. While most of his Asiatic possessions were annexed to the kingdom of Seleucus, barbarous tribes, including many Gauls, seized the interior of Thrace and threatened the Greek cities along the coast.—"*A History of the Ancient World*," *George Willis Botsford, Ph. D., pp. 296, 297. New York: The Macmillan Company, 1911.*

Greece, Four "Notable" Divisions.— The vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ, had become broken up into many fragments. Besides minor states, four well-defined and important monarchies arose out of the ruins. . . . Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven.— "*The Eastern Nations and Greece*," *Philip Van Ness Myers, chap. 27, pp. 286, 287. Boston: Ginn & Co., 1904.*

A quadripartite division of Alexander's dominions was recognized, Macedonia, Egypt, Asia Minor, and Syria (or Southwestern Asia) be-

coming thenceforth distinct political entities.—"*The Sixth Great Oriental Monarchy*," *George Rawlinson, M. A., chap. 3, p. 30. New York: Dodd, Mead & Co.*

Greece, THE FOUR DIVISIONS REDUCED TO THREE.— The result of the battle of Ipsus was not, however, the establishment of a more permanent division of the empire. We shall see later the number of kings again reduced; at present they are four; soon they will be only three. —"*History of Greece*," *Jean Victor Duruy, chap. 34, Vol. IV, p. 296. Boston: Estes and Lauriat, 1891.*

There were three great kingdoms — Macedonia, Egypt, Syria — which lasted each under its own dynasty, till Rome swallowed them up. —"*Alexander's Empire*," *J. P. Mahaffy, p. 89. New York: G. P. Putnam's Sons, 1898.*

Greece, OUTLINE HISTORY OF THREE DIVISIONS.— 230. *Macedonia (323-146 B. C.).*— Macedonia was one of the first countries east of the Adriatic to come in hostile contact with the great military republic of the West. After much intrigue and a series of wars, the country was finally brought into subjection to the Italian power and made into a Roman province (146 B. C.).

231. *Syria, or the Kingdom of the Selucidæ (312-65 B. C.).*— Under its first ruler this kingdom comprised nominally almost all the countries of Asia conquered by Alexander, thus stretching from the Hellespont to the Indus; but in reality the monarchy embraced only Asia Minor, Syria, and the old Assyria and Babylonia. Its rulers were called Selucidæ, from the founder of the kingdom, Seleucus Nicator.

Seleucus Nicator (312-281 B. C.), besides being a ruler of unusual ability, was a most liberal patron of learning and art. He is declared to have been "the greatest founder of cities that ever lived." Throughout his dominions he founded a vast number, some of which endured for many centuries, and were known far and wide as homes and centers of Hellenistic civilization.

The successors of Seleucus Nicator led the kingdom through checkered fortunes. On different sides provinces fell away and became independent states. Antiochus III (223-187 B. C.), called "the Great," raised the kingdom for a short time into great prominence; but finally the country was overrun by the Roman legions and was made a part of the Roman Republic (63 B. C.).

232. *Kingdom of the Ptolemies in Egypt (323-30 B. C.).*— The Græco-Egyptian empire of the Ptolemies was by far the most important, in its influence upon the civilization of the world, of all the kingdoms that owed their origin to the conquests of Alexander. The founder of the house and dynasty was Ptolemy I, surnamed Soter (323-283 B. C.), a companion of Alexander.

Under Ptolemy, Alexandria became the great depot of exchange for the productions of the world. At the entrance of the harbor stood the Pharos, or lighthouse,— the first structure of its kind. This edifice was reckoned one of the Seven Wonders.

But it was not alone the exchange of material products that was comprehended in Ptolemy's scheme. His aim was to make his capital the intellectual center of the world,— the place where the arts, sciences, literatures, and even the religions of the world should meet and mingle. He founded the famous Museum, a sort of college, which became the "University of the East," and established the renowned Alexandrian Library. He encouraged poets, artists, philosophers, and teachers in all departments of learning to settle in Alexandria by conferring upon

them immunities and privileges, and by gifts and a munificent patronage. His court embraced the learning and genius of the age.

Ptolemy Philadelphus (283-247 B. C.) followed closely in the footsteps of his father. He added largely to the royal library, and extended to scholars the same liberal patronage that his father had before him. It was under his direction that the translation into Greek of the Hebrew Testament was made.

Altogether the Ptolemies reigned in Egypt almost exactly three centuries (323-30 B. C.). The story of the beautiful but dissolute Cleopatra, the last of the house of the Ptolemies, belongs properly to the history of Rome, which city was now interfering in the affairs of the Orient. In the year 30 B. C., the year which marks the death of Cleopatra, Egypt was made a Roman province.—"*General History*," *Philip Van Ness Myers, pp. 157-159. Boston: Ginn & Co., 1906.*

Greece, ITS TWO STRONG DIVISIONS (DAN. 11: 5).— Soon after Alexander's death, his generals formed a compact for the government of his empire; but it was soon broken, and out of his conquests four kingdoms arose, of which the most important were those of Seleucus in Asia, and of Ptolemy in Africa.—"*Bible Atlas*," *Rev. Jesse L. Hurlbut, D. D., p. 95. Chicago: Rand, McNally & Co.*

Greece, THE SOUTHERN KINGDOM STRONG.— During the reign of its [Egypt's] second monarch, Ptolemy Philadelphus (285-246 B. C.), its capital, Alexandria, was the London of the ancient world. Its only rival in trade and commerce was its neighbor to the west, Carthage. The golden age of the Ptolemies coincides with the one epoch in the history of the world in which Africa was the leader in business enterprise, in money power, in naval strength, in luxury, in science, and, till the real test came, in political prestige and influence. The commercial aristocracy of Carthage and the enlightened despots of Alexandria had the Mediterranean divided between them.—"*Greek Imperialism*," *W. S. Ferguson, p. 155. Boston: Houghton Mifflin & Co., 1913.*

Greece, THE NORTHERN KINGDOM STRONGEST.— Of the four powers thus established [at Ipsus, 301 B. C.], the most important, and that with which we are here especially concerned, was the kingdom of Syria (as it was called), or that ruled for 247 years by the Selucidæ. Seleucus Nicator, the founder of this kingdom, was one of Alexander's officers. —"*The Sixth Great Oriental Monarchy*," *George Rawlinson, M. A., chap. 3, p. 31. New York: Dodd, Mead & Co.*

Greece, A GREAT DOMINION. — The Syrian was undoubtedly the greatest of the kingdoms into which the Macedonian monarchy became broken up; and Seleucus Nicator, its first ruler, was a more powerful sovereign than Ptolemy Lagi. Seleucus ruled from the Mediterranean to the Indus and from the Jaxartes to the Indian Ocean, having thus a territory five or six times as large as that of Ptolemy. His dominion was emphatically "a great dominion." It was the representative in Western Asia of the great monarchy which had existed in that region from the time of Nimrod, and exceeded in dimensions every such monarchy except the Persian. Seleucus and Ptolemy Lagi maintained on the whole friendly relations; and the struggle between the kings of the north and of the south was deferred in the reigns of their successors.—"*Egypt and Babylon*," *George Rawlinson, M. A., p. 207. New York: John B. Alden, 1885.*

Greece, APPIAN ON THE KINGDOM OF SELEUCUS.— At this division [301 B. C.] all Syria from the Euphrates to the sea, also inland Phrygia,

fell to the lot of Seleucus. Always lying in wait for the neighboring nations, strong in arms and persuasive in council, he acquired Mesopotamia, Armenia, the so-called Seleucid Cappadocia, the Persians, Parthians, Bactrians, Arabs, Tapryi, Sogdiani, Arachates, Hyrcanians, and other adjacent peoples that had been subdued by Alexander, as far as the river Indus, so that the boundaries of his empire were the most extensive in Asia after that of Alexander. The whole region from Phrygia to the Indus was subject to Seleucus.—"*The Roman History,*" *Appian of Alexandria, translated by Horace White,* "*The Foreign Wars,*" *book 11, chap. 9, par. 55 (Vol. I. p. 314). New York: The Macmillan Company, 1899.*

Greece, The North Becomes the Territory of Seleucus.— He [Seleucus] then [312 B. C.] proceeded to conquer Susiana, Media, and the eastern provinces of Alexander's empire to the banks of the Oxus and the Indus. He carried on war, too, with an Indian king, Sandracottus or Chandragupta. In 306 he assumed the title of king, and in 302 he again joined Lysimachus, Cassander, and Ptolemy against Antigonus; and the victory at Ipsus in 301 was largely due to his generalship. By this victory he acquired half of Asia Minor and all Syria. After capturing Demetrius in 286 B. C., Seleucus declared war on Lysimachus, and defeated and slew him at Corupedion. This victory made Seleucus master of all Asia, and left the throne of Macedonia vacant. Seleucus crossed the Hellespont to seize it; but he was murdered in Thrace by Ptolemy Ceraunus, a son of Ptolemy, king of Egypt. He was a great conqueror, and founded many cities. . . . These foundations were centers of Greek life and culture; and two of them, Antioch in Syria and Seleucia on the Tigris, ranked among the greatest cities of the world.—*Nelson's Encyclopedia, Vol. XI, art.* "*Seleucus,*" *p. 91.*

Greece, Capitol of Seleucus Removed to Antioch.— The empire of Seleucus might have been conveniently ruled from the site of the ancient Nineveh, or from either of the two still existing and still flourishing cities of Susa and Babylon. . . . Babylon was Seleucus's first choice; and there his court was held for some years previously to his march against Antigonus. But either certain disadvantages were found to attach to Babylon as a residence, or the mere love of variety and change caused him very shortly to repent of his selection, and to transfer his capital to another site. He founded, and built with great rapidity, the city of Seleucia upon the Tigris, at the distance of about forty miles from Babylon, and had transferred thither the seat of government even before B. C. 301. . . .

But after Ipsus a further change was made. . . . Seleucus once more transferred the seat of empire, exchanging this time the valley of the Tigris for that of the Orontes, and the central position of Lower Mesopotamia for almost the extreme western point of his vast territories. Antioch arose in extraordinary beauty and magnificence during the first few years that succeeded Ipsus, and Seleucus in a short time made it his ordinary residence. The change weakened the ties which bound the empire together, offended the bulk of the Asiatics, who saw their monarch withdraw from them into a remote region, and particularly loosened the grasp of the government on those more eastern districts which were at once farthest from the new metropolis and least assimilated to the Hellenic character. Among the causes which led to the disintegration of the Seleucid kingdom, there is none that deserves so well to be considered the main cause as this.—"*The Sixth Great Oriental Monarchy,*" *George Rawlinson, M. A., chap. 3, pp. 34, 35. New York: Dodd, Mead & Co.*

Greece, Warfare over Palestine.— It was the fond dream of each "successor" of Alexander that in his person might, perhaps, be one day united all the territories of the great conqueror. Seleucus would have felt that he sacrificed his most cherished hopes if he had allowed the West to go its own way, and had contented himself with consolidating a great power in the regions east of the Euphrates.

And the policy of the founder of the house was followed by his successors. The three Seleucid sovereigns who reigned prior to the Parthian revolt were, one and all, engaged in frequent, if not continual, wars with the monarchs of Egypt and Asia Minor. The first Seleucus, by his claim to the sovereignty of Lower Syria, established a ground of constant contention with the Ptolemies; and though he did not prosecute the claim to the extent of actual hostility, yet in the reign of his son, Antiochus I, called Soter, the smothered quarrel broke out.— "*The Sixth Great Oriental Monarchy,*" *George Rawlinson, M. A., chap. 3, p. 37. New York: Dodd, Mead & Co.*

The Ptolemies gained Cyrene and Cyprus, and struggled hard with the Syrian kings for the possession of Phœnicia; Palestine was as of old the battlefield for the king of the north and the king of the south. The Ptolemies even held Seleucia at the mouth of the Orontes for some time. The history of these times is lost in its detail.— *The Encyclopedia Britannica, Vol. XV, art. "Macedonian Empire," p. 144, 9th edition.*

Greece, Outline History of Conflicts of the Kings of North and South.— Ptolemy became master of Palestine in 312 B. C., and though, as Josephus complains, he may have disgraced his title, *Soter* [Preserver], by momentary severity at the outset, later he created in the minds of the Jews the impression that in Palestine or in Egypt he was — in deed as well as in name — their preserver. Since 315 B. C. Palestine had been occupied by the forces of Antigonus. Ptolemy's successful forward movement was undertaken by the advice of Seleucus (Diodorus xix. 80 sqq.), who followed it up by regaining possession of Babylonia. So the Seleucid era began in 312 B. C. (cf. Maccabees 1: 10) and the dynasty of Seleucus justified the "prophecy" of Daniel (11: 5): "And the king of the south [Ptolemy] shall be strong, but one of his captains [Seleucus] shall be strong above him and have dominion." . . .

But when Seleucus came to claim Palestine as part of his share, he found his old chief Ptolemy in possession and retired under protest. From 301 B. C. to 198 B. C. Palestine remained, with short interruptions, in the hands of the Ptolemies. . . .

Halfway through this century (249 B. C.) the desultory warfare between Egypt and the Seleucid power came to a temporary end (Dan. 11: 6). Ptolemy II, Philadelphus, gave his daughter Berenice with a great dowry to Antiochus II, Theos. When Ptolemy died (247 B. C.), Antiochus's divorced wife Laodice was restored to favor, and Antiochus died suddenly in order that she might regain her power. Berenice and her son were likewise removed from the path of her son Seleucus. In the vain hope of protecting his sister Berenice, the new king of Egypt, Ptolemy III Euergetes I, invaded the Seleucid territory, "entered the fortress of the king of the north" (Dan. 11: 7 sqq.), and only returned — laden with spoils, images captured from Egypt by Cambyses, and captives (Jerome on Daniel *loc. cit.*) — to put down a domestic rebellion. Seleucus reconquered northern Syria without much difficulty (Justin xxxvii. 2, 1), but on an attempt to seize Palestine he was signally defeated by Ptolemy (Justin xxvii. 2, 4).

In 223 B. C. Antiochus III the Great came to the throne of the Seleucid Empire and set about extending its boundaries in different di-

rections. His first attempt on Palestine (221 B. C.) failed; the second succeeded by the treachery of Ptolemy's lieutenant, who had been recalled to Alexandria in consequence of his successful resistance to the earlier invasion. But in spite of this assistance the conquest of Coele-Syria was not quickly achieved; and when Antiochus advanced in 218 B. C. he was opposed by the Egyptians on land and sea. Nevertheless he made his way into Palestine, planted garrisons at Philoteria on the Sea of Galilee and Scythopolis, and finally stormed Rabbath-ammon (Philadelphia) which was held by partisans of Egypt. [Dan. 11: 10.] Early in 217 B. C. Ptolemy Philopater led his forces toward Raphia, which with Gaza was now in the hands of Antiochus, and drove the invaders back. The great multitude was given into his hand, but he was not to be strengthened permanently by his triumph (Dan. 11: 11 sqq.). Polybius describes his triumphal progress (v. 86): "All the cities vied with one another in returning to their allegiance. The inhabitants of those parts are always ready to accommodate themselves to the situation of the moment and prompt to pay the courtesies required by the occasion. And in this case it was natural enough because of their deep-seated affection for the royal house of Alexandria."

When Ptolemy Philopater died, in 205 B. C., Antiochus and Philip of Macedon, his nominal friends, made a secret compact for the division of his possessions outside Egypt. The time had come of which Daniel (11: 13 sqq.) says: "The king of the north shall return after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south." . . . Palestine was apparently allotted to Antiochus and he came to take it, while Philip created a diversion in Thrace and Asia Minor. . . . But in the year 200 B. C. Rome intervened with an embassy, which declared war upon Philip and directed Antiochus and Ptolemy to make peace (Polyb. xvi. 27). And in 198 B. C. Antiochus heard that Scopas, Ptolemy's hired commander-in-chief, had retaken Coele-Syria (Polyb. xvi. 39) and had subdued the nation of the Jews in the winter. For these sufficient reasons Antiochus hurried back and defeated Scopas at Paneas, which was known later as Cæsarea Philippi (Polyb. xvi. 18 sqq.). After his victory he took formal possession of Batanæa, Samaria, Abila, and Gadara; "and after a little the Jews who dwelt round about the shrine called Jerusalem came over to him" (Polyb. xvi. 39). Only Gaza withstood him, as it withstood Alexander; and Polybius (xvi. 40) pauses to praise their fidelity to Ptolemy. The siege of Gaza was famous; but in the end the city was taken by storm [thus "fenced cities" were taken. Dan. 11: 15], and Antiochus, secure at last of the province, which his ancestors had so long coveted, was at peace with Ptolemy, as the Roman embassy directed. . . . But war between Rome and Antiochus was clearly inevitable — and Antiochus was joined by Hannibal. After much diplomacy, Antiochus advanced into Greece, and Rome declared war upon him in 191 B. C. (Livy xxxvi. 1). He was defeated on the seas and driven first out of Greece and then out of Asia Minor. His army was practically destroyed at Magnesia, and he was forced to accept the terms of peace, which the Romans had offered and he had refused before the battle.— *The Encyclopedia Britannica, Vol. XX, art. "Palestine," pp. 618, 619, 11th edition.*

NOTE.— In this article explanatory insertions in brackets [] are by the publishers of this book, while those in curves are in the Encyclopedia article itself.— EDS.

Greece, TWO GREEK NATIONS FIGHTING OVER PALESTINE. — Backward and forward came the armies of these two Greek nations, from Egypt and from Asia, and often they met in the shock of battle right in the

heart of Palestine. The house of Ptolemy, after generations of warfare, won something like a permanent supremacy, and for one hundred years Jerusalem was subject to the Egyptian Greeks. After a century the house of Seleucid won, and then Jerusalem was subject to that house. The one hundred years of subjection to the house of Ptolemy brings us through the pre-Maccabean times up to the Maccabean times. It was during Israel's subjection to the house of Seleucid that the Maccabees asserted themselves.—"*Between the Testaments, or Interbiblical History*," *Rev. David Gregg, D. D., LL. D., p. 52. New York: Funk and Wagnalls Company, 1907.*

Greece, ANTIOCHUS EPIPHANES. — Thus things were when Antiochus Epiphanes came to the throne of the house of Seleucid [B. C. 175]. He was a man of reckless vehemence; vehemence was his temperament. His surname was Epiphanes — "God made manifest." Popular wit changed it to Epimanes, "the madman." Popular wit was keen and true. As Antiochus was an intense Hellenist, he saw in his kingdom a field in which to operate as the crowned apostle of Hellenism. As Jerusalem seemed to have some Hellenistic tendencies, he began his work of proselytizing there. He put an evil man over Jerusalem. The theater and the gymnasium were introduced. He entered the temple and robbed it of all its treasures. He appropriated the golden altar, and the golden candlesticks, and the golden censers, and the golden cups to pour withal; and scaled off the adorning gold which was on the face of the temple. He transformed the Holy City into a Greek garrison, and then turned the sacred temple of Jehovah into a temple of Olympian Zeus. The services of the temple were recast in Greek forms, with an image of a god which bore the features of Antiochus himself. In the sacred precincts he slaughtered swine, and sprinkled the blood on everything counted holy. The two Maccabean psalms in the Hebrew Psalter, the 74th and 79th, reflect the horrors of the situation. It is not strange that, amid these fearful calamities, when imagination was at full tension and hearts were cloven with anxiety, portents are reported. In 2 Mac. 5: 5-10 we read: "Through all the city, for the space almost of forty days, there were seen horsemen galloping through the air, and squadrons of cavalry in array."

A fearful persecution was now decreed by Antiochus. All sacred books were destroyed, and merely to possess a copy of God's law was declared to be a capital offense. Sabbath keeping, circumcision, and all Mosaic ordinances were forbidden on the pain of death. The people were compelled to eat the flesh of swine. Instead of the Feast of Tabernacles, Antiochus instituted Bacchanalian processions; and old and grave Israelites were compelled to join the processions wearing joy wreaths around their heads. Commissioners were instructed to destroy Judaism root and branch, and to insist that all the inhabitants of Palestine duly conform to pagan rites.— *Id., pp. 64-66.*

Greece, ANTIOCHUS EPIPHANES IMPOSSIBLE. — He [Antiochus Epiphanes] was a man of an extraordinary character. Dean Stanley calls him one of those strange characters in whom an eccentricity touching insanity on the left and genius on the right combined with absolute power and lawless passion to produce a portentous result, thus bearing out the two names by which he was known — Epiphanes, "the brilliant," and Epimanes, "the madman." He was "a fantastic creature, without dignity or self-control, who caricatured the manners and dress of the august Roman magistrates, startled young revelers by bursting in on them with pipe and horn, tumbled with the bathers on the slippery marble pavement, and in the procession which he organized at Daphné,

appeared riding in and out on a hack pony, playing the part of chief waiter, mountebank, and jester."—*"Egypt and Babylon," George Rawlinson, M. A., p. 215. New York: John B. Alden, 1885.*

Greece.— Pages 86, 156, 331, 464, 465.

Gregory VII.— Pages 243, 257, 356, 361, 362, 368, 384, 412, 413, 486, 506, 543, 598.

Health and Temperance, ALCOHOL A "MOCKER."— It can be demonstrated that every action of alcohol in the body is an action on tissue cells, and is paralytic in its effect, the cells of the brain suffering in the inverse order of their development, the last developed suffering first and most, the first developed suffering last and least. . . . If this is true, why do not all believe it? For two reasons: Because alcohol mocks those who take it, and enriches those who make it. Wine is a mocker. It promises what it does not give. It gives one and takes ten. But this is its primary deception. Its secondary deception is the crave for more that it ultimately engenders. Like morphia, it creates a craving for itself.— *W. A. Chapple, M. D.; cited in "Shall I Drink?" Joseph H. Crooker, pp. 9, 10. New York: The Pilgrim Press, 1914.*

Health and Temperance, ALCOHOL A HABIT-FORMING DRUG.— Scientists differ as to the fractional value of alcohol as a food. Physicians differ upon the minor value of alcohol as a medicine. Scientific and medical men agree that alcohol is a drug, and that it belongs to the group of habit-forming drugs which beget pleasurable but destructive effects. All of them agree that alcohol predisposes the user to disease, and is a common cause of insanity. All of them agree that the habitual and even moderate use of alcohol induces tissue handicapped by a nervous system prone to insanity, epilepsy, and other major faults.— *Richard Olding Beard, M. D., Professor of Physiology, University of Minnesota; quoted in the Pioneer, Toronto, May 26, 1916.*

Health and Temperance, SCIENTIFIC CONGRESS ON NATURE OF ALCOHOL.— In the summer of 1909 an international conference on alcoholism was held in London, to which most of the great nations sent scientific men or delegates. Comparing the results of investigation made in all parts of the world, finding that these results agreed, representative medical leaders of the conference drew up a report in the form of a statement defining the nature of alcohol, as follows:

"Exact laboratory, clinical, and pathological research has demonstrated that alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism. Its effects upon the cells and tissues of the body are depressive, narcotic, and anesthetic. Therefore, therapeutically, its use should be limited and restricted in the same way as the use of other poisonous drugs."— *"Speech of Hon. Richmond P. Hobson, in the House of Representatives, Feb. 2, 1911," pp. 2, 3. Washington: Government Printing Office, 1912.*

Health and Temperance, ALCOHOL PARALYZES THE POWERS OF RESISTANCE.— Nearly all the diseases of mankind and nearly all the deaths hang upon the vitality and vigor of the white blood corpuscles. Under the microscope it was found that even a moderate drink of alcoholic beverage passing quickly into the blood paralyzes the white blood corpuscles. They behave like drunken men. In pursuit they cannot catch the disease germs. In conflict they cannot hold the disease germs for devouring, and they cannot operate in great phalanxes, as they do when

sober, against such powerful germs as those of consumption. Every time a man takes a drink of alcoholic beverage, he lays himself open for a time to contracting diseases. Every time a man takes a drink, he puts his life in peril. No wonder the mortality statistics show, as they do, that a total abstainer has nearly twice the security and hold on life that the average drinker has, and about three times the hold of heavy drinkers.— *Speech of Hon. Richmond P. Hobson, in the House of Representatives, Feb. 2, 1911, p. 4. Washington, D. C.: Government Printing Office, 1912.*

Health and Temperance, RAILROADS AND THE USE OF ALCOHOLIC DRINK.— We received answers from ten railroads having over 400,000 employees. . . . There has been a marked change in attitude among these corporations since the government study of twenty years ago. At that time there was a large number of railroad organizations that had no rule in regard to the use of alcohol and made no attempt to reduce its consumption among their employees. Now, apparently, it is difficult for a man to secure a position in the operating branches unless he is a teetotaler; and any employee is liable to lose his position if he indulges in intoxicants or frequents places where alcoholic beverages are sold.—"*Railroads and the Use of Alcohol," in the Monthly Bulletin of the Department of Health of the City of New York, June, 1916, pp. 160-162.*

Health and Temperance, ALCOHOL AND DEGENERACY.— The physicians in charge of our insane asylums and our institutions for the care of the mentally deficient, have given us a tremendous amount of statistical information during the past few years; and under the heading of the principal causes of insanity, apoplexy, mental deficiency, moral degeneracy, and criminal tendencies, alcohol is given the prime etiological place.—"*The Baneful Influences of Alcohol," J. Wallace Beveridge, M. D., in Medical Times, September, 1914, p. 281.*

Health and Temperance, CONSTITUTIONAL AMENDMENT.—

ARTICLE XVIII

Liquor Prohibition Amendment

1. After one year from the ratification of this Article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

2. The Congress and the several States shall have concurrent power to enforce this Article by appropriate legislation.

3. This Article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.— *The World Almanac and Encyclopedia, 1921, p. 637.*

NOTE.— Official announcement of the adoption of this Amendment by 45 States was made by Secretary of State Lansing on Feb. 25, 1919.— EDS.

Health and Temperance, PROHIBITION, FIRST YEAR OF. — An official of the Anti-Saloon League states:

"The most revolutionary social reform known in the history of the world has been in operation for one year, and there has been no uprising, no refusal to work or play on account of it, no bankruptcy of the Federal Government, no terrible slump in real estate, none of the

other dire catastrophes that were predicted. On the other hand, even partial enforcement has proved a benefit and often a blessing.

"There has been a 'crime wave,' but it was worse in wet Europe. Prohibition has mitigated the rigors of financial readjustment and prevented more serious labor troubles.

"There is no phase of the recent violation of law that has hit the Eastern States that was not experienced in the pioneer prohibition States. It was outgrown there. It will subside here just in proportion as the spirit of real Americanism prevails.

"It will take a long time to make prohibition fully effective, but the American people will never again legalize the liquor traffic, because prohibition has already prohibited far better than regulation ever regulated." — *Dr. Frank Crane, in an editorial, "The First Year of Prohibition," in Current Opinion, March, 1921, p. 318.*

Health and Temperance, ALCOHOL NOT A FOOD.— It is quite certain now that the taking of alcohol does not make one less apt to freeze, but more so, and that it does not yield any such quantity of energy as to be at all compensatory for the injury it may otherwise produce. I have stated on the witness stand, in answer to a question, that I considered alcohol to be a food because a certain quantity of it is burned in the body and results in the production of heat and energy. In the light of the investigations which have been made, and from theoretical conditions, I am inclined to the opinion that the effort to rid the body of alcohol, even in the relatively small quantities I have mentioned, perhaps consumes a great deal more energy than is furnished by its combustion, and that upon the whole alcohol cannot be regarded as a food even in the limited sense above specified. It is without question a substance which does not nourish the body, build tissue, or repair waste, and it is quite likely that its value either as a food or medicine has been greatly overestimated.— *Harvey W. Wiley, M. D., art. on "Bromatotherapy," in the Monthly Cyclopedia and Medical Bulletin, Philadelphia, October, 1911, pp. 577, 578.*

Health and Temperance, ALCOHOL NOT A REMEDY.— Both as a means of prevention of disease and as a remedy for disease, alcohol is rapidly falling into disrepute, and bids fair to become a mere memory in the materia medica and in pharmacopœia.— *Ibid.*

Health and Temperance, ALCOHOL, AMERICAN MEDICAL ASSOCIATION OPPOSED TO THE USE OF. — At the meeting of the American Medical Association held on June 6, 1917, Dr. Charles H. Mayo, the noted surgeon, in his presidential address, stated that the only legitimate use for alcohol was in the arts and sciences, and that its use in medicine had become greatly restricted because other less menacing drugs and remedial measures could be used instead. . . .

At a later meeting the House of Delegates of the American Medical Association passed the following resolution:

"WHEREAS, We believe that the use of alcohol is detrimental to the human economy; and,

"WHEREAS, Its use in therapeutics as a tonic or stimulant or for food has no scientific value; therefore,

"*Be it resolved,* That the American Medical Association is opposed to the use of alcohol as a beverage; and,

"*Be it further resolved,* That the use of alcohol as a therapeutic agent should be further discouraged."—"*How to Live,*" *Prof. Irving Fisher and Eugene Lyman Fisk, M. D., p. 329. New York: Funk and Wagnalls Company, 1919.*

Health and Temperance, ALCOHOL, HARMFUL INFLUENCE OF. — The laboratory and the life insurance records simply give exact expression to what has long been a matter of common knowledge to the employer of labor and to leaders and commanders of men: to wit, that the influence of alcohol on any large group of men, whether they be artisans or soldiers, is harmful and lowers the efficiency of the group.—"*How to Live*," *Prof. Irving Fisher and Eugene Lyman Fisk, M. D., p. 319. New York: Funk and Wagnalls Company, 1919.*

Health and Temperance, LINCOLN'S PLAN FOR REFORM.—"Merwin, we have cleared up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic; and you know, Merwin, that my head and heart and hand and purse will go into that work. In 1842 — less than a quarter of a century ago — I predicted, under the influence of God's Spirit, that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of those prophecies fulfilled. I hope to see the other realized." Major Merwin was so impressed by this remarkable statement that he said, "Mr. Lincoln, shall I publish this from you?" "Yes," was his prompt and emphatic reply, "publish it as wide as the daylight shines." —"*Latest Light on Abraham Lincoln*," *Ervin S. Chapman, D. D., p. 174. New York: Fleming H. Revell Company.*

NOTE.— Major Merwin started for New York immediately after this conversation, and the next morning heard that Lincoln had been shot.— EDS.

Health and Temperance, THE LIQUOR TRAFFIC.— I hate it for the load it straps to labor's back, for its wounds to genius. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the grief it causes womanhood — the scalding tears, the hopes deferred, the strangled aspirations. I hate it for its heartless cruelty to the aged, the infirm, and the helpless, for the shadow it throws upon the lives of children.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.— *Ex-Governor J. Frank Hanly, of Indiana; cited in "The Shadow of the Bottle," p. 30.*

Health and Temperance, CARDINAL GIBBONS ON INTEMPERANCE.— The great curse of the laboring man is intemperance. It has brought more desolation to the wage-earners than strikes, or war, or sickness, or death. It is a more unrelenting tyrant than the grasping monopolist. It has caused little children to be hungry and cold, to grow up among evil associates, to be reared without the knowledge of God. It has broken up more homes and wrecked more lives than any other curse on the face of the earth.— *Cardinal Gibbons, of Baltimore; cited in "The Shadow of the Bottle," p. 102.*

Health and Temperance, NANSEN ON TEA, COFFEE, AND OTHER STIMULANTS.— My experience, however, leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcoholic drinks on the other. It must be a sound principle at all times that one should live in as nat-

ural and simple a way as possible, and especially must this be the case when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating the body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience, or perhaps a want of capacity to learn from experience by observation. It seems indeed quite simple and obvious that one can get nothing in this life without paying for it in one way or another, and that artificial stimulants, even if they had not the directly injurious effect which they undoubtedly have, can produce nothing but a temporary excitement followed by a corresponding reaction.—"*First Crossing of Finland*," *Fridtjof Nansen, pp. 40, 41.*

Health and Temperance, JOHN WESLEY'S LETTER ON TEA.—"But I cannot leave it off; for it helps my health. Nothing else agrees with me." I answer, First, will nothing else agree with you? I know not how to believe that. . . . Secondly, if in fact nothing else will, if tea has already weakened your stomach and impaired your digestion to such a degree, it *has* hurt you more than you are aware; it *has* prejudiced your health extremely. You have need to abhor it as deadly poison, and to renounce it from this very hour. . . . How few understand, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." And how glad ought you to be of a fair occasion to observe that though the kingdom of God does not consist in meats and drinks, yet without exact temperance in these, we cannot have either righteousness or peace or joy in the Holy Ghost.—"*Letter to a Friend on Tea*," *John Wesley, dated Dec. 10, 1748. (Tract in British Museum Library.)*

Health and Temperance, TEA, INCREASE OF URIC ACID DISEASES DUE TO. — In taking tea, man is taking pure poison and no nourishment whatever; and with the introduction and diffusion of tea and coffee throughout the land, there has come about a very great increase of all uric acid diseases.—"*Uric Acid in the Causation of Disease*," *Dr. Alex. Haig, p. 804.*

Health and Temperance, COFFEE, A STIMULANT. — Coffee acts especially as a stimulant. If one feels tired because of physical or mental exertion, that is nature's signal that one should rest. If instead of resting the tired person drinks a cup of strong coffee, the feeling of fatigue will disappear, and he may then undertake additional labor. Such labor, however, is done at the expense of tissues already exhausted, and cannot be regarded as healthful exertion. It is far better to rest when you feel tired than to drive away signals of distress by taking any stimulant, even so mild as coffee.—"*Health Reader*," *Harvey W. Wiley, M. D., formerly Chief Chemist of the United States Department of Agriculture, p. 237. New York: Rand McNally & Co.*

The use of tea and coffee tends to establish a habit. Some people begin their day by drinking one, two, or more cups of strong tea or coffee. If for any reason they are deprived of this stimulant, they are miserable the rest of the morning. Very soon they have a headache, and do not feel inclined to do anything but find fault. Whenever you eat or drink anything which has practically no food value, and you are made unhappy when forced to do without it, you may be sure its use has become a habit and is injurious.—*Id., p. 238.*

Health and Temperance, TOBACCO. INJURIOUS EFFECTS OF.— It leads to impaired nutrition of the nerve centers.

It is a fertile cause of neuralgia, vertigo, and indigestion.

It irritates the mouth and throat, and thus destroys the purity of the voice.

By excitation of the optic nerves it provokes amaurosis and other defects of vision.

It causes a tremulous hand and an intermittent pulse.

One of its conspicuous effects is to develop irritability of the heart.

It retards the cell change upon which the development of the adolescent depends.

It will be remembered that when the Boer War broke out, 11,000 volunteered for service in the Manchester District alone: 8,000 of whom were at once rejected as physically unfit, and only 1,200 finally passed the doctors. The chief cause of unfitness was proved to be smoking by boys and young men.— *Dr. A. E. Gilson, of the United States Navy; quoted in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, THE CIGARETTE AND RAILWAY SERVICE.— George Baumhoff, superintendent of the Lindell Railway, St. Louis, once said: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous at the front end of a motor as the man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs his nerve all the time, and a cigarette smoker cannot stand the strain."— *New York Journal, May 19, 1911.*

Health and Temperance, TOBACCO IN ARCTIC COLD.— Tobacco is equally or more objectionable in polar work. It affects the wind endurance of a man, particularly in low temperatures, adds an extra and entirely unnecessary article to the outfit, vitiates the atmosphere of tent or igloo, and, when the supply gives out, renders the user a nuisance to himself and those about him.—"*The Secrets of Polar Travel,*" *Rear-Admiral Robert E. Peary, p. 77.*

Health and Temperance, NANSEN ON TOBACCO.— Though tobacco is less destructive than alcohol, still, whether it is smoked or chewed, it has an extremely harmful effect upon men who are engaged in severe physical exertion, and not least so when the supply of food is not abundant. Tobacco has not only an injurious influence upon the digestion, but it lessens the strength of the body, and reduces nervous power, capacity for endurance, and tenacity of purpose.—"*First Crossing of Greenland.*" *Fridtjof Nansen, p. 41.*

Health and Temperance, TOBACCO, INDICTMENT OF. — Tobacco is not a food. It is a drug. A healthy human being can get along without it. One who has never used it is better off, his health has a surer foundation, and his life expectancy is greater than in the case of one who is a habitual user.

Hence the weed has no standing whatever in the court of Science, Hygiene, and Sound Sense.

Its use causes many disorders. It often affects the throat injuriously, and many singers, actors, and public speakers have found it necessary to abstain.

It sometimes has a disastrous effect upon the nervous system. Many highly strung and sensitive persons have found that it makes them nervous and irritable.

It also has in some cases a bad influence upon the heart; the "tobacco heart" is well known to physicians.

It sometimes injures the eyes.

These are the principal points in the indictment against tobacco.— *Dr. Frank Crane, in an editorial, "Shall Tobacco Be Prohibited?" in Current Opinion, March, 1921, p. 316.*

Health and Temperance, TOBACCO, EFFECTS OF USE OF. — Twenty-four years' experience in teaching hygiene and physical education to boys and young men has convinced me that tobacco is injurious to growing youths. The class of boys and young men coming under my observation includes very few who begin smoking before the age of sixteen or who smoke excessively.

The effects produced by the use of tobacco vary over wide limits according to the individual's temperament, the age when he begins smoking, and the quantity of tobacco consumed. It is difficult in many cases to determine accurately the effects produced by tobacco, because such factors as lack of exercise, insufficient sleep, and abuse of coffee, tea, and other drugs, are often present in individuals who use tobacco.

The effects which may be attributed at least in part to the use of tobacco by adolescents are: rapid and irregular pulse (100-120); poor circulation, manifested by pallor of skin and cold extremities; poor "wind" and lack of endurance; nervousness and irritability. These abnormal conditions are most marked in youths who are of a nervous temperament, lead an unhygienic life, and use much tobacco. Some cases have come under my observation where the excessive use of tobacco was undoubtedly the chief cause in producing unfavorable symptoms. This was proved by the rapid and marked improvement which took place when the use of tobacco was discontinued.— *George L. Meylan, M. A., M. D., art. "The Effects of Tobacco on Boys," in Medical Times, June, 1914.*

Health and Temperance, TOBACCO, EFFECTS OF USE OF. — Just as alcohol lessens the power of resistance and makes the chances for recovery less in the different diseases, so does tobacco. It also predisposes us to disease. For the above reasons we should know a great deal more about its effect than we do. I am aware of the fact that it is a more popular weed to use than to write about and discuss. Hare says that tobacco is not only a frequent cause of insomnia, but is one of the most influential factors in the production of disturbances peculiar to falling asleep and awakening. The insomnia of tobacco is apt to take the form of early waking, but not quite so early as that of the neurotic individual. The latter waking usually comes on soon after midnight; tobacco insomnia about two hours later. In every case of insomnia tobacco should be thought of as a possible cause. . . . Tobacco is the cause of a great many headaches, diagnosed as migraine. It is also the cause of a great many cases of brachial and scapular neuralgia, diagnosed as rheumatism. It is also the indirect cause of a great many of the occupation neuroses. It is the cause of a great deal of so-called indigestion. It causes an inflammation of the eustachian tubes, and impairs the sense of hearing. It causes amaurosis and amblyopia. It causes stomatitis, pharyngitis, laryngitis, and bronchitis, the secondary effects being cancer of the mouth, and a cough which predisposes the individual to tuberculosis. It causes insomnia, which leads to the use of stronger narcotics. The tobacco user, if not a neurasthenic to begin with, always acquires neurasthenia.— *R. L. White, M. D., art. "The Effect of the Habitual Use of Tobacco," in So. Medical Journal, Jan. 1, 1915.*

Health and Temperance, TOBACCO, NERVOUS BREAKDOWN DUE TO. — The effects of tobacco poisoning upon the growing organisms of the young are far greater than upon adults, yet it can easily be demonstrated that the tobacco habit in all forms so seriously affects the nerve centers as to create muscular tremor, general languor, with general depression of the nervous and circulatory functions. It enfeebles the action of the heart, inhibits cerebral activity, and thus limits the capacity for thought.

In persons long accustomed to its use, amaurosis, with limited color perception, and contracted field of vision, are commonly observed. There can be no doubt that many of the cases of so-called nervous breakdown, attributed to overwork, are really due to tobacco poisoning.—*Dudley S. Reynolds, A. M., M. D., in Quarterly Journal of Inebriety, July, 1902.*

Health and Temperance, TOBACCO, POISONS IN. — Few people realize that so many ingredients in tobacco and tobacco smoke are deadly poisons. Few people know that one drop of nicotine on the unbroken skin of a rabbit will produce death. (Hobart Amory Hare: Fisk Prize Dissertation, No. 34, p. 1884, A. S. Dixon: Proceedings of the Academy of Natural Sciences, Philadelphia, Nov. 11, 1884.) Two drops on the tongue of a dog or cat will prove fatal; moreover, fatal poisonings have occurred in man from swallowing tobacco and even from external application of strong solutions.—"*How to Live,*" *Prof. Irving Fisher and Eugene Lyman Fisk, M. D., p. 352. New York: Funk and Wagnalls Company, 1919.*

Health and Temperance, TOBACCO, DEPRESSING EFFECT OF. — At Yale and at Amherst it has been found, by actual measurement, that students not using tobacco during the college course had gained over the users of tobacco in weight, height, growth of chest, and lung capacity.

Professor Pack, of the University of Utah, finds that tobacco-using athletes are distinctly inferior to those who abstain. Professor Lombard, of the University of Michigan, finds that tobacco lessens the power of voluntary muscles, presumably because of the depressing effect on the central nervous system.—*Id., p. 82.*

Health and Temperance, TOBACCO, MODERATE USE OF, INJURIOUS. — An unprejudiced inquiry into the mental and physiological effects of tobacco smoking establishes the conviction that this habit, even in moderation, is definitely and permanently injurious to both mind and body. So many, indeed, are the scientific facts that point directly to this conclusion that it is difficult to select the most important ones. . . . We are not speaking of excessive use, but of moderate use. . . .

All agree that tobacco is a poison, to be used in moderation, if at all. This article is written to remind its readers of the very simple proposition that the habitual smoking of tobacco in moderation will, if given time enough, produce similar results in the heart, brain, stomach, lungs, and other vital organs to those brought about more rapidly by smoking to excess. . . .

The following are well recognized direct results of moderate habitual smoking: Tobacco blindness, a most stubborn form of permanent affection of the eyes; cancer of the lips and of the tongue and of the throat, diseases almost wholly confined to smokers. Bouchard of Paris, an authority on diseases of the heart and blood vessels, names tobacco as one of the leading causes of these deadly maladies, which have increased enormously in the last ten years. Ten per cent of all smokers have albumen in the urine. Dr. Wright of London showed that nicotine lowers the powers of resistance of the human body against tuberculosis, and post-mortem examinations at Phipps Institute showed that smokers are twice as subject to tuberculosis as nonsmokers. Standard works on the practice of medicine in relation to the cause of Bright's disease, arteriosclerosis, angina pectoris, and other maladies involving the heart and blood vessels, indicate that the death rate from these diseases during the past thirty or forty years has kept even pace with the increase in the use of tobacco. . . .

At Yale University, Dr. J. W. Seaver gives the following results of tobacco tests among the students:

Nonsmokers during the four years of college life gained, in height, weight, and chest measurement, 18 per cent more than regular smokers, and 12 per cent more than irregular smokers.

In actual lung capacity — and this fact is very significant — the nonsmokers gained 50 per cent over regular smokers, and 35 per cent over irregular smokers.

In regard to the effects of smoking on the nervous system, Dr. J. Leonard Corning, the eminent nerve specialist of this city [New York], declared that tobacco smoking causes nervousness, dyspepsia, tremulousness, listlessness, a distaste for work, and a difficulty in concentrating attention upon a task when once it has been begun. He relates this habit also to arteriosclerosis, and even to insanity.— *Edward H. Cleveland, M. A., art. "A Review of Authorities Opposed to Tobacco," Chaplain of Riverside Hospital, New York, in Medical Times, June, 1914.*

Health and Temperance, TOBACCO, A PHYSICIAN'S TESTIMONY CONCERNING.— The effects on the heart are multifarious. The initial slowing of the beat found in experimental work does not often appear clinically, no doubt, because the later stage has been entered upon before the opportunity for medical observation is given. As a rule the beat is accelerated, and this acceleration of the beat may be present as a persistent condition without any symptoms to correspond. In insurance work, various observers have noted a higher average rate in smokers than in nonsmokers. Troitzki noted this in a large proportion of 600 smokers whom he investigated. Another observer — a Russian — dealing with insurance proposers, found an average pulse rate of 71.55 in nonsmokers, against one of 81.24 in smokers.

Nicolai and Stachelin made observations on themselves. They smoked six or eight strong cigars a day for several months, then gave up smoking except for an occasional cigar, and at the end of the semester repeated their records. Their average pulse rate during the abstinence period was 74.5 as compared with 81.8 while they were smoking. Another very common condition is an irregularity due to extra systoles. But, beyond this, their observations proved that the functional efficiency of the whole arterial system was definitely impaired. The acceleration of the pulse, which occurred after the performance of a measured amount of work with the ergograph, was very much greater during the smoking period — in fact, the minimum acceleration during the smoking period was greater than the maximum during the time of abstinence, while recovery to the normal rate was much slower.

It is in changed reactions such as these that we may probably find the key to, at all events, some part of the impaired efficiency of the cardiovascular system, which by general consent is a common result of excessive smoking. It is more than possible, too, that these imperfections of functions are the precursors, if their cause is persisted in, of organic disease of the vessels.— *H. G. Turney, M. D., "The Medical Aspects of Smoking," art. in the Medical Magazine, September, 1913, pp. 549, 555, 559.*

NOTE.—From statements made in other parts of this article it appears that Dr. Turney, the writer, was a "moderate" smoker, but he frankly states some facts concerning the effects of tobacco upon the health.—EDS.

Health and Temperance, TOBACCO, EFFECT OF, UPON SCHOOL BOYS. — Among the very interesting results gained by an examination of the records of over five hundred private school boys, few are more inter-

esting than those concerned with the effects of tobacco smoking, and particularly cigarette smoking. These records take boys from twelve years of age to seventeen, inclusive, many unusual circumstances making it possible to obtain a large number of very personal data, facts of which their parents may be — and probably are, after the usual manner of parents — quite ignorant.

The first point to excite attention is the large number of those smoking. It must be remembered, of course, that many cases were unknown, from reluctance on the part of the boys to "incriminate" themselves. Nevertheless, it was found that among these five hundred boys, 15 per cent of the twelve-year-old boys either were smoking at the time the record was taken, or had smoked; 20 per cent of those thirteen years old; 38 per cent of those fourteen; 29 per cent of those fifteen; 57 per cent of those sixteen; and 71 per cent of those seventeen. In connection with this large percentage much might be said concerning the laxity of the laws which are supposed to regulate the sale of tobacco to boys.

Now these were private school boys, who are generally supposed to have a better "looking after" than the public school boys. It is therefore a natural inference that the percentages in the public schools must be considerably larger. But even if the number of smokers is only half as large, or even a quarter, it constitutes a very grave problem indeed.

The record cards of these boys carried their school grades, as well as their physical characteristics, and were made solely for the private use of the writer. Let us see how the school grades of the nonsmokers compare with those of the smokers. These grades are, of course, on the basis of 100 per cent, a rather cumbrous system, but handy. The grades average as follows:

Age	12	13	14	15	16	17
Grade of nonsmokers	83	90	89	84	87	85
Grade of smokers	73	75	73	75	75	68

If these figures are correct, and the writer has every reason to believe them an underestimate, cigarette smoking must have a serious effect on a boy's mental development. Indeed, the writer has noticed that the "backward" boys in a class were almost always smokers, sometimes of long standing. Of course there are other habits among boys which tend to draw them to the bottom of the class, but in my experience boys possessing such habits are almost always smokers, though whether the smoking is the cause or merely an attendant phenomenon in such cases might be difficult to determine. Certain it is, however, that a boy's energy is bound to be more or less weakened by the constant use of a narcotic, so that we can easily believe that smoking may be the forerunner, if not the support, of other vices even more unpleasant.— *Charles Keen Taylor, art. "The Boy and the Cigarette," in the Psychological Clinic, March 15, 1910.*

Health and Temperance, Drugs, A Revolution in Use of. — The nineteenth century has witnessed a revolution in the treatment of disease, and the growth of a new school of medicine. The old schools —regular and homeopathic— put their trust in drugs, to give which was the alpha and the omega of their practice. For every symptom there were a score or more of medicines — vile, nauseous compounds in one case; bland, harmless dilutions in the other. The characteristic of the New School is firm faith in a few good, well-tried drugs, little or none in the great mass of medicines still in general use. Imperative drugging — the ordering of medicine in any and every malady — is no longer regarded as the chief function of the doctor. Naturally, when the entire conception of the disease was changed, there came a corresponding

change in our therapeutics. In no respect is this more strikingly shown than our present treatment of fever — say, of the common typhoid fever. During the first quarter of the century the patients were bled, blistered, purged, and vomited, and dosed with mercury, antimony, and other compounds to meet special symptoms. During the second quarter the same, with variations in different countries. After 1850 bleeding became less frequent, and the experiments of the Paris and Vienna schools began to shake the belief in the control of fever by drugs. During the last quarter sensible doctors have reached the conclusion that typhoid fever is not a disease to be treated with medicines, but that in a large proportion of all cases diet, nursing, and bathing meet the indications.—"*Æquanimitas,*" *William Osler, M. D., F. R. S., chap. XIII (Medicine in the Nineteenth Century), pp. 267, 268. London: H. K. Lewis, 1906.*

Health and Temperance, DRUGS RELEGATED TO SECONDARY PLACE.— After some consideration I have deemed that the first and perhaps most outstanding fact in regard to drugs as a whole is the position which they at present hold in modern therapeutics. Years ago they were deemed to be of the first importance; without them there was no therapy. Today, with the exception of the few which have a definite specific action on some of the discovered causes of disease, drugs in general have been relegated to a distinctly secondary place. For the cure of disease the physician today places more confidence in fresh air; on rest, either systematic or local; on a carefully arranged dietary which will afford a sufficient number of calories with the proper proportion of proteids, carbohydrates, and fats to supply most perfectly the wants of the organism without unduly taxing any weakened or suffering organ; and on a rational application of the principles of hydrotherapy.

Certainly, with the exception of the few diseases for which we have specific treatment, I know of none in which, if I had to make a choice between the use of these remedial measures and the use of drugs, I would not invariably choose the use of the former.—*A. D. Blackader, B. A., M. D., art. "Drugs and Medicinal Agents Considered from the Professional, Economic, and National Standpoints," in the Canada Lancet, Toronto, August, 1916, p. 540.*

Health and Temperance, DRUGS, EVIL OF SELF-DRUGGING.— There is another evil almost as great as that of patent medicines. It is the practice of self-drugging. Many men and women consume large quantities of antipyrin and of phenacetin [and of aspirin] and of many other similar drugs. They buy them in the tablet form, and take one or more tablets whenever they feel so inclined. Immense harm is done by this practice, for the persistent and indiscriminate use of these drugs affects injuriously many tissues of the body, and renders those who indulge in them peevish and restless and incapable of sustained effort. . . .

Probably the most harmful form of self-medication is the custom of taking narcotics. Opium, morphia, chloral, and cocaine are the chief drugs of this class which are taken. Unfortunately, only too many commence to take these poisons without understanding that once the practice has been begun, it degenerates rapidly into a habit, from which it is almost impossible to escape by any effort of the will. . . . Before any one commences the practice of taking any narcotic, whether it be for pain or sleeplessness, he should realize that he is about to become a slave, and that release from his servitude is unlikely.—"*Medical Science of Today,*" *Wilmott Evans, M. D., B. Sc., pp. 188, 189. Philadelphia: J. B. Lippincott Company, 1912.*

Health and Temperance, DRUGS, LACK OF EFFICACY OF. — Before the first decade of your life as a practitioner has passed, perhaps before you have made a year's acquaintance with the sick-room, you will have learned that though senna will purge, and ipecac vomit, and calomel salivate, and opium stupefy, yet that neither senna, ipecac, calomel, nor opium will *cure* disease except in rare instances. It is this popular belief in the efficacy of drugs which gives point to the apologue of D'Alembert: "Nature (says the philosopher) is fighting with disease; a blind man, armed with a club, that is the physician, comes to settle the difference. He first tries to make peace; when he cannot accomplish this, he lifts his club and strikes at random; if he strikes the disease, he kills the disease; if he strikes nature, he kills nature."

In order to understand the therapeutic value of drugs, it is important for you to know, on the one hand, what disease is, and what laws it obeys; and, on the other hand, what means, besides drugs, are at your disposal for the treatment of it.—"*The Relation of Drugs to Treatment,*" *Edward H. Clark, M. D., p. 6. Boston: David Clapp, 1856.*

Health and Temperance, DRUGS, OLIVER WENDELL HOLMES ON. — With regard to the exhibition of drugs as a part of your medical treatment, the golden rule is, *be sparing.* Many remedies you give would make a well person so ill that he would send for you at once if he had taken one of your doses accidentally. It is not quite fair to give such things to a sick man, unless it is clear that they will do more good than the very considerable harm you know they will cause. Be very gracious with children especially. I have seen old men shiver at the recollection of the rhubarb and jalap of infancy. You may depend upon it that half the success of homeopathy is due to the sweet peace it has brought into the nursery. Between the gurgling down of loathsome mixtures and the saccharine deliquescence of a minute globule, what tender mother could for a moment hesitate?— *Valedictory Address, delivered by Oliver Wendell Holmes, M. D., printed in Boston Medical and Surgical Journal, March 25, 1858, pp. 158, 159.*

Health and Temperance, DRUGS, SECONDARY EFFECTS OF. — We know that the injection into the body of certain toxic substances may produce a certain primary reaction, but we know little of the secondary or remote effects when such substances are introduced into the circulation or are given hypodermatically. We know less about the primary effects of the introduction of many other toxic substances now used for therapeutic purposes, and nothing of their secondary or remote action. No doubt many of them in their secondary effects do the body permanent harm, and thus may reduce the natural resistance against disease.— *John F. Anderson, M. D., art. "Some Unhealthy Tendencies in Therapeutics," in Journal of the American Medical Association, July 4, 1914, p. 1.*

Health and Temperance, DIETETICS, THE DAILY RATION OF WATER. — About four and a half pints of water are given off from the body daily in the various excreta and exhalations. About one sixth of this loss is replenished by the combination of oxygen and hydrogen in the tissues. The remainder is replaced most conveniently from foods, beverages, and lastly from drinking water in a pure state when it retains all of its solvent properties. If one reckons about half of the whole weight of solid food taken consists of water, then the amount required to be added to the diet in an actually fluid form varies from four to six glasses, depending somewhat upon the season, amount, and variety of food and exercise taken. — "*Dietotherapy,*" *William Edward Fitch, M. D., Major Med. Res. Corps, U. S. A., Vol. I, p. 248. New York: D. Appleton & Co., 1918.*

Health and Temperance, DIETETICS, DANGER OF OVEREATING. — In a country so rich as ours and so abundantly supplied with food, there is a very large percentage of our people who are overgenerous to themselves in the amount of food which they eat. I have said in other places, and I think it is true, that probably fifty people die of overeating in our country where one dies of starvation. — *"Not by Bread Alone," Harvey W. Wiley, M. D., p. 178. New York: Hearst's International Library Company.*

Health and Temperance, DIETETICS, MILK AS A FOOD. — Whole milk contains everything necessary for growth and maintenance, — protein, fat, milk-sugar, salts, water, and the unknown but invaluable accessory substances. It is of such prime importance that each family should have this admirable food that I have suggested that no family of five should ever buy meat until they have bought three quarts of milk. — *"Food in War Time," Graham Lusk, p. 13. Philadelphia: W. B. Saunders Company, 1918.*

Health and Temperance, DIETETICS, CHEMISTRY OF NUTRITION APPLIED. — The ovo-lacto-vegetarian diet . . . is not the result of early human exigency, as were the other kinds of diet, but has been devised recently as a result of studies in the chemistry of nutrition; that eggs, milks, cereals, nuts, and legumes afford an ample source of nitrogenous foods has been amply demonstrated.—*"Nutrition and Dietetics," Winfield Scott Hall, Ph. D., M. D., p. 46 [The Ovo-Lacto-Vegetarian Diet]. New York: D. Appleton & Co., 1913.*

Health and Temperance, DIETETICS, CHANGE OF VIEWS ON. — Views on dietetics have altered very considerably within the past few years. It is not very long ago that it was an article of faith that those who used a great deal of muscular energy required large quantities of protein in the form of meat, although it had long been observed that Italians and other Southern people did hard manual labor on a largely vegetable and fat diet, and that the Japanese performed strenuous work mainly on rice. Now meat and protein food generally appear to be relegated to their proper place in the nutritional scale. — *Editorial in the Medical Record, Aug. 9, 1919.*

Health and Temperance, DIETETICS, NECESSITY OF FRUITS AND VEGETABLES. — Science today tells us that we may live under the most beautiful conditions, we may feast on bread, meat, eggs, rice, cocoa, oatmeal, and such like foods for a short time, but unless we take fruits or fresh vegetables — fruits being the best — we shall get listless, with leaden face, etc., until we die in a few months at the longest; and it follows that if we would keep ourselves and our children with clear skins, bright intellects, good digestion, rich colored, healthy blood, and strength for work, we must regularly take fruit and vegetables, and look upon them as actually more necessary for the support of good health than any other article of diet.—*Harry Benjafield, M. B., art. "Fruit as a Food and Medicine," in Popular Science Monthly, September, 1895.*

Health and Temperance, DIETETICS, VALUE OF FRUIT AS A FOOD. — A ship's crew had any amount of fresh meat, new bread, tea, coffee, etc., aboard, but no fruit nor vegetables. As days went by the men grew haggard, breathless, and weak, with violent, tearing rheumatic pains in the joints. Then the gums grew spongy, the blood broke through its veins, and the whole system was demoralized and dying.

In short, they were dying of scurvy. A fruit ship passing sent aboard a good supply of oranges and lemons, which were greedily eaten by the sufferers. Mark the result: though they still went on eating the same food, the addition of fruit to their diet made all the difference between life and death. In a few days their gums began to heal, the blood became healthy, natural color came in their faces, and strength came to the limbs so lately racked with pain. This is, perhaps, an extreme illustration, but I am satisfied that in a lesser degree the want of fruit is responsible for much of the illness in the world. — *Harry Benjafield, M. B., art. "Fruit as a Food and Medicine," in Popular Science Monthly, September, 1895.*

Health and Temperance, DIETETICS, VEGETARIANISM, AND NUTRITION. — Apart from practical experience, it is now very evident, from our knowledge of the compounds of plants and from our studies of metabolism, that a vegetable diet can and does perform the complete round of nutritive functions.— *"Principles of Human Nutrition," Whitman H. Jordan, p. 248. New York: The Macmillan Company, 1912.*

Health and Temperance, DIETETICS, MEAT NOT A NECESSITY. — At a recent meeting of the Interallied Council of Physiologists it was decided that meat was not a physiological necessity. The following statement was made: "It is not thought desirable to fix a minimum meat ration, in view of the fact that no absolute physiological need exists for meat, since the proteins of meat can be replaced by other proteins of animal origin, such as those contained in milk, cheese, and eggs, as well as by proteins of vegetable origin.—*"How to Live," Prof. Irving Fisher and Eugene Lyman Fisk, M. D., p. 40. New York: Funk and Wagnalls Company, 1919.*

Health and Temperance, DIETETICS, WARNING AGAINST TOO MUCH LIQUID.— A warning should perhaps be entered against the theory sometimes heard that it is a good thing to take a great deal of liquid, the idea being that it flushes out the system and carries away impurities. The plan may perhaps be useful under certain conditions, but it can scarcely recommend itself as a regular practice. To flood the system with unnecessary liquid is to produce a watery condition of the blood, to induce abnormal perspiration, to throw extra work on the kidneys, and by increasing the volume of the blood, to raise the blood pressure and thus tax the heart.—*"Food and Health," pp. 122-124.*

Health and Temperance, DIETETICS, RECENT CHANGES IN THE SYSTEM OF DIET.— Our whole system of diet, therefore, has to be reconstructed from the discoveries of the last fifteen or twenty years. These discoveries have particularly emphasized the food value of the external coatings and germs of the cereals. This value rests not alone in their content of ordinary digestible foods, but exists particularly by reason of the water-soluble vitamine contained therein. Perhaps there is no point in medicine so confusing and conflicting as the dietaries prescribed by the attending physician in case of illness, and likewise for children and grown persons as a preventive of disease. The very foods that have been most denatured, and therefore are least wholesome and assimilable, are constantly prescribed by physicians for the well as for those who are ill. The functions of leaf vegetables, for instance, so important in dietetics, and carrying as they do the chief fat-soluble vitamines, are those that the physician too often neglects.— *Dr. Harvey W. Wiley, quoted in the Literary Digest, June 7, 1919.*

Health and Temperance, DIETETICS, VEGETARIAN DIET PREFERABLE. — That it is easily possible to sustain life on the products of the vegetable kingdom, needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it; and my researches show, not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers of both mind and body.—"*Uric Acid in the Causation of Disease,*" *Dr. Alex. Haig, p. 864.*

Health and Temperance, DIETETICS, INFLUENCE OF MEAT DIET IN DEVELOPING APPENDICITIS.— A meat diet is of great influence in the development of appendicitis. . . . In neighborhoods in which vegetable feeding prevails, sailors seldom fall sick, but do so soon after their appointment to the marines, probably as a result of the increase of flesh foods. The crews of the ships on the Pacific Ocean (with the exception of those near Australia) very seldom eat flesh meat but much fruit, and show a percentage of only 0.3 per 1,000 cases of diseases of the appendix; while those of the Kiautchan district (in which meat is very cheap, and is eaten in abundance, while fruits are scarce, thus making conditions just the opposite) have a percentage of 3.8 per 1,000 cases.—"*Statistics upon the Increase of Appendicitis and Its Causes,*" *Dr. Hennig; paper presented at the Fifteenth International Congress of Hygiene and Demography, Washington, D. C., September, 1912.*

Health and Temperance, DIETETICS, ANALYSIS OF WHEAT. — The elements of both animal and vegetable foods are derived from the earth, air, and water. . . . It is known at the present time that life cannot be maintained on foods deficient in organic salts. It is also recognized by research workers that something more is essential for the maintenance, growth, and well-being of man than protein, fat, and carbohydrate. Unless food contains sufficient mineral matter, no matter how well balanced the ration may be in the ternary food elements, nor how large quantities are ingested, nor how high the caloric value, there will be malnutrition. In Forster's experiments, dogs and pigeons fed on demineralized food died earlier than those that were entirely deprived of food.

COMPOSITION OF THE PARTS OF WHEAT GRAIN, PERCENTAGES

	Proportion of Grain	Water	Nitrogenous	Fat	Starch & Sugar	Cellulose	Mineral Matter
Bran	13.5	12.5	16.4	3.5	43.6	18.0	6.0
Endosperm	85.0	13.0	10.5	.8	74.3	.7	.7
Germ	1.5	12.5	35.7	13.1	31.2	1.2	5.7

ANALYSIS OF WHEAT AND THE PRODUCTS OF ROLLER MILLING, PERCENTAGES

	Protein	Fat	Starch	Ash
Wheat as it enters the mill	14.18	2.61	69.94	1.91
Patent Roller Proc. high grade	11.20	1.00	74.70	0.50

— "*Dietotherapy,*" *William Edward Fitch, M. D., Major Med. Res. Corps, U. S. A., Vol. I, pp. 53, 260, 379, 381. New York: D. Appleton & Co., 1918.*

Health and Temperance, DIETETICS, FINE FLOUR A CAUSE OF DISEASE. — If finely ground white flour could be stricken from our dietary, many intestinal and malnutritional diseases would disappear. It is seldom well masticated; it creates a fecal mass which packs in the ascending colon, and unless peristalsis is very good, causes constipation. — *Southern Practitioner and Review, October, 1915.*

Health and Temperance, DIETETICS, VALUE OF WHOLE-WHEAT FLOUR. — The reason white bread as a sole article of diet will not support life, is because the highly milled flour from which it is made does not contain enough vitamines. The process of high milling to make fine flour removes them, leaving them in the bran and other rejected portions. The whole-wheat flour contains all vitamines and fully supports life.— *Indiana State Board of Health, November, 1918.*

Health and Temperance, DIETETICS, PROTEINS OF GRAINS. — The proteins of wheat, corn, and oats appear to be about equally efficient in adult nutrition, and need only be supplemented with small amounts of milk in order to be fully as efficient as the proteins of ordinary mixed diets have been found to be in earlier investigations.— *H. C. Sherman, art. "The Proteins of Wheat, Corn, and Oats," in Journal of Biological Chemistry, January, 1920, p. 109.*

Health and Temperance, DIETETICS, VITAMINES IN GREEN VEGETABLES. — The newer studies indicating the richness of many types of plant tissues in those nutritive properties termed vitamines, place the dietary importance of the green vegetables in an entirely new light. It emphasizes their use to supplement the refined foods of the modern food industry, which furnish products rich in proteins, fats, and carbohydrates, but in many cases comparatively deficient in the vitamines. The facts cited in the present investigation, along with others recently published, serve as an added reminder that the fat-soluble vitamine need not be sought solely in foods known to be rich in fats.— *Thomas B. Osborne and LaFayette B. Mendel, art. "Nutritive Value of Green Foods," in Journal of Biological Chemistry, April, 1920, p. 558.*

Health and Temperance, DIETETICS, DIET IN PREVENTING AND TREATING DISEASE. — Diet as a means of preventing disease is of greater importance than diet in the treatment of disease, that is, if we believe in the adage that prevention is better than cure. In the opinion of many authorities, diet in the treatment of disease is more effective than treatment by drugs.—"*Dietotherapy," William Edward Fitch, M. D., formerly Lecturer on Surgery, Fordham University School of Medicine, New York, Vol. III, p. 5. New York: D. Appleton & Co., 1918.*

Health and Temperance, DIETETICS, VALUE OF VEGETABLES AS FOOD. — One of the useful qualities of fresh vegetables undoubtedly is that they prevent man from eating too much. This may sound paradoxical, yet will appear justified, if we remember that bulky, yet less nourishing as they are, they soon provoke a feeling of satiety. It seems that by a special dispensation of Providence they appear on our tables during the summer months, when the excessive heat reduces our daily needs almost automatically and without giving cause for alarm. Green vegetables are essentially a summer food, the same as the dry legumes are intended for the winter; and both, though endowed with different calorific values, furnish an abundance in mineral compounds.—"*What Shall I Eat?" Dr. F. X. Gouraud, formerly Chief of the Laboratory of the Medical Faculty of Paris, p. 21. New York: Rebman Company.*

Health and Temperance, NATURAL METHODS IN TREATING DISEASE. — One of the most striking characteristics of the modern treatment of disease is the return to what used to be called the natural methods — diet, exercise, bathing, and massage. There probably never has been a period in the history of the profession when the value of diet in the

prevention and the cure of disease was more fully recognized.— *Æquanimitas," William Osler, M. D., F. R. S., chap. XIII (Medicine in the Nineteenth Century), p. 269. London: H. K. Lewis, 1906.*

Health and Temperance, THE THREE "BADS."— It is well to remember that the seed is not everything — the seed is everywhere — it is the soil that is important. Now, how do we prepare the ground for the seed that it may grow to tuberculosis? There are the three "bads"— bad food, leading to ill-nutrition, which is the great preparation of the ground; bad air, in wretched habitations and miserable cabins; and bad drink, alcohol. Those are the three "B's" for you to remember with reference to the preparation of the soil for consumption. And just as a farmer has not his crop of grain unless he cultivates the ground properly and prepares it and fertilizes it, so the great majority do not get tuberculosis if they avoid these three "B's," and do not cultivate a body-soil proper for its growth.—"*Tuberculosis: Exhibition and Conferences," William Osler, p. 6. Oxford: Printed for Private Circulation by Horace Hart (in Collected Reprints, Sixth Series, 1907-1920).*

Health and Temperance, PATIENTS, PILLS, AND PLASTERS. — The popular notion of a physician is of one who knows the "appropriate remedy"— that is the conventional phrase — for everybody's ailment. A man has a "disease"— a headache, or a stomach ache, or the gravel, the stone, or the quinsy; and he goes to the doctor to get "something to take" which is good for these several disorders. He tells us what is the matter, and we are to find the cure. Modern patients are much like ancient ones: they expect to have a pill prescribed or plaister laid on the place, followed by a relaxation from work or more generous diet; and when they are bidden "to wash and be clean," they sometimes "go away in a rage."—*P. H. Pye-Smith, M. D., F. R. S., art. "Rational Therapeutics," in the Practitioner, London, April, 1894, p. 243.*

Health and Temperance, GROWING IMPORTANCE OF HYDROTHERAPY. —The term "therapeutics" should include all agents of service in combating disease,— hydrotherapy, mechanotherapy, heat, light, electricity, climate, mineral waters, etc. The growing importance of hydrotherapy as a therapeutic agent is apparent in the fact that many of the European universities now give special courses in hydrotherapy.— *J. W. Bell, M. D., art. "The Need of a More Rational Therapy," in Northwestern Lancet, Aug. 15, 1905, p. 292.*

Health and Temperance, USE OF NATURAL AGENCIES IN DISEASE. — Sound health needs for its continuance a regular exercise of the different parts of the body and adequate nutrition for growth and repair. When these elemental conditions are not properly and regularly supplied, it leads to disease. Then the way to cure is to right that which is wrong, using natural agencies rather than artificial. The greatest success in curing the sick is to give scientific attention to such matters as belong strictly to the actual necessities of life forces. The materia medica is not required to support vital functions in health, and the question is: How far is it useful when the body is sick? . . . In some future day it is certain that drugs and chemicals will form no part of a scientific therapy. This is sure to be the case, for truth is finally certain to prevail. From the physical standpoint the materia medica confers no important favor upon either the healthy or sick body. . . .

The principal influence or relation of materia medica to cure of bodily disease lies in the fact that drugs supply material upon which

to rest the mind while other agencies are at work in eliminating disease from the system, and to the drug is frequently given the credit. Every physician knows this explanation is in accordance with the facts of the case. Experience teaches that to satisfy the mind of the patient, harmless medicines are fully able to be a substitute for the disagreeable and dangerous ones; besides they confer the real or supposed help to nature and never an injury.—*Elmer Lee, A. M., M. D., Ph. D., art. "How Far Does a Scientific Therapy Depend upon the Materia Medica in the Cure of Disease?" in Journal of the American Medical Association, Oct. 8. 1898, p. 826.*

Health and Temperance, Advantages of Water Treatment in Fevers. — Antipyretics, including antipyrin, antifebrin (acetanilid), phenacetin, and others of the same class, which act by producing copious perspiration, are no substitutes for the baths, for while they reduce temperature, their effect is but temporary, and their continuous employment too depressing to the patient. Moreover, they are purely antipyretic, and lack the tonic influence to the nervous and muscular systems which characterizes the cold tub baths. Quinine, formerly used in massive doses for its antipyretic effect, has been replaced by the more modern agents.—"*The Practice of Medicine," James Tyson, M. D., p. 45. Philadelphia: P. Blakiston's Son & Co., 1907.*

Health and Temperance, Benefits of Physiological Therapy. — Physiological therapy may not be as quick, it may not be as simple, it may not be as cheap, but it certainly is more rational and more successful than symptomatic treatment, because it restores the parts to their previously normal physiological status.

Surgery with its brilliant results saves life and makes possible a comfortable existence, but seldom does it restore the normal physiological condition of the parts. It should therefore be invoked only when physiological therapy fails.—*Albert C. Geyser, M. D., art. "Physiological Versus Symptomatic Therapy," in New York Medical Journal, Jan. 1, 1916, p. 21.*

Health and Temperance, Usefulness of Water. — There is certainly no milder and safer chemical than water, yet it is one of our most useful drugs.—*A. L. Benedict, A. M., M. D., art. "The Wise Choice of Therapeutic Measures," in the Therapeutic Gazette, Jan. 15, 1918, p. 89.*

Health and Temperance, Some Physiological Treatments.— The older doctors used to say that the best cure for sciatica was six weeks in bed. That was physiological, because rest is the greatest natural physiological, therapeutic measure that we possess. It took the system six weeks to rid itself of the accumulated poison, provided that the entire system was allowed to take part in the cure. When such a patient recovered, he was cured; his treatment did not lay the foundation of a future Bright's disease or rheumatoid condition by allowing the poisons to increase. Some of the older doctors bled such patients if they were plethoric, thereby removing and diluting the existing poison. That was heroic but physiological treatment. Some doctors starved their sciatic patients for a period of ten to fifteen days. This was an uncomfortable, but a physiological treatment.

All of these three methods — rest, bleeding, and starvation — accomplished the same thing, the removal of the toxic material from the system; again showing that "it is not the agent but the reaction of

them were forty-five cubits in length, five in height, and six in breadth. —*Josephus, "Wars of the Jews," Whiston's translation, book 5, chap. 5, par. 6. Philadelphia: The John C. Winston Company.*

Jerusalem, FALL OF, EFFORTS OF TITUS TO SAVE THE TEMPLE.— Why do you trample upon dead bodies in this temple? and why do you pollute this holy house with the blood of both foreigners and Jews themselves? I appeal to the gods of my own country, and to every god that ever had any regard to this place (for I do not suppose it to be now regarded by any of them); I also appeal to my own army, and to those Jews that are now with me, and even to yourselves, that I do not force you to defile this your sanctuary; and if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary, or offer any affront to it; nay, I will endeavor to preserve you your holy house, whether you will or not.—*Appeal of Titus to Jews; Id., book 6, chap. 2, par. 4.*

Jerusalem, FALL OF, THE MULTITUDE OF VICTIMS.— Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly.— *Id., book 6, chap. 9, par. 3.*

Jerusalem, FALL OF, A FULFILMENT OF DEUTERONOMY 28: 53. — There was a certain woman named Mary, that dwelt beyond Jordan; her father was Eleazar, of the village Bethezob, which signifies the house of Hyssop. She was eminent for her family and her wealth; and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. . . . When also her passion was fired to a degree beyond the famine itself, she consulted with nothing but with her passion, and the necessity she was in. She then attempted a most unnatural thing: and snatching up her son, which was sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee, in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Therefore, be thou my food; and be thou a fury to these seditious varlets, and a byword to the world; which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and roasted him, and ate the one half of him, and kept the other half concealed. Upon this the seditious came in presently; and smelling the scent of this food, they threatened that they would cut her throat immediately, if she did not show them what food she had gotten ready. She replied, that she had saved a very fine portion of it for them: and at the same time uncovered what was left of her son. Hereupon they were seized with horror and amazement, and stood astonished at the sight, when she said to them, "This is my own son; and what hath been done was my own doing. Come, eat of this food; for I have eaten of it myself. Do not you pretend to be either more tender than a woman or more compassionate than a mother. But if you be so scrupulous, and abominate this my sacrifice; as I have eaten

one half, let the rest be reserved for me also." At these words the men went out trembling, being never so much affrighted at anything as they were at this; and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves. So those that were thus distressed by the famine, were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.—*Josephus, "Wars of the Jews," Whiston's translation, book 6, chap. 3, par. 4. New York: Dodd, Mead & Co.*

Jerusalem, FALL OF, CONSIDERED BY THE ROMANS AS A JUDGMENT. —Now when Titus was come into the upper city, he admired several places of strength in it, but particularly those strong towers which the tyrants in their mad conduct had relinquished. For when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following: "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do toward overthrowing these towers?"—*Id., book 6, chap. 9, par. 1.*

Jerusalem, FALL OF, SURVIVORS CARRIED AWAY CAPTIVE.—So this Fronto slew all those that had been seditious and robbers, who were impeached one by another. But of the young men he chose out the tallest and most beautiful, and reserved them for the triumph. And as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines.[1] Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theaters by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves. —*Id., book 6, chap. 9, par. 2.*

Jerusalem, FALL OF, ITS RUINS DUG UP.—Yet was there no small quantity of the riches that had been in that city still found among its ruins, a great deal of which the Romans dug up; but the greatest part was discovered by those who were captives, and so they carried it away. I mean the gold and the silver, and the rest of that most precious furniture which the Jews had, and which the owners had treasured up under ground, against the uncertain fortunes of war.—*Id., book 7, chap. 5, par. 2.*

Jerusalem, FALL OF, PLOWED AS A FIELD.—Afterward, as we read in the Jewish Talmud and in Maimonides, Turnus Rufus, or rather "Terentius Rufus, who was left to command the army at Jerusalem," did with a plowshare tear up the foundation of the temple; and thereby signally fulfilled those words of Micah 3: 12: "Therefore shall Zion for your sake be plowed as a field." Eusebius, too, affirms, "that it was plowed up by the Romans, and he saw it lying in ruins." The city also shared the same fate, and was burnt and destroyed as well as the temple.—"*Dissertations on the Prophecies,*" *Thomas Newton, D. D., pp. 372, 373. London: B. Blake, 1840.*

[1] See the several predictions that the Jews, if they became obstinate in their idolatry and wickedness, should be sent again or sold into Egypt for their punishment. Deut. 28:68; Jer. 44:7; Hosea 8:13; 9:3; 11:4, 5, note by the translator.

Jerusalem, Fall of, Desolation Following.— Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done), Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as inclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited.— *Josephus, "Wars of the Jews," Whiston's translation, book 7, chap. 1, par. 1. Philadelphia: The John C. Winston Company.*

Jerusalem, Fall of, Marked the End of Jewish Nation.— The annihilation of Jewish nationality was complete. Jerusalem was reduced to a ruin, and the survivors of her people were to be found exposed in the slave markets of Rome or groaning out their lives in the rock quarries of Egypt.—"*History of the World," John Clark Ridpath, LL. D., part 3, chap. 62 (9 vol. ed., Vol. III, p. 292). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

Jerusalem, Fall of, Times Compared with French Revolution. — The zealots created and maintained a "reign of terror" akin to that of the French Revolution, only more dreadful, and, considering the available scope and compass, more bloody.—"*Comments on Matthew," James Morrison, p. 471.*

Jerusalem, Fall of, Compared with Other Events. — Dean Stanley notes only three other events of equal magnitude with the fall of Jerusalem: the fall of Babylon, which ended primeval history; the fall of Rome, which ended classical history; and the fall of Constantinople, which ended medieval history. But the fall of Jerusalem has the peculiar interest of involving the dissolution of a religious dispensation with the agony of an expiring nation.— "*Clews to Holy Writ," M. L. G. Petrie, B. A., p. 216. New York: American Tract Society, 1893.*

Jerusalem.— Pages 167, 215, 457.

Jesuits.— Jesuits, the name generally given to the members of the Society of Jesus, a religious order in the Roman Catholic Church, founded in 1539. This society may be defined, in its original conception and well-avowed object, as a body of highly trained religious men of various degrees, bound by the three personal vows of poverty, chastity, and obedience, together with, in some cases, a special vow to the Pope's service, with the object of laboring for the spiritual good of themselves and their neighbors. They are declared to be mendicants and enjoy all the privileges of the other mendicant orders. They are governed and live by constitutions and rules, mostly drawn up by their founder, St. Ignatius of Loyola, and approved by the popes. Their proper title is "Clerks Regulars of the Society of Jesus," the word *Societas* being taken as synonymous with the original Spanish term, *Compañia;* perhaps the military term *Cohors* might more fully have expressed the original idea of a band of spiritual soldiers living under martial law and discipline. The ordinary term "Jesuit" was given to

the society by its avowed opponents; it is first found in the writings of Calvin and in the registers of the *Parlement* of Paris as early as 1552.

Constitution and Character.— The formation of the society was a masterpiece of genius on the part of a man [Loyola] who was quick to realize the necessity of the moment. Just before Ignatius was experiencing the call to conversion, Luther had begun his revolt against the Roman Church by burning the papal bull of excommunication on the 10th of December, 1520. But while Luther's most formidable opponent was thus being prepared in Spain, the actual formation of the society was not to take place for eighteen years. Its conception seems to have developed very slowly in the mind of Ignatius. It introduced a new idea into the church. Hitherto all regulars made a point of the choral office in choir. But as Ignatius conceived the church to be in a state of war, what was desirable in days of peace ceased when the life of the cloister had to be exchanged for the discipline of the camp; so in the sketch of the new society which he laid before Paul III, Ignatius laid down the principle that the obligation of the breviary should be fulfilled privately and separately and not in choir. The other orders, too, were bound by the idea of a constitutional monarchy based on the democratic spirit. Not so with the society. The founder placed the general for life in an almost uncontrolled position of authority, giving him the faculty of dispensing individuals from the decrees of the highest legislative body, the general congregations. Thus the principle of military obedience was exalted to a degree higher than that existing in the older orders, which preserved to their members certain constitutional rights. — *The Encyclopedia Britannica, Vol. XV, art. "Jesuits," p. 337, 11th edition.*

Jesuits, Society of, Defined.— Society of Jesus (Company of Jesus, Jesuits), a religious order founded by St. Ignatius Loyola. Designated by him "The Company of Jesus" to indicate its true leader and its soldier spirit, the title was Latinized into *Societas Jesu* in the bull of Paul III approving its formation and the first formula of its institute (*"Regimini Militantis Ecclesiæ,"* 27 Sept., 1540). The term "Jesuits" (of fifteenth-century origin, meaning one who used too freely or appropriated the name of Jesus), was first applied to the society in reproach (1544-52), and was never employed by its founder, though members and friends of the society in time accepted the name in its good sense. The society ranks among religious institutes as a mendicant order of clerks regular, that is, a body of priests organized for apostolic work, following a religious rule, and relying on alms for their support.— *The Catholic Encyclopedia, Vol. XIV, art. "Society of Jesus," p. 81.*

Jesuits, Government of.— The opinion is very generally current that the government of the Jesuit order is an absolute monarchy, and that the general is constitutionally an autocrat. But this is not the case. Undoubtedly an immense deal of power is concentrated in the head of the order, the general, and as a rule the whole of the executive power is in his hands. For all that, he is anything but an absolute ruler, and it would be hard to find a community in which the various powers are more delicately interbalanced than the Jesuit order.— *"Fourteen Years a Jesuit," Count Paul von Hoensbroech, Vol. I, pp. 418, 419. London: Cassell & Co., 1911.*

Jesus Christ, The Last Adam.— From David's address to God, after receiving the message by Nathan, it is plain that David understood the Son promised to be the Messiah in whom his house was to be established forever. But the words which seem most expressive of this are in this verse now rendered very unintelligibly, "and is this the

manner of man?" whereas the words זֹאת תּוֹרַת הָאָדָם literally signify "and this is (or must be) the law of the man, or of the Adam," i. e., this promise must relate to the law, or ordinance, made by God to Adam concerning the Seed of the woman, the Man, or the second Adam, as the Messiah is expressly called by St. Paul. 1 Cor. 15: 45-47. (Kennicott, "Remarks on the Old Testament," p. 115.) — "*The Divinity of Our Lord and Saviour Jesus Christ*," *Henry Parry Liddon, M. A. (Bampton Lectures for 1866), pp. 79, 80, note. London: Rivingtons, 1868.*

Jesus Christ, NAMES OF.— The name "Jesus" signifies *saviour.* It is the Greek form of *Jehoshua* (Joshua). The name "Christ" signifies *anointed.* Jesus was both priest and king. Among the Jews, priests were anointed as their inauguration to their office. 1 Chron. 16: 22. In the New Testament the name Christ is used as equivalent to the Hebrew Messiah (anointed) (John 1: 41), the name given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect. Matt. 11: 3; Acts 19: 4. The use of this name, as applied to the Lord, has always a reference to the promises of the prophets. The name of Jesus is the proper name of our Lord, and that of Christ is added to identify him with the promised Messiah.—"*A Dictionary of the Bible*," *William Smith, LL. D., art. "Jesus Christ," p. 307, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Jesus Christ AND HISTORY. — Each victory, each deliverance, prefigured Messiah's work; each saint, each hero, foreshadowed some separate ray of his personal glory; each disaster gave strength to the mighty cry for his intervention: he was the true soul of the history, as well as of the poetry and prophecy of Israel.— "*The Divinity of Our Lord and Saviour Jesus Christ*," *Henry Parry Liddon, M. A. (Bampton Lectures for 1866), pp. 92, 93. London: Rivingtons, 1868.*

Jesus Christ, HISTORICITY OF. — That an extraordinary person, called Jesus Christ, flourished in Judea in the Augustan age, is a fact better supported and authenticated than that there lived such men as Cyrus, Alexander, and Julius Cæsar; for although their histories are recorded by various ancient writers, yet the memorials of their conquests and empires have for the most part perished. Babylon, Persepolis, and Ecbatana are no more; and travelers have long disputed, but have not been able to ascertain, the precise site of ancient Nineveh, that "exceeding great city of three days' journey." Jonah 3: 3. How few vestiges of Alexander's victorious arms are at present to be seen in Asia Minor and India! And equally few are the standing memorials in France and Britain, to evince that there was such a person as Julius Cæsar, who subdued the one and invaded the other. Not so defective are the evidences concerning the existence of Jesus Christ. That he lived in the reign of Tiberius, emperor of Rome, and that he suffered death under Pontius Pilate, the Roman procurator of Judea, are facts that are not only acknowledged by the Jews of every subsequent age, and by the testimonies of several heathen writers, but also by Christians of every age and country, who have commemorated, and still commemorate, the birth, death, resurrection, and ascension of Jesus Christ, and his spiritual kingdom. — "*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*," *Thomas Hartwell Horne, B. D., Vol. I, p. 62. London: T. Cadell, 1839.*

Jesus Christ, FOURFOLD PROPHETIC VIEW OF.— These Gospels are inseparably bound up with the predictions and promises of the Messiah contained in the Old Testament. The Bible is a unit. A theory of

interpretation which fails or refuses to embrace in it all that God has revealed on any topic, stands self-condemned. Any effort to explain the Gospels apart from the great Messianic prophecies, must end in partial or dismal failure.

The prophets have drawn an august portrait of Messiah. His person, offices, missions, qualifications, suffering, death, resurrection, and glory are described by them with a minuteness of detail which ordinarily belongs only to history. Not the least notable feature in the prophetic announcement of his advent is the number and variety of the names and titles bestowed upon him. These may be grouped into four classes or arranged under four principal heads:

1. He is called the King (Ps. 2: 6; 72; Isa. 32: 1; Jer. 23: 5; 30: 9; Dan. 9: 25; Zech. 9: 9; 14: 9, etc.). In these passages and many others of the like tenor, the kingly office of the Messiah is made very prominent. He who is coming is a royal personage, the heavenly Sovereign. Moreover, the prophets dwell much on his kingdom, its nature, its establishment, extent, duration, and blessedness. They seem never to grow weary in proclaiming the coming of the kingdom, and in recounting the glories that shall attend its ultimate triumph on earth when the Lord shall be one and his name one over all the world. Even a cursory study of Messiah's kingship as it is presented in the prophets will convince one of the extent to which it pervades the Old Testament.

2. He is called the Servant of Jehovah (Isa. 42: 1-7; 49: 1-12; 50: 4-9; 52: 13-15; 53, etc.). In these passages Isaiah gives him the significant title, "The Servant of Jehovah," and describes his glorious work with remarkable detail. (See also Jer. 23: 6; Eze. 34: 23; Zech. 13: 6, 7; Mal. 3: 1-4; 4: 2.) The prophets assure us that the Deliverer is the supreme Prophet of God who will declare the divine will, who shall himself accomplish perfectly that will, and man's neglected duty; that he will fulfil every divine requirement and meet every human need. In short, Messiah is to be the second Adam, who shall undo the ruin wrought by the first man. He will redeem his people with an infinite price, the price of his own blood (Isaiah 53).

3. He is called the Man, the Son of man (Gen. 3: 15; 22: 18; Isa. 7: 14-16; 9: 6; Dan. 7: 13, etc.). It is distinctly foretold that in a very peculiar sense he is to be the seed of the woman, and yet the offspring of Abraham, the son of David. A veritable man Messiah must be, one who shall be incorporated with our race, the Son of mankind, therefore the kinsman Redeemer of all the people of God (Leviticus 25; Ruth 3, 4; Job 19: 25-27).

4. He is called God (Isa. 9: 6; 40: 3-8; 47: 4; Jer. 23: 6, etc.). The prophets witness to the great truth that Messiah is none other than the Lord of glory, that it is God himself who shall visit and redeem his people.

These four groups of Messianic titles are very intimately associated with the fourfold account of the Lord Jesus contained in the New Testament. The evangelists bring the person and the work of Jesus Christ alongside of the portrait of the Messiah as drawn by the prophets, the historical by the side of the predictive, and the two are found to match perfectly. The inspired writers show beyond peradventure that the Deliverer promised of God through the ages to the Old Testament saints, has appeared in Jesus of Nazareth; that what was foretold of him is fulfilled in Jesus; that the Redeemer has come; that the mighty redemption has been wrought; that he is Messiah, and therefore worthy to receive his illustrious names; he is the King, the Servant, the Son of man, and God.—"*Studies in the Four Gospels*," *Prof. William G. Moorehead, D. D., pp. 19-22. Philadelphia: The Westminster Press, 1900.*

Jesus Christ, PROPHECIES OF. — The prophecies and references to Christ in the Old Testament, which are expressly cited in the New, either as predictions fulfilled in him or as previsions applied to him, number three hundred and thirty-three. [p. 189] . . .

These prophecies may be divided into two great classes: First, those which portray Christ in his human nature, his lineage, career, sufferings, and glory; in his successive manifestations until the end of the world; secondly, those which describe his character and offices, human and divine. [p. 190] . . .

This mysterious coming One is to be the seed of the woman, born of a virgin; he is to be of the family of Noah, and branch of Shem; of the race of the Hebrews; of the seed of Abraham in the line of Isaac, through Jacob, or Israel; of the tribe of Judah, the house of David. He is to be born at Bethlehem, after a period of seventy weeks from the issue of the decree to restore and rebuild Jerusalem; his passion or sufferings, his death on the cross, his embalmment and entombment, his resurrection on the third day, his ascension into the heavenly glory, his second appearance in glory at the "regeneration," and his last appearance at the end of the world, are all included in the delineation of his humanity and human career as the Son of man.

The second grand division of these Messianic prophecies includes his double character as the Son of God while yet the Son of man; as the Holy One or Saint; as the Saint of saints, the righteous or just One, the Wisdom of God, the Oracle or Word of the Lord God, the Saviour or Redeemer, the Lamb of God, God's Servant, the Mediator, Intercessor, Advocate or Daysman, Shiloh or Apostle; Prophet like Moses; Priest, High Priest like Aaron; King like David; Prophet, Priest, King in one, like Melchizedek; Chief Captain or Leader, like Joshua; Messiah, Christ or Anointed; King of Israel and God of Israel; Jehovah, Lord of hosts, and, as though all titles were exhausted, as "King of kings and Lord of lords." [pp. 190, 191] — "*Many Infallible Proofs,*" *Arthur T. Pierson, D. D., pp. 189-191. London: Morgan and Scott.*

Jesus Christ, TYPES OF.— The tabernacle, both as a whole, and in its different parts. John 1: 14: "The Word was made flesh, and dwelt [literally, tabernacled] among us." The veil, made of beautiful and costly work, rent at Christ's death (Heb. 10: 20; Matt. 27: 51); the shittim wood of the brazen altar and of the altar of incense, etc. The temple — the shrine of Deity (John 2: 19-21; Col. 2: 9). The Twig, or sprout, from the stem of Jesse (Isa. 11: 1). Contrast the fall of the high trees, and Lebanon destroyed (the great ones of the earth), with the rise and reign of the slender twig (10: 33, 34). The Tender Plant, or sucker out of the dry ground (Isa. 53: 2; see 52: 33). The Branch (Zech. 3: 8; 6: 12; Jer. 23: 5; Isa. 4: 2; 11: 1). The Hebrew word for branch *(neetzer)* is most probably the origin of the name of Nazareth, and helps to explain Matthew 2: 23. The "Dayspring from on high" (Luke 1: 18; margin, "sunrise," or "branch"). Jacob's ladder — of which the foot was on earth and the top reached to heaven (Gen. 28: 12; John 1: 51).— *Bowes; quoted in "Greatest Thoughts About Jesus Christ," J. Gilchrist Lawson, p. 53. New York: George H. Doran Company, copyright 1919.*

Jesus Christ, DIVINITY OF. — The divinity of God's own Son, freely given for us sinners to suffer and to die, is the very heart of our Christian faith. It cannot be denied without tearing out the vitals of a living Christianity. Its roots are struck far back into the prophecy, the typology, the ethics, of the Old Testament. It alone supplies a satisfactory explanation of the moral attitude of Jesus Christ toward his contempo-

raries. It is the true key to his teaching, to his miracles, to the leading mysteries of his life, to his power of controlling the issues of history. As such, it is put forward by apostles who, differing in much besides, were made one by this faith in his divinity and in the truths which are bound up with it. It enters into the world of speculative discussion; it is analyzed, criticized, denounced, proscribed, betrayed; yet it emerges from the crucible wherein it has been exposed to the action of every intellectual solvent that hostile ingenuity could devise; it has lost nothing from, it has added nothing to, its original significance; it has only been clothed in a symbol which interprets it to new generations, and which lives in the confessions of the grateful church. Its later history is explained when we remember the basis on which it really rests. The question of Christ's divinity is the question of the truth or falsehood of Christianity.—"*The Divinity of Our Lord and Saviour Jesus Christ,*" *Henry Parry Liddon, M. A. (Bampton Lectures for 1866), p. 497. London: Rivingtons, 1868.*

Jesus Christ, DEITY OF. — He who was raised to the throne of divine dominion; who was worshiped with honors due to God only; who was joined, with Father and with Holy Spirit as, co-ordinately, the source of grace and blessing, must in the fullest sense be divine. There is not such a thing as honorary Godhead. In this is already contained in substance everything taught about Jesus in the epistles: His pre-existence (the Lord's own words had suggested this, John 8: 58; 17: 5, etc.), his share in divine attributes (eternity, etc.), in divine works (creation, etc., 1 Cor. 8: 6; Col. 1: 16, 17; Heb. 1: 2; Rev. 1: 8; 3: 14, etc.), in divine worship (Phil. 2: 9-11; Rev. 5: 11, 12, etc.), in divine names and titles (Heb. 1: 8, etc.). It is an extension of the same conception when Jesus is represented as the *end* of creation — the "Head" in whom all things are finally to be summed up (Eph. 1: 10; cf. Heb. 2: 6-9).— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. III, art. "Jesus Christ," p. 1667.*

Jesus Christ, DEITY MANIFESTED IN HUMANITY. — The author of the fourth Gospel . . . explained His pre-eminence thus: "The Word which had ever been with God, and was God, became flesh and dwelt among us; he, the only begotten Son, which is in the bosom of the Father, hath declared him." And this incarnate Word, this manifested and manifesting Son, the evangelist identified with Jesus. His person, in a figure which described a significant fact, was said to be the tabernacle or tent of meeting for God and man; and they that could look within and bear the light saw the symbol of the invisible Presence, the living image which expressed the eternal God. Jesus, in a word, was Deity manifested in humanity and under the conditions of time.—"*The Philosophy of the Christian Religion,*" *Andrew Martin Fairbairn, M. A., D. D., LL. D., p. 326. New York: George H. Doran Company, copyright 1902.*

Jesus Christ, SUPREMACY OF. — Certain it is that no mere man could take the same attitude of supremacy toward the race, and inherent affinity or oneness with God, without fatally shocking the confidence of the world by his effrontery. Imagine a human creature saying to the world, "I came forth from the Father;" "Ye are from beneath, I am from above;" facing all the intelligence and even the philosophy of the world, and saying, in bold assurance, "Behold, a greater than Solomon is here;" "I am the light of the world," "the way, the truth, and the life;" publishing to all peoples and religions, "No man cometh to the Father, but by me;" promising openly in his death, "I will draw all men unto me;" addressing the infinite Majesty, and testifying, "I have glorified thee on the earth;" calling to the human race, "Come unto

me," "follow me;" laying his hand upon all the dearest and most intimate affections of life, and demanding a precedent love, "He that loveth father or mother more than me, is not worthy of me." Was there ever displayed an example of effrontery and spiritual conceit so preposterous? Was there ever a man that dared put himself on the world in such pretensions — as if all light was in him, as if to follow him and be worthy of him was to be the conclusive or chief excellence of mankind! What but mockery and disgust does he challenge as the certain reward of his audacity! But no one is offended with Jesus on this account, and what is a sure test of his success, it is remarkable that, of all the readers of the Gospel, it probably never even occurs to one in a hundred thousand to blame his conceit or the egregious vanity of his pretentions.

Nor is there anything disputable in these pretensions, least of all, any trace of myth or fabulous tradition. They enter into the very web of his ministry, so that if they are extracted and nothing left transcending mere humanity, nothing at all is left.—"*Nature and the Supernatural, as Together Constituting the One System of God," Horace Bushnell, pp. 289, 290. New York: Scribner, Armstrong & Co., 1877.*

Jesus Christ, MIRACULOUS, BUT NATURAL. — He is to all four evangelists the Son of God, the Messiah, Lord of the Sabbath, and Saviour of men, with power on earth to forgive sins, to establish the kingdom of God, to found a new covenant in his blood, and to judge the people, acquitting or condemning them as they have or have not confessed him. And he behaves as one to whom such acts and such attributes can be ascribed. He calls disciples, and forms them into an eternal and universal society. He works miracles, heals the diseased, casts out devils, feeds the hungry, even raises the dead. He has miracles worked upon him, is transfigured and appears in a visible glory which proclaims him the Son of God, and, after suffering the death of the cross and being laid in the grave, he is raised up and appears unto many.

Now the remarkable thing is not simply that these attributes and acts are represented as his, but that they are conceived as quite natural to him, as not making him anomalous or abnormal, but as leaving him simple and rational and real,— a person who never ceases to be himself, who has no double consciousness and plays no double part, but expresses himself in history according to the nature he has and the truth within him. There is nothing quite like this in literature, no miraculous person who is so truly natural, so continuously one and the same; and no writers of the miraculous who so feel that they are dealing with what is normal and regular through and through. These are things which have more than a psychological interest; they speak of men who have stood face to face with the reality, and are conscious of only describing what they saw.—"*The Philosophy of the Christian Religion," Andrew Martin Fairbairn, M. A., D. D., LL. D., p. 330. New York: George H. Doran Company, copyright 1902.*

Jesus Christ KINDLES AND MAINTAINS A NEW LIFE. — Behind and in the gospel stands the person of Jesus Christ, who mastered men's hearts and constrained them to yield themselves to him as his own, and in whom they found their God. Theology attempted to describe in a very uncertain and feeble outline what the mind and heart had grasped. Yet it testifies of a new life which, like all higher life, was kindled by a Person, and could only be maintained by connection with that Person. —"*Aspects of Christ," W. B. Selbie, M. A., footnote, pp. 193, 194. New York: Hodder and Stoughton.*

Jesus Christ, THE ESSENCE OF CHRISTIANITY.— Christianity exists in the world as a distinctive religion; and if we are asked, "What is

the distinguishing characteristic of this religion?" we can hardly hesitate for an answer. Christianity is faith in a certain person Jesus Christ, and by faith in him is meant such unreserved self-committal as is only possible, because faith in Jesus is understood to be faith in God, and union with Jesus union with God. "We know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

That true Christianity is thus a personal relationship — the conscious deliberate adhesion of men who know their weakness, their sin, their fallibility, to a Redeemer whom they know to be supreme, sinless, infallible — is shown by the fact that it produces its characteristic fruit only in proportion as it is thus realized. [pp. 1, 2] . . .

The characteristic fruitfulness of our religion — its fruitfulness in the temper and spirit of sonship — varies with the extent to which Jesus, the historical person, the ever-living person, is recognized as the object of our devotion, and the lord of our life. This is true equally of personal religion and official ministry, for it is converse with the perfect personality of Jesus, which gives the pastor his power to deal with the various personalities of his flock, and the preacher his power to move the wills and consciences of his hearers. It is devotion to Jesus which has been the source of the enduring forms of Christian heroism. It is the same reality of personal relationship which touches the Christian's private life with the brightness of sonship.—"*The Incarnation of the Son of God*," *Charles Gore, M. A., pp. 1, 2, 6, 7. New York: Charles Scribner's Sons, 1912.*

Jesus Christ AND CHRISTIANITY. — Jesus himself belongs to his gospel. He is the heart and core of it. Christianity is both a rule of life and a doctrine. But in its inmost nature and being it is neither an ethic nor a theology, but a religion — a new relation to God and man, divinely mediated through Jesus Christ in his life, death, and resurrection. As many as receive him, to them gives he the right to become children of God, even to them that believe on his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1: 12. He brings man to God by bringing God to man, and the power of God into man's sin-stained life. [p. 624] . . .

Essence of Christianity in Redemption.— Though, therefore, Christ, in his relations of love and trust to the Father, and perfection of holy character, necessarily ever remains the Great Exemplar to whose image his people are to be conformed (Rom. 8: 29), in whose steps they are to follow (1 Peter 2: 21), it is not correct to describe Christianity simply as the religion which Christ practised. Christianity takes into account also the work which Christ came to do, the redemption he achieved, the blessings which, through him, are bestowed on those who accept him as their Saviour and acknowledge him as their Lord. Essentially Christianity is a religion of redemption; not, therefore, a religion practised by Jesus for himself, but one based on a work he has accomplished for others. Experimentally, it may be described as consisting, above all, in the joyful consciousness of redemption from sin and reconciliation to God through Jesus Christ, and in the possession of a new life of sonship and holiness through Christ's Spirit. Everything in the way of holy obedience is included here. This, at least, reduced to its simplest terms, is undeniably what Christianity meant for its first preachers and teachers, and what historically it has meant for the church ever since. [p. 625] — *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Christianity," pp. 624, 625.*

Jesus Christ, INTERPRETER OF OLD TESTAMENT. — The claim of Jesus to be the Christ, and the recognition of this claim by his followers and apostles, gave a new meaning to the teaching of the Old Testament, and the writings lying outside the canon, but which were familiar to the people. Especially was the suffering and death of the Lord and its relation to sin the occasion of a new understanding of the Mosaic and later-developed sacrificial system. Jesus as the offerer of himself perfected the function of the priest, as he became the Lamb of God who taketh away the sins of the world. He thus completed the threefold ministry of the Messiah as the Prophet who reveals, the Priest who offers and intercedes, the King who rules. In him the offices are commingled. He rules by his sacrifice and his teaching; he reveals by his kingship and his offering. The offices spring from both his person and his work, and are united in the final issue of the salvation of the world.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Christ, Offices of," p. 621.*

Jesus Christ IN ISAIAH 9: 6.— El, the name of God, is nowhere used absolutely of any but God. The word is once used relatively, in its first appellative sense, "the mighty of the nations," in regard to Nebuchadnezzar. It occurs absolutely in Hebrew 225 times; and in every place is used of God.—"*Daniel the Prophet,*" *Rev. E. B. Pusey, D. D., Lectures 8 and 9, p. 486. London: Rivingtons, 1868.*

Jesus Christ AS A MAN. — Jesus is the Almighty, restraining his illimitable powers; Jesus is the Incomprehensible, voluntarily submitting to bonds; Jesus is Providence, clothed in our own flesh and blood; Jesus is the Infinite Charity, tending us with the kindly looks and tender handling of a human love; Jesus is the Eternal Wisdom, speaking out of the depths of infinite thought in a human language. Jesus is God making himself, if I may dare so to speak, our tangible possession; he is God brought "very nigh to us, in our mouth and in our heart;" we behold him, we touch him, we cling to him, and lo! we are *θείας κοινωνοὶ φύσεως* [*theias koinōnoi phuseōs*], partakers of the nature of Deity, through our actual membership in his body, in his flesh, and in his bones; we dwell, if we will, evermore in him, and he in us.—"*The Divinity of Our Lord and Saviour Jesus Christ,*" *Henry Parry Liddon, M. A. (Bampton Lectures for 1866), p. 447. London: Rivingtons, 1868.*

Jesus Christ, MEANING OF THE NAMES. — In the Gospels, Jesus is a personal but Christ an official name, and the two are never interchanged or confounded; but in the Pauline epistles Christ has become as personal a name as Jesus — i. e., the person so constitutes the office and the office is so incorporated in the person that distinction has ceased to be possible.—"*The Place of Christ in Modern Theology,*" *Andrew Martin Fairbairn, M. A., D. D., p. 306. New York: Charles Scribner's Sons, 1893.*

Jesus Christ, THE SON OF GOD.— We have yet to show how the idea as to the person of Christ created the Christian religion. It is enough that we repeat here, that that religion is not built upon faith in Jesus of Nazareth, but upon the belief that he was the Christ, the Son of the living God. Without this belief the religion could have had no existence. [p. 476] . . .

Without the historical Person we should never have known what the religion ought to be, the sort of man it conceived as acceptable to God, the kind of worship it wished to cultivate, the mode in which it

proposed to change the old order, and the new society it desired to form. He thus, as it were, determined the quality and inner essence of his religion, fixing forever its special character and peculiar type. But if the historical Person had stood alone, i. e., if he had been conceived and regarded as a common man, though a man of rare dignity and a teacher of pre-eminent power, we might have had a school, a sect, or a philosophy, but we could not have had a religion. What made the religion was the significance his Person had for thought, the way in which it lived to faith, the mode in which it interpreted to reason God and the universe, man and history. It was this that saved the disciples from becoming the sect of the Nazarenes, and made them into the catholic church. It is by virtue of this idea that we have the Christian religion, and that it has lived and reigned from the moment of its birth till now. [pp. 477, 478] — "*The Philosophy of the Christian Religion*," *Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 476-478. New York: George H. Doran Company, copyright 1902.*

Jesus Christ, THE SON OF MAN.— No doubt he claimed the title (which was already given him in the Old Testament, Dan. 8: 13), inasmuch as it was he who alone realized the idea of man, the second Adam, who, unlike the first, should maintain his position as the head and representative of the race,— the one true and perfect flower which had ever unfolded itself out of the root and stalk of humanity. And using this title he witnessed against the twofold error concerning his person which has ever been seeking to manifest itself,— the Ebionite, to which the exclusive use of the title "Son of David" might have led, and the Gnostic, against which the appellation "Son of man" must have been a continual witness.—"*Notes on the Parables of Our Lord*," *Richard Chenevix Trench, M. A., p. 74. New York: D. Appleton & Co., 1851.*

Jesus Christ, THE "TRUE" ONE.— The Person was to him [John] a symbol as well as a fact, His history was at once allegorical and real. His purpose is expressed in one of his most distinctive terms, "true" (ἀληθινός [*alēthinos*],— "true light," "true worshiper," "true bread," "He that sent me is true;" "My judgment is true," "I am the true vine," "the only true God." The term denotes not simply the true as opposed to the false, but the real as opposed to the apparent, the original as distinct from the derived, the genuine in contrast to the counterfeit.—"*The Philosophy of the Christian Religion*," *Andrew Martin Fairbairn, M. A., D. D., LL. D., p. 456. New York: George H. Doran Company, copyright 1902.*

Jesus Christ, A LIFE FOR OTHERS.— In his whole life, then, and in all his actions Jesus exercised his power always and only for man. The mystery of the life which so appealed to the heart and imagination of his people lies here — with the power to save, he yet wills to lose himself. The vision of God which he creates brings to man beatitude; the vision of sin which he suffers brings to himself sorrow. The strength of his will is seen not in any immunity from calamity which he commands, but in the sacrifice he makes. And this touches a specific and distinctive quality of the supernatural element in the Gospels. There is nothing like it in the mythology of the miraculous. The mythical miracle is primarily personal; for what could be the use of a supernatural power which did not serve its possessor in his own hour of need? . . . But Jesus from first to last, in all his acts and in all his doings, is supernatural on man's behalf and not on his own. He was a moral wonder rather than a physical marvel.— *Id., pp. 342, 343.*

Jesus Christ, CAUSE OF DEATH OF.— The view of Stroud that the Lord died of rupture of the heart, has found some medical support.[1] —"*The Life of Our Lord upon the Earth,*" *Samuel J. Andrews, p. 568. New York: Charles Scribner's Sons, 1891.*

Jesus Christ, RESURRECTION, HISTORICAL EVIDENCE FOR. — The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian church, long before any of our Gospels was written. This is not said to disparage the Gospels, or to depreciate what they tell, but only to put the question on its true basis. Faith in the resurrection was not only prevalent but immensely powerful before any of our New Testament books were written. Not one of them would ever have been written but for that faith. It is not this or that in the New Testament — it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee — which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Saviour has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the church in that extraordinary spiritual vitality which confronts us in the New Testament. This is its own explanation of its being.—"*Jesus and the Gospel,*" *James Denney, D. D., pp. 100, 101. Philadelphia: The Westminster Press, 1909.*

Jesus Christ, SIGNIFICANCE OF DEATH OF. — Christ did not, in his death for us, suffer so much for each man born into the world, so that had there been fewer men he would have suffered less. He atoned for the *sin of the race,* because, by identifying himself with humanity, he had to bear God's condemnation of its sin ere he could impart to it the spirit of sonship. In him alone resides the power to confer both blessings on men,— they are already present in him for all mankind; but as regards the individual, they only become an actual possession through his receptivity.—"*The Christ of History and of Experience,*" *David W. Forrest, D. D., p. 247. Edinburgh: T. & T. Clark, 1914.*

Jesus Christ, TITLES ON THE CROSS. — It was customary with the Romans to affix to the cross an inscription or superscription — *titulus,* τίτλος, αἰτία, ἐπιγραφή [*titlos, aitia, epigraphē*] — giving the name of the criminal and the nature of his crime. Whether, written upon a tablet, it was borne before the criminal, or hung upon his neck, or was attached to the cross, is uncertain; but on reaching the place of execution, it was set up over his head. As this inscription is differently given by the evangelists, it has been conjectured that it was differently written in the Greek, Latin, and Hebrew. Pilate, who as judge prepared the inscription, took occasion to gratify his scorn of the Jews who had so thwarted him; and his short and decisive answer, when he was requested by them to change it, "What I have written, I have written," shows the bitterness of his resentment. Greswell and Edersheim suppose this request may have been made before the arrival at Calvary, but probably it was

[1] Professor Simpson (in Hanna, "The Last Days of Christ," N. Y., 1864, app.) indorses it "as fundamentally correct." "In rupture of the heart, the blood escapes from the interior of the heart into the cavity of the large surrounding heart sac, or pericardium, which has been found in dissection to contain three or more pounds of blood accumulated in it and separated into red clots and limpid serum, or blood and water." Dr. Struthers, who agrees with Simpson, speaks of the form of death as "a new illustration of the awful agony which our Redeemer must have suffered."

after the cross was set up. It seems to have been a formal request, probably made at the Prætorium by the chief priests in a body.

We give the superscription in a tabular form:

Matt. 27:37	Mark 15:26	Luke 23:38	John 19:19
This is Jesus The King of the Jews	The King of the Jews	This is The King of the Jews	Jesus of Nazareth The King of the Jews

The designation of the offense is the same in all the evangelists,—"The King of the Jews;" the words before it are merely introductory or explanatory, and might have been wholly omitted, as by Mark, without leaving less clear the nature of the offense or the person of the offender. Probably Pilate wrote it in Latin, the official tongue; and then himself or another translated it into Hebrew, the language of the land; and into Greek, which was very generally spoken, especially by the Jews from other countries. That Pilate was justified in setting up this inscription is shown in the fact that this was the accusation of the rulers (Luke 23: 2), and the ground on which he had condemned him. —"*The Life of Our Lord upon the Earth*," *Samuel J. Andrews, pp. 553, 554. New York: Charles Scribner's Sons, 1891.*

Jesus Christ, Wesley on. — The inspired writers give him all the titles of the Most High God. They call him over and over by the uncommunicable name Jehovah, never given to any creature. They ascribe to him all the attributes and all the works of God. So that we need not scruple to pronounce him God of God, Light of Light, very God of very God; in glory equal with the Father, in majesty co-eternal.—*John Wesley; quoted in "Greatest Thoughts About Jesus Christ," J. Gilchrist Lawson, p. 21. New York: George H. Doran Company, copyright 1919.*

Jesus Christ, The One Transcendent Personality of History.—Christ is the Son of God. He is this in the pre-eminent sense; in a sense which is not true of any and all other beings. He is the one revealer of God to man. He is equally the revealer to man of what God would have man to be, of what God purposes that he shall be. Concerning the supreme problems of the redemption and salvation of humanity, problems with which unlimited divinity alone can deal, Christ alone furnishes the only solution. While the name of Christ is acknowledged as the greatest of names, there is proof abundant that as yet the world has very little comprehended his greatness. He is the one transcendent and indescribable Personality of history.—*George P. Mains; quoted in Id., p. 25.*

Jesus Christ, Napoleon's Reasons for Belief in Christ's Deity. — (In answer to General Bertrand, who argued against Christ's divinity.)

I know men; and I tell you that Jesus Christ is not a man. . . . Everything about him amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. He is truly a being by himself. . . . His birth, and the history of his life, the profoundness of his doctrine, . . . his gospel, . . . his empire, his march across the ages — all this is to me a wonder, an insoluble mystery. Though I come near and examine closely, all is above me, great with a greatness that overwhelms me. . . . Alexander, Cæsar, Charlemagne, and I founded empires. But on

what did the creations of our genius rest? On force. Jesus Christ alone founded his empire on love; and at this hour millions would die for him. In every other existence but that of Christ, how many imperfections! . . . From first to last he is always the same — majestic and simple; infinitely firm and infinitely gentle. . . . Christ proved that he was the Son of the Eternal by his disregard of time. All his doctrine signified but one and the same thing — Eternity! . . . What proof of the divinity of Christ! With an empire so absolute, he has but one aim — the spiritual perfection of individuals, the purity of the conscience, the union with truth, the salvation of the soul. . . . I am at St. Helena, . . . chained upon this rock. . . . You . . . (General Bertrand) . . . share and console my exile. . . . (The emperor's voice trembles with emotion.) Soon I shall be in my grave. . . . I die before my time; and my dead body must return to the earth, to become food for worms. Behold the destiny, near at hand, of him whom the world called The Great Napoleon! . . .

(Genuineness of this testimony vouched for by Rev. Eugène Bersier, 216 Boulevard Pereire, Paris; Mons. H. Lutteroth, Bourneville, Par La Ferté; Milon; Philip Schaff, D. D., "The Person of Christ," pp. 226 ff., 283 ff.) —"*Greatest Thoughts About Jesus Christ*," *J. Gilchrist Lawson, pp. 31, 32. New York: George H. Doran Company, copyright 1919.*

Jesus Christ, Testimony of Josephus Concerning. — Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him: for he appeared to them alive again, the third day: as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, is not extinct at this day.— *Josephus, "Antiquities of the Jews," Whiston's translation, book 18, chap. 3, par. 3 (Vol. II, p. 74). New York: Dodd, Mead & Co.*

Note.—This paragraph from Josephus has been questioned, and even rejected as spurious by some, but its authenticity has been defended at length by the translator, William Whiston, in the Appendix to his translation of Josephus, Dissertation I. In his "Observations" upon the evidence submitted to warrant his retaining this matter, he gives this explanation:

"The famous clause in this testimony of Josephus concerning Christ, This was Christ, or the Christ, did not mean that this Jesus was the Christ of God, or the true Messiah of the Jews; but that this Jesus was distinguished from all others of that name, of which there were not a few, as mentioned by Josephus himself, by the addition of the other name of Christ; or that this person was no other than he whom all the world knew by the name of Jesus Christ, and his followers by the name of Christians."—*"The Works of Flavius Josephus," translated by William Whiston, A. M., Appendix, Dissertation I, Obs. 3, p. 910. Philadelphia: The John C. Winston Company.*— Eds.

Jewish League, Its Meaning and Date.— For the purpose of restoring him [Alcimus] a Syrian army once more invaded Judea under Nicanor (B. C. 160), but first at Kapharsalama and afterward at Bethoron was defeated by Judas [Maccabeus] and almost annihilated in the subsequent flight, Nicanor himself being among the slain (13th Adar — Nicanor's day). Judas was now at the acme of his prosperity; about this time he concluded his (profitless) treaty [or league] with the Romans. — *Encyclopedia Britannica, Vol. XIII, art. "Israel," p. 422, 20th Century edition.*

Note.— The eleventh edition of the Britannica, art. "Jews," gives the date of the invasion of Judea by Nicanor as 161 B. C.— Eds.

Jewish League, THE DECREE.— Hearing of the power of the Romans, and that they had conquered in war Galatia, and Iberia, and Carthage, and Libya; and that, besides these, they had subdued Greece, and their kings, Perseus, and Philip, and Antiochus the Great also; he [Judas Maccabeus] resolved to enter into a league of friendship with them. He therefore sent to Rome some of his friends, Eupolemus the son of John, and Jason the son of Eleazar, and by them desired the Romans that they would assist them, and be their friends, and would write to Demetrius that he would not fight against the Jews. So the senate received the ambassadors that came from Judas to Rome, and discoursed with them about the errand on which they came, and then granted them a league of assistance [B. C. 161]. They also made a decree concerning it, and sent a copy of it into Judea. It was also laid up in the capitol, and engraven in brass. The decree itself was this: "The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them, as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take away anything from, this league of assistance, that shall be done with the common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force."— *Josephus, "Antiquities of the Jews," Whiston's translation, book 12, chap. 10, par. 6. Philadelphia: The John C. Winston Company.*

Jews.— Pages 5, 6, 18, 45, 66, 104, 105, 268-275, 300, 306.

Jonah. — It was probably during the continuance of the time of depression, when an unwarlike monarch was living in inglorious ease amid the luxuries and refinements of Nineveh, and the people, sunk in repose, gave themselves up to vicious indulgences more hateful in the eye of God than even the pride and cruelty which they were wont to exhibit in war, that the great capital was suddenly startled by a voice of warning in the streets — a voice which sounded everywhere, through corridor, and lane, and square, bazaar, and caravanserai, one shrill monotonous cry, "Yet forty days, and Nineveh shall be overthrown." —*"The Five Great Monarchies of the Ancient Eastern World," George Rawlinson, M. A., Vol. II, p. 126; "The Second Monarchy," chap 9. New York: Dodd, Mead & Co.*

Judson, Adoniram.— Page 336.

Justification, MEANING OF.— Like all the great words of scriptural theology, it [justification] carries with it in divine things the meaning it bears in common things, only for a new and noble application. . . . He who "justifies" you does exactly what the word always imports. He does not educate you, or inspire you, up to acceptability. He pronounces you acceptable, satisfactory, at peace with law. And this he does for Another's sake; on account of the merit of Another, who has so done and suffered as to win an eternal welcome for himself and everything that is his, and therefore for all who are found in him, and therefore for you who have fled into him, believing. So you receive with joy and wonder "the righteousness of God," his way to bid you, so deeply guilty in yourself, welcome without fear to your Judge. You are "righteous," that is to say, satisfactory to the inexorable law.

How? Because you are transfigured into a moral perfectness such as could constitute a claim? No, but because Jesus Christ died, and you, receiving him, are found in him.—"*The Epistle of St. Paul to the Romans,*" *Handley C. G. Moule, M. A., D. D. ("The Expositor's Bible"), pp. 96, 97. New York: George H. Doran Company.*

When St. Paul speaks of sinners being justified by grace,—by the blood of Christ, and by faith,—he clearly means, then, that they are thereby accounted or reckoned righteous, not made into good men, for that is quite another idea, and is expressed by a different selection of phrases, such as regeneration and sanctification. But justification means being reckoned innocent, and declared righteous, treated as righteous, irrespective of deserts, for God "justifieth the ungodly." "While we were yet sinners Christ died for us. Much more, then, being justified by his blood, we shall be saved from wrath through him."

We are said to be (1) "justified by *grace,*"—that is the source, the pardoning mercy of God. (2) We are "justified by the *blood* of Christ,"—that is the revealed method of our being reckoned righteous, through the expiatory sacrifice of Christ. (3) We are "justified by *faith,*"—that is the personal application of redemption, the condition of individual salvation. And we are (4) "justified by works,"—that is the external evidence of personal redemption.—"*Life in Christ,*" *Edward White, p. 245. London: Elliot Stock, 1876.*

Justification by faith meant nothing less than *Christ all in all,* literally all in all, for sinful man's pardon and acceptance. It meant a profound simplicity of personal reliance altogether upon him before the fiery holiness of eternal law. It meant a look out and up, at once intense and unanxious, from alike the virtues and the guilt of man, to the mighty merits of the Saviour. It was precisely the foundation fact of salvation, which secured that the process should be, from its beginning, not humanitarian but divine.—"*The Epistle of St. Paul to the Romans,*" *Handley C. G. Moule, M. A., D. D. ("The Expositor's Bible"), p. 4. New York: George H. Doran Company.*

The word "justification" does not of itself imply that the justified person is a sinner. To see this as plainly as possible, recollect that God himself is said to be justified, in Psalms 51: 4, and Christ himself in 1 Timothy 3: 16. In a human court of law, as we have seen above, it is the supreme duty of the judge to "justify the righteous" (Deut. 25: 1), and the righteous only. In all such cases justification bears its perfectly proper meaning, unperplexed, crossed by no mystery or problem. But then, the moment we come to the concrete, practical question, How shall we be justified, and before God? or, to bring it closer home, How shall I, I the sinner, be welcomed by my offended Lord as if I were satisfactory? then the thought of justification presents itself to us in a new and most solemn aspect. The word keeps its meaning unshaken. But how about its application? Here am I, guilty. To be justified is to be pronounced not guilty, to be vindicated and accepted by Lawgiver and law. Is it possible? Is it not impossible?

Justification by faith, in the actual case of our salvation, is thus a "short phrase." It means, in full, the acceptance of guilty sinners, before God, by faith. Great is the problem so indicated. And great is the wonder and the glory of the solution given us by the grace of God. —*H. C. G. Moule, D. D., in "The Fundamentals," Vol. II, p. 111. Chicago: Testimony Publishing Company.*

Justification, IMPORTANCE OF. — Justification in Christ is not only the most important doctrine of Christianity; it is Christianity, properly

so called. For it is the distinction between this and all other religions, that while these represent salvation as man's work toward God, that represents it as God's work toward man. The ignorant habitually consider religion solely under the character of a law of morality with rewards and punishments, thus rendering the cross a mere nullity. But the rules of morality do not form the chief part of Christianity; for since these depend upon the right knowledge of our relation to God, the Scripture lays that foundation in the doctrine of "grace;" and this doctrine of grace forms the rules of morality for Christian life, and therefore is superior to them. Hence we infer the necessity for a true understanding of that central fact of revelation, the death of Christ, and of the doctrine which shines as a glory around it, justification through the reckoning of righteousness to sinners.—"*Life in Christ*," *Edward White, pp. 249, 250. London: Elliot Stock, 1876.*

Justification.— Justification is no savior, nor is faith. Justification by faith — what is it? It is the acceptance of the guilty by reason of a trusted Christ.— *H. C. G. Moule, D. D., in "The Fundamentals," Vol. II, p. 117. Chicago: Testimony Publishing Company.*

The word "justification," alike in religious and in common parlance, is a word connected with law. It has to do with acquittal, vindication, acceptance before a judgment seat. To use a technical term, it is a *forensic* word, a word of the law courts (which in old Rome stood in the Forum). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow — in spite of our guilt, our liability, our debt, our deserved condemnation — a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not *direct* relations. The direct concern of justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.— *Id., pp. 108, 109.*

Justification, Ground of. — We are justified solely on account of what Christ is and has done; but the faith that accepts him, that sees in his death the atonement for human sin, and identifies itself with that death, is in its essence an act of self-committal to the living Christ, and a reception of his Spirit.— "*The Christ of History and of Experience*," *David W. Forrest, D. D., p. 246. Edinburgh: T. & T. Clark, 1914.*

Justification, Wholly of Grace. — Had the fundamental truth been sedulously guarded by the teachers of the earliest centuries, had they "taught the things of the Holy Spirit in the words of the Spirit," had they preserved silence when the apostles preserved silence, and, while refraining from uttering a word as to the immortality of the soul, had insisted on Christ's own teaching, that to give eternal life is the very object of redemption, a corruption of the article on justification would have been almost impossible. For under this view of man's condition, justification, or pardon and acceptance with God, is what takes place when a sinner "passes from death unto life," and that change is exclusively the gracious act of God, not the work of mortal man.

Since the gift of righteousness is equivalent to the gift of life eternal, and that gift, both in its moral causes and personal application, is an act of supernatural grace, there is no room left for the notion that a man can in any way "justify himself." A man can work himself up

into an immortal condition of "equality with the angels," or make himself a "partaker of the divine nature," no more than an ox or an ass can work himself up into humanity. Salvation, in the sense of being "saved alive" from death eternal, must be purely "the gift of God." Man can have no share in the moral or physical causes which procure it; not in the inception, not in the completion. To live forever is a free gift, bestowed freely on the vilest, needed equally as a free gift by the worthiest of men. This is justification of life. And if the main doctrine had been preserved, it would have upheld, like the central column of a temple, the entire fabric of evangelical theology. Every other gospel doctrine is derived from it, or rests upon it, or is connected with it in indissoluble unity.—"*Life in Christ*," *Edward White, pp. 255, 256. London: Elliot Stock, 1876.*

Justification, A GREAT MYSTERY. — They declare not only that it is through the death of Christ that we are "saved from wrath," but, further, that we are reckoned righteous on believing, because Christ's righteousness is reckoned, or imputed, to us. That is, we are regarded by God as being "one" with his Son in righteousness, and therefore as standing before him clad in the dazzling garments of the First-born. "This is a great mystery," and an idea exceedingly revolting to modern philosophy "falsely so called." But it pervades the whole of the New Testament.— *Id., p. 247.*

Justification, BEING RIGHT WITH GOD. — Habakkuk's appeal to Judah to retain the Lord Jehovah among them in all his peace and power, by trusting him, is known by St. Paul to be for all time an oracle about the work of faith. So he sees it in a message straight to the soul which asks how, if Christ is God's righteousness, shall I, a sinner, win Christ for me. "Wouldst thou indeed be just with God, right with him as Judge, accepted by the Holy One? Take his Son in the empty arms of mere trust, and he is thine for this need, and for all."—"*The Epistle of St. Paul to the Romans*," *Handley C. G. Moule, M. A., D. D. ("The Expositor's Bible"), p. 35. New York: George H. Doran Company.*

Justification AND RIGHTEOUSNESS. — "The righteousness of God," seen as it were in action, ascertained by its effects, is that which secures "that he shall be just, and the justifier of the man who belongs to faith in Jesus." It is that which makes wonderfully possible the mighty paradox that the Holy One, eternally truthful, eternally rightful, infinitely "law-abiding" in his jealousy for that law which is in fact his nature expressing itself in precept, nevertheless can and does say to man, in his guilt and forfeit, "I, thy Judge, lawfully acquit thee, lawfully accept thee, lawfully embrace thee." In such a context we need not fear to explain this great phrase, in this its first occurrence, to mean the acceptance accorded by the holy Judge to sinful man. Thus it stands practically equivalent to God's way of justifying the ungodly, his method for liberating his love while he magnifies his law. In effect, not as a translation but as an explanation, God's righteousness is God's *justification.*— *Id., pp. 32, 33.*

Justification, SANCTIFICATION, AND GLORIFICATION. — There are three things included in the complete salvation of the souls of men,— justification, or the pardon of past sins through the forbearing mercy of God; sanctification, or the purification of the soul by obeying the truth, through the power of the Holy Ghost; and glorification, or the transformation of the entire man, body, soul, and spirit, into the immortal image of the glorified Redeemer, when he shall appear the second time.

Justification is deliverance from the guilt of sin. Sanctification is deliverance from the dominion and power of sin. Glorification is deliverance from the entire curse of sin, from pain, sorrow, infirmity, and death.

Pardon, or justification, is the blotting out of the dark records of the sinful past; sanctification is the transformation and purification of present Christian character and life; and glorification introduces men to the blessings of the ever-brightening future, when Christ, who is our life, shall appear, and we also shall "appear with him in glory."— "*Three Things*," *H. L. Hastings, p. 1. Boston: Scriptural Tract Repository.*

Justification, THE ANTINOMIAN ERROR. — This error was seemingly based upon a recognition of the mercy of God as the ground of salvation; but made the fatal mistake of imagining that that mercy was available for other than regenerate men. It held the truth on the gratuitous reckoning of righteousness; but supposed that an intellectual belief in this truth had a saving efficacy. The apostle [James] refuted this error by the admonition, "The devils also believe and tremble; " reminding its victims that the true faith was an active principle which works by love. St. James does not represent sanctification as the ground of justification, but as its necessary concomitant.— "*Life in Christ*," *Edward White, p. 251. London: Elliot Stock, 1876.*

Justification, THE CONFIRMATION OF FREEDOM.— Justification by faith alone is not the denial, it is rather the confirmation, of the highest freedom, for it involves this, that the man in matters relating to his eternal salvation is independent of any sort of priestly mediation, of any sort of human pronouncement, of any sort of legal tradition, that he stands alone before the face of God, and that it is only in his own heart that the decision is made with regard to him how far he belongs to the truly catholic, the ideal church.—"*Handbook to the Controversy with Rome*," *Karl von Hase, Vol. II, p. 37. London: The Religious Tract Society, 1909.*

Justification, THE COUNCIL OF TRENT ON.— The Council of Trent says: "If any man shall declare that men are justified without the righteousness of Christ, through which he has obtained merit for us, or that through that righteousness itself they are formally justified; let him be accursed." "If any man shall say that justifying faith is nothing else but confidence in the divine mercy, forgiving sins for Christ's sake; or that this confidence is the only thing by which we are justified; let him be accursed."

The Council of Trent boastfully declared that it was "lawfully assembled in the Holy Spirit," at the beginning of every important decree; meaning that its decisions were all prompted by Him who moved holy men of old to write the Scriptures. Examine these two canons in the light of the Spirit's revelations. The first curses those who say that men are formally justified through Christ's righteousness; the second curses those who say that confidence in the divine mercy forgiving sins for Christ's sake is the only thing by which we are justified. Paul comes under this curse, for he says (Catholic version, Rom. 3: 28): "For we account a man to be justified by faith without the works of the law." And if inspired Paul arrived at such a conclusion, we may safely sit down beside him and let the Council of Trent, lawfully assembled in the Holy Spirit, curse him and us. [p. 261] . . .

The decree on justification has sixteen chapters and thirty-three canons; it is very elaborate, and contains some truth and much per-

nicious error. Take it altogether, it is one of the most self-contradictory, gospel-denying, and detestable efforts which one could well imagine. —"*The Papal System,*" *William Cathcart, D. D., pp. 261, 262. Philadelphia: American Baptist Publication Society.*

Justification, CONTRASTING VIEWS OF.— The most striking differences between the Reformation and the medieval conception of justification are:

1. The Reformation thought always looks at the comparative *imperfection* of the works of believers, while admitting that they are good works; the medieval theologian, even when bidding men disregard the intrinsic value of their good works, always looks at the relative *perfection* of these works.

2. The Reformer had a much more concrete idea of God's grace — it was something special, particular, unique — because he invariably regarded the really good works which men can do from their relative imperfection; the medieval theologian looked at the relative perfection of good works, and so could represent them as something congruous to the grace of God which was not sharply distinguished from them.

3. These views led Luther and the Reformers to represent faith as not merely the receptive organ for the reception and appropriation of justification through Christ, but, and in addition, as the active instrument in all Christian life and work — faith is our life; while the medieval theologians never attained this view of faith.

4. The Reformer believes that the act of faith in his justification through Christ is the basis of the believer's assurance of his pardon and salvation in spite of the painful and abiding sense of sin; while the medieval theologian held that the divine sentence of acquittal which restored a sinner to a state of grace resulted from the joint action of the priest and the penitent in the sacrament of penance, and had to be repeated intermittently.—"*A History of the Reformation,*" *Thomas M. Lindsay, M. A., D. D., p. 452. New York: Charles Scribner's Sons, 1906.*

Justification, ROMAN CANONS ON.— Canon IX. If any one saith that by faith alone the impious is justified; in such wise as to mean that nothing else is required to co-operate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will; let him be anathema.

Canon X. If any one saith that men are just without the justice of Christ, whereby he merited for us to be justified; or that it is by that justice itself that they are formally just; let him be anathema.

Canon XI. If any one saith that men are justified, either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace, whereby we are justified, is only the favor of God; let him be anathema.

Canon XII. If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake; or that this confidence alone is that whereby we are justified; let him be anathema.

Canon XIII. If any one saith that it is necessary for every one, for the obtaining the remission of sins, that he believe for certain, and without any wavering arising from his own infirmity and indisposition, that his sins are forgiven him; let him be anathema.

Canon XIV. If any one saith that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are effected; let him be anathema.—"*Dogmatic Canons and Decrees*," *pp. 51, 52. New York: The Devin-Adair Company, 1912.*

Justification, Roman Catholic View of Protestant Teaching Concerning.— As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation — which was a revolution against church authority and order in religion — it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments, including the sacrament of order, in which priests are ordained, and the sacrament of penance, in which the forgiveness of sins is granted to the penitent, by virtue of those words of Christ: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." St. John 20: 23.

They then reduced, as it appears, to a mere matter of form, the two sacraments they professed to retain, namely, holy baptism and the holy eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the sacraments, they invented an exclusive means, never known in the church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of priests and sacraments.

They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean, the new dogma of Justification by Faith alone, or by Faith only. [pp. 365, 366] . . .

By adding the word "alone," Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as means of apprehending justification, or as conditions to obtain it. Protestants by that word "alone" mean also to exclude the sacraments of baptism and penance as means of apprehending or possessing themselves of justification, which they maintain is only apprehended by faith. [pp. 366, 367] . . .

Indeed, some of them go so far as to consider these interior good acts as well as other exterior good deeds, rather hindrances than dispositions to justification.

To do these acts with the view of being justified, is, they say, like giving a penny to the queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through faith alone in his promise, they assert, you can and should accept Christ's merits, seize Christ's redemption and his justice; appropriate Christ to yourself, believe that Jesus is with you, is yours, that he pardons your sins, and all this without any preparation and without any doing on your part; in fact, that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that he will forgive your sins and save you, you are by that trust alone forgiven, personally redeemed, justified, and placed in a state of salvation.—"*Catholic Belief*," *Joseph Faà di Bruno, D. D. (R. C.), pp. 365-367. New York: Benziger Brothers, copyright 1884.*

Justification.—Conferred in Baptism, According to the Roman View.— The adult is called to justification by a preventing grace, which is for him, as it were, the principle of salvation. This grace, which may be resisted and absolutely rejected, draws the will on to prepare for reconciliation in a fitting manner, and always with freedom. The acts which predispose him for reconciliation, and which grace assists him to make, are, first, acts of faith: he hears the preaching of the gospel, he believes the truth of the revelation, and God's faithfulness to his promises; he believes, especially, that God justifies the wicked by his grace, the fruit of redemption. But in hearing the sacred law promulgated he perceives that he is a sinner; and therefore fears the justice of God provoked by his iniquities; after he has been cast down by this salutary shock, a feeling of confidence in the infinite mercy of his Creator presents itself and raises him up. He hopes that God, in consideration of the merits of Jesus Christ, will pardon him; and animated by such hope, he begins to love this God, the unfailing source of all justice; this love leads him to detest his sin, to repent of it, to repair it as far as may be, and makes him resolve to receive baptism, and to observe the divine commandments. When the soul has these dispositions, it receives from the Holy Spirit in baptism, together with the remission of all its sins, the grace which makes it just; and at the same time it is incorporated into Jesus Christ, and united to that divine Head by the sacred ties of faith, hope, and charity.—"*Catholic Doctrine as Defined by the Council of Trent*," *Rev. A. Nampon, S. J. (R. C.), p. 276. Philadelphia: Peter F. Cunningham, 1869.*

Justinian, Religious Policy of. — Justinian's religious policy was upheld by the imperial conviction that the unity of the empire unconditionally presupposed unity of faith; and with him it was a matter of course that this faith could be only the orthodox. Those of a different belief had to recognize that the process which had been begun by imperial legislation from Constantius down, was now to be vigorously continued. The Codex contained two statutes (Cod., I, xi. 9 and 10) which decreed the total destruction of Hellenism, even in the civil life, nor were the appertaining provisions to stand merely on paper. The sources (Malalas, Theophanes, John of Ephesus) tell of severe persecutions, even of men in high positions. But what proved of universal historic account, was the ruling whereby the emperor, in 529, abrogated philosophical and juridical instruction at the University of Athens, thus putting an end to this training school for Hellenism. And the Christian propaganda went hand in hand with the suppression of paganism. [p. 285] . . .

Justinian entered the arena of ecclesiastical statecraft shortly after his uncle's accession in 518, and put an end to the schism that had prevailed between Rome and Byzantium since 483. The recognition of the Roman see as the highest ecclesiastical authority (cf. Novellæ, cxxxi) remained the corner-stone of his policy in relation to the West, although he thus grievously offended those of the East, and though he felt himself entirely free to show a despotic front toward the Pope (witness his behavior toward Silverius and Vigilius). [p. 286] . . . In the condemnation of the Three Chapters, Justinian tried to satisfy both the East and the West, but succeeded in satisfying neither. Although the Pope assented to the condemnation, the West believed that the emperor was acting contrary to the decrees of Chalcedon; and though many delegates were found in the East subservient to Justinian, yet there were many, especially the Monophysites, left unsatisfied. So the emperor's efforts were wasted on an impossible task; the more bitter for him because during his last years he took greater interest in theological matters.

It cannot be doubted that Justinian also took an actual, personal hand in the theological manifestoes which he put forth as emperor; although, in view of the author's exalted position, it is a difficult matter to ascertain whether the documents current under his name are the direct product of his pen. [pp. 286, 287] — *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VI, art. "Justinian I, Emperor of the East," pp. 285-287.*

Justinian.— Pages 190, 234, 242, 263, 370, 381, 382, 385, 388, 478-480, 598.

Keys, Power of. — We sum up what seems to be the teaching of Scripture. We conclude that the power is not a special privilege and extraordinary authority, but a responsibility intrusted by Jesus Christ as the method of extending his work. There is in it nothing magical, mysterious, or arbitrary; not ecclesiastical or official, but spiritual and primarily personal. The keys of the kingdom of heaven are first of all the gospel of salvation through Jesus Christ. By this means men are admitted into the kingdom. The fully attested method of using the keys is that of witnessing personally to an experience of Jesus Christ. He was conferring power for saving, and not for barring from salvation. Let it be borne in mind always that Jesus was offering Peter not power but duty, not privilege but responsibility. Neither of these terms, "power" and "privilege," that have come to be associated with the gift of the keys, occurs with that gift in the words of the Master. The keys are primarily for admitting to the kingdom of heaven, not for barring from the church.

The holder of the keys is any man with that experience that called forth from Jesus the assurance that Peter should have the keys. Such a man will be in fellowship and co-operation with like men, in a church, and the Spirit of Jesus will be present in them, so that their decisions and their testimony will be his as well as theirs. There is a corporate, or church, agency, therefore, and the man who would ignore that lacks the experience or the Spirit needful for the use of the keys. Yet the church is never to overshadow or exclude the individual responsibility and authority.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. III, art. "Keys, Power of," pp. 1796, 1797.*

Keys, Power of, Roman Catholic View of.— Pastors, therefore, must first teach that the institution of confession has been to us extremely useful, and even necessary; for granting that sins are canceled by contrition, who is ignorant that [to effect this] it must be so vehement, so intense, so ardent, as that the bitterness of our sorrow may be compared with, and bear a proportion to, the magnitude of our crimes. But as this is a degree of contrition which very few could reach, the consequence also was that very few could have hoped to obtain in this way the pardon of their sins.

It was therefore necessary that the Lord, in his infinite mercy, should provide by some easier means for the common salvation of men; and this he did, in his admirable wisdom, when he gave to the church the keys of the kingdom of heaven. For, according to the doctrine of the Catholic faith, it is to be believed and firmly professed by all, that if any one is sincerely sorry for his past sins, and firmly resolves to avoid sin for the future, although his sorrow be not such as may be sufficient of itself to obtain pardon, yet all his crimes, if duly confessed to the priest, are remitted and pardoned by the power of the keys; so that justly was it proclaimed by those most holy men, our Fathers, that by the keys of the church is thrown open the gate of heaven. Of

this no one is at liberty to doubt, the Council of Florence having defined that the effect of penance is absolution from sins.—"*Catechism of the Council of Trent,*" *translated by Rev. J. Donovan, D. D. (R. C.), pp. 245, 246. Dublin: James Duffy, Sons & Co.*

Kingdom of God, "AT HAND."— By tracing the prophetic image described in the second chapter of Daniel, we find there five great universal kingdoms delineated, four of which are earthly and temporary, and the fifth heavenly, divine, and eternal. The first of these great kingdoms was Babylon; and when this was in its glory, Medo-Persia was "at hand," as this was the next in succession. When Medo-Persia had conquered and supplanted Babylon, the next kingdom "at hand" was the kingdom of Grecia. When Grecia had conquered Persia, and bore sway, the next kingdom "at hand" was Rome; and when Rome stretched the scepter of universal dominion over the earth, then came the message, "The kingdom of heaven is *at hand.*" This kingdom follows next after Rome, which, though divided, declining, and tottering to its fall, still, as embodied in European civilization, maintains its hold on the world; and will, until it is overthrown, destroyed, and succeeded by the everlasting kingdom of God. That kingdom, then, is "*at hand.*"—"*The Reign of Christ on Earth,*" *Daniel T. Taylor, Editor's Preface, p. lii. Boston: Scriptural Tract Repository, 1882.*

King of the North.— Page 213.

King of the South.— Page 213.

Kingdoms.— Pages 592-597.

Laodicea, CHURCH OF.— Page 530.

Laodicea, COUNCIL OF.— Pages 511, 515.

Law, Ceremonial, LESSON OF LEVITICAL SYSTEM.— It represented strikingly the infinite holiness of God, and the necessity of purity in all who would come into his presence or enjoy his favor. It pointed to the Great Provision, which God intended to reveal in its proper time, for the taking away of sin, and directed the eye of faith and hope to the perfect salvation that was to come. By signs it foretold the sufferings and death of Christ, and the whole work of redemption which he was to accomplish.—"*A Summary of Biblical Antiquities,*" *John W. Nevin, D. D., Vol. II, pp. 16, 17. Utica, N. Y.: Western Sunday School Union, 1828.*

Law, Ceremonial, WITNESS THAT A HIGHER LAW WAS BROKEN.— The ceremonial law taught of the holiness of God and of a coming Saviour, and was designed to provide for restored obedience to the moral law.—"*The Ten Commandments and the Lord's Prayer,*" *Ferdinand S. Schenck, p. 11. New York: Funk & Wagnalls, 1902.*

Law, Ceremonial, ABROGATED AT THE CROSS.— God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai in ten commandments, and written in two tables; the four first commandments containing our duty toward God; and the other six, our duty to man.

Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.—"*The Constitution of the Presbyterian Church in the United States of America, as ratified by the General Assemblies of 1836 and 1838,*" *chap. 19, pars. 1-3, pp. 88-90. Philadelphia: Presbyterian Publication Committee.*

Laws, Ceremonial, ENDED WITH THE DEATH OF CHRIST.— The moral law revealed the disease for which he [Christ] brought the remedy. Its precepts were designed to convince of sin. On the other hand, the ceremonial law was suited to typify the remedy for sin. It contained a shadow of the "good things" of the gospel. It pictured the way of salvation.

What the ceremonial law obscurely typified, the prophets more plainly predicted. Both pointed to the coming Messiah. The daily sacrifices of the one, and the successive utterances of the other, pointed to "the Lamb of God who taketh away the sin of the world."

The fulfilment of the moral law, the ceremonial law, and the prophets, in the character and work of Christ, is a threefold cord of evidence which cannot be broken. He, and he alone, perfectly fulfilled the precepts of the moral law. He, and he alone, fulfilled the types of the ceremonial law. He, and he alone, fulfilled the predictions of the prophets. By his fulfilment of the moral law he became a law. He translated its written precepts into living deeds. With his death the ceremonial system came to an end.—"*Creation Centred in Christ,*" *H. Grattan Guinness, D. D., pp. 31, 32. London: Hodder and Stoughton, 1896.*

Law, Moral, STILL IN FORCE.— The laws thus delivered by Moses were of three kinds,— moral, ceremonial, and judicial; expressed by three Hebrew words, which are sometimes put together in Scripture to signify the whole, as Deut. 6: 1; Ezra 7: 10; Mal. 4: 4. The first respected them as men; the second as a church; the third as a commonwealth. The first, or moral law, being the law of universal or unalterable right, is binding upon all men, and is still in force.—"*The Gospel of the Old Testament,*" *Samuel Mather, Vol. I, p. 210. London: R. B. Seeley and W. Burnside, 1834.*

Law, DECALOGUE NOT REPEALED BY NEW TESTAMENT. — Though even the decalogue is affected by the New Testament, it is not so in the way of repeal or obliteration. It is raised, transfigured, glorified there, but itself remains in its authority and supremacy.—"*A Dictionary of the Bible,*" *William Smith, LL. D., Vol. III, p. 1071. Boston: Little, Brown & Co., 1863.*

Law, ECCLESIASTICAL AND CEREMONIAL. — The leading principle of the whole is its theocratic character, its reference, that is, of all action and thoughts of men directly and immediately to the will of God. It follows from this that it is to be regarded not merely as a law, that is, a rule of conduct based on known truth and acknowledged authority, but also as a revelation of God's nature and his dispensations. But this theocratic character of the law depends necessarily on the belief in God, as not only the creator and sustainer of the world, but as, by special covenant, the head of the Jewish nation. This immediate reference to God as their king is clearly seen as the groundwork of their whole polity. From this theocratic nature of the law follow important de-

ductions with regard to (*a*) the view which it takes of political society; (*b*) the extent of the scope of the law; (*c*) the penalties by which it is enforced; and (*d*) the character which it seeks to impress on the people. (*a*) The Mosaic law seeks the basis of its polity, first, in the absolute sovereignty of God; next, in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories, yet lies beneath them all. (*b*) The law, as proceeding directly from God and referring directly to him, is necessarily absolute in its supremacy and unlimited in its scope. It is supreme over the governors, as being only the delegates of the Lord, and therefore it is incompatible with any despotic authority in them. On the other hand, it is supreme over the governed, recognizing no inherent rights in the individual as prevailing against or limiting the law. It regulated the whole life of an Israelite. His actions were rewarded and punished with great minuteness and strictness, and that according to the standard, not of their consequences but of their intrinsic morality. (*c*) The penalties and rewards by which the law is enforced are such as depend on the direct theocracy. With regard to individual actions, it may be noticed that, as generally some penalties are inflicted by the subordinate and some only by the supreme authority, so among the Israelites some penalties came from the hand of man, some directly from the providence of God. (*d*) But perhaps the most important consequence of the theocratic nature of the law was the peculiar character of goodness which it sought to impress on the people. The Mosaic law, beginning with piety as its first object, enforces most emphatically the purity essential to those who, by their union with God, have recovered the hope of intrinsic goodness, while it views righteousness and love rather as deductions from these than as independent objects. The appeal is not to any dignity of human nature, but to the obligations of communion with a holy God.—"*A Dictionary of the Bible*," *William Smith, LL. D., art.* "*Law*," *p. 349, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Law, Ecclesiastical, Power of Pope Over.— Page 413.

Law and Gospel, Luther's View of.— Luther had realized that the gospel, while reasserting the inexorable nature of the moral law and deepening its demands, had revealed a supernatural and divine means of satisfying and fulfilling it. All barriers had thus been removed between God and man, and men had been placed in the position of children living by faith on his grace and bounty. He offers to bestow upon them the very righteousness he requires from them, if they will but accept it at his hands as a free gift. Their true position is no longer that of mere subjects living under a law which they must obey at their peril. They may, indeed, by their own act, remain in that condition, with all its terrible consequences. But God invites them to regard him as their Father, to live in the light of his countenance, and to receive from him the daily food of their souls. The most intimate personal relation is thus established between himself and them; and the righteousness which by their own efforts they could never acquire he is ready to create in them if they will but live with him in faith and trust. That faith, indeed, must needs be the beginning, and the most essential condition, of this divine life. Faith is the first condition of all fellowship between persons; and if a man is to live in personal fellowship with God, he must trust him absolutely, believe his promises, and rest his whole existence here and hereafter upon his word. But let a man do this, and then God's law ceases to be like a flaming sword, turning every way, with too fierce an edge for human hearts to bear. It assumes the

benignant glow of a revelation of perfect righteousness which God himself will bestow on all who ask it at his hands.—"*Luther's Primary Works*," *edited by Wace and Buchheim, p. 431. London: Hodder and Stoughton, 1896.*

Law of God, ONE PERFECT CODE.— In the epistle of James is found a word of deep significance. "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (2: 10). . . . Herein lies the explanation of the apparent severity of James's utterance. Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth.—"*The Ten Commandments*," *Rev. G. Campbell Morgan, p. 11. New York: Fleming H. Revell Company, 1901.*

These ten commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links, and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an inclosure, it makes no difference at what point I break through the fence. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "The golden chain of obedience is broken if one link is missing."—"*Weighed and Wanting*," *Dwight L. Moody, p. 119. Chicago: Fleming H. Revell Company, 1898.*

Law of God, THE END OF ALL PERFECTION.— Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the ten commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can't help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries.

If God created this world, he must make some laws to govern it. In order to make life safe, we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this is God's law. It has come from on high, and infidels and skeptics have to admit that it is pure.—*Id., p. 11.*

Law of God, REVEALS THE GLORY OF GOD.— A great philosopher has said that the mind must be filled with awe when one contemplates either the universe or the moral law. The psalmist saw the glory of God alike in the heavens and in the law. Given in the early dawn of civilization, this law of the ten commandments has not been left behind in the advance of the race, but still stands far ahead, beckoning on the centuries. Its perfection is a sufficient evidence of its divine origin. Each commandment is an authoritative statement of a fundamental principle of human nature.—"*The Ten Commandments and the Lord's Prayer*," *Ferdinand S. Schenck, Preface to new edition, par. 1. New York: Funk and Wagnalls Company, 1902.*

Law of God, THE RULE OF LOVE.— If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table.—"*The Perpetuity of the Law*," *C. H. Spurgeon, p. 5.*

Law of God, "BY THE LAW IS THE KNOWLEDGE OF SIN."— Thus it appears that man cannot have a true notion of sin but by means of the law of God. . . . And let it be observed, that the law did not answer this end merely among the Jews in the days of the apostle; it is just as

necessary to the Gentiles to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel: for, in this sense also, Jesus Christ is the end of the law for justification to them that believe.—"*A Commentary and Critical Notes*," *Adam Clarke, LL. D., on Rom. 7:13. New York: Lane and Scott, 1851.*

Law of God, ONLY THE OBEDIENT BY FAITH FREE.— There is a sense in which Christians are not "free from the law." It is only when grace enables men to keep the law, that they are free from it; just as a moral man who lives according to the laws of the country is free from arrest. God has not set aside law, but he has found a way by which man can fulfil law, and so be free from it.—"*The Ten Commandments*," *Rev. G. Campbell Morgan, p. 23. New York: Fleming H. Revell Company, 1901.*

Law of God, BISHOP SIMPSON'S WORD TO PREACHERS.— The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mt. Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. . . .

Some will object to the sternness of the law, and say, "Prophesy smooth things;" but still the law must be preached. It brings the sinner to a recognition of his sins; in having transgressed God's holy law, and shown him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see that, deep as are the stains of his transgressions, the blood of Christ can wash them all away.—"*Lectures on Preaching*," *Bishop Matthew Simpson (Bishop M. E. Church), Lecture 4, p. 128. New York: Eaton and Mains, 1906.*

Law of God, MOODY ON THE MINISTER'S DUTY.— The people must be made to understand that the ten commandments are still binding, and that there is a penalty attached to their violation.—"*Weighed and Wanting*," *Dwight L. Moody, p. 16. Chicago: Fleming H. Revell Company, 1898.*

Law of God, WHEN THE PULPIT IGNORES IT.— There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well, it is essential. But sometimes they go beyond this, and declaim against the preaching of the law,— intimate that it belongs to a past age, a less civilized society. . . .

Such a gospel may rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without the gospel is dark and hopeless; the gospel without the law is inefficient and powerless.—"*Lectures on Preaching*," *Bishop Matthew Simpson, Lecture 4, p. 129. New York: Eaton and Mains, 1906.*

Law of God, EXALTED BY CHRIST'S DEATH.— Through the atonement of Christ more honor is done to the law, and consequently the law is more established, than if the law had been literally executed, and all

mankind had been condemned. Whatever tends most to the honor of the law, tends most to establish its authority.—"*The Works of Jonathan Edwards,*" *(2 vols.) Vol. II, p. 369. Andover: Allen, Morrill, and Wardwell, 1842.*

Law of God, UNIVERSAL, MAGNIFIED BY CHRIST.— The commandments of God given to Moses in the mount at Horeb are as binding today as ever they have been since the time when they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

Jesus never condemned the law and the prophets, but he did condemn those who did not obey them. Because he gave new commandments, it does not follow that he abolished the old. Christ's explanation of them made them all the more searching. In his Sermon on the Mount he carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more, that they are positive as well as prohibitive.—"*Weighed and Wanting,*" *Dwight L. Moody, p. 15. Chicago: Fleming H. Revell Company, 1898.*

Law of God, ENFORCED IN THE SERMON ON THE MOUNT.— We learn hence: 1. That all the law of God is binding on Christians. Compare James 2: 10. 2. That all the commands of God should be preached, in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And 4. That true piety has respect to *all* the commandments of God. Compare Ps. 119: 6.— "*Commentary,*" *Rev. Albert Barnes, on the Gospels, note on Matt. 5: 19, revised edition. New York: Harper and Brothers, 1868.*

Law of God, JOHN WESLEY ON CHRIST'S "SERMON ON THE MOUNT."— In the highest rank of the enemies of the gospel of Christ, are they who, openly and explicitly, "judge the law," itself, and "speak evil of the law;" who teach men to break *(lusai,* to *dissolve,* to *loose,* to *untie* the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words, "What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. . . ." This is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge. Father, forgive them; for they know not what they do!

The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it really believe that they honor Christ by overthrowing his law, and that they are magnifying his office while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, "Hail, Master, and kissed him." And he may as justly say to every one of them, "Betrayest thou the Son of man with a kiss?" It is no other than betraying him with a kiss to talk of his blood and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can any one escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.—"*Works of Wesley,*" *Sermon XXV, (7 vol. ed.) Vol. I, pp. 225, 226. New York: Waugh and Mason, 1833.*

Law of God, CHRIST'S RELATION TO.— If he [Christ] obeyed the ceremonial law, unquestionably he obeyed the moral law. His keenest-

eyed enemies could find no fault in him in regard to his moral conduct. His absolute sinlessness attests the translation of the moral law into actual life.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. III, art. "Law in the New Testament," p. 1846.*

Law of God, JOHN CALVIN ON ITS PERPETUITY.— We must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraced, is constant and uniform.— *Calvin's Comment on Matt. 5:17 and Luke 16:17, in "Commentary on a Harmony of the Gospels," Vol. I, p. 277. Printed in Edinburgh, 1845, for the Calvin Translation Society.*

Law of God, DOCTRINE OF METHODIST "DISCIPLINE."— Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity [to] be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.—"*Methodist Episcopal Church Doctrines and Discipline," edited by Bishop Andrews, p. 23. New York: Eaton and Mains, 1904.*

Law of God, WESLEY ON DIFFERENCE BETWEEN MORAL AND CEREMONIAL LAWS.— The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. . . . This "handwriting of ordinances" our Lord did blot out, take away, and nail to his cross. [Col. 2: 14.]

But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which "stands fast as the faithful witness in heaven." The moral stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other. —"*Sermons on Several Occasions," John Wesley, Sermon XXV, "On the Sermon on the Mount," (2 vol. ed.) Vol. I, pp. 221, 222. New York: Waugh & Mason, 1836.*

Law of God, THE MORAL AND THE CEREMONIAL CODE.— Ceremonial law is that which prescribes the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his gospel church. Heb. 7: 9, 11; 10: 1; Eph. 2: 16; Col. 2: 14; Gal. 5: 2, 3. . . .

Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai. . . . It is denominated perfect (Ps. 19: 7), perpetual (Matt. 5: 17, 18), holy (Rom. 7: 12), good (Rom. 7: 12), spiritual (Rom. 7: 14), exceeding broad (Ps. 119: 96).— "*A Theological Dictionary," Rev. Charles Buck, art. "Law," p. 230, corrected edition. Philadelphia: Crissy and Markley, 1851.*

Law of God, HOW THE MORAL CODE DIFFERED FROM THE CEREMONIAL IN NATURE.— One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon

all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called moral laws.

The other kind, called ceremonial laws, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.—"*The Sabbath Manual*," *Rev. Justin Edwards, D. D., p. 133. New York: American Tract Society.*

Law of God, NOT PART OF RITUAL SYSTEM.— The commandments did not originate with Moses, nor were they done away with when the Mosaic law was fulfilled in Christ, and many of its ceremonies and regulations abolished.—"*Weighed and Wanting*," *Dwight L. Moody, p. 14. Chicago: Fleming H. Revell Company, 1898.*

Law of God, A RULING LIFE. — This, then, is the one final conception of the law of God; it is the presence of God's own life ruling in the soul as a guiding, sustaining, quickening power. The same divine Spirit that appoints the duty fulfils it in us, and "boasting" is excluded. How, then, comes it that boasting, or the sense of merit as over against God, is precisely what we associate with the observance of the divine law? Because of the entrance of sin creating a gulf between God and us, which we feel must be bridged over before we regain our essential fellowship with him. As our conscience tells us that it is we, not God, who have created the gulf, so we easily pass into the delusion that it is we who have to build the bridge of reconciliation. The law which we have broken becomes separated in our thought from him and his life. It becomes a mere command, a *tertium quid* intervening between us. He ceases to be for us; he is against us; not a Father but a taskmaster, whose rigid behests overwhelm us with despair, both because of their confessed justice and of our inability to keep them. He is not to be reached apart from them, but only through them, through our strictest observance of them. Consequently we are thrown back upon ourselves, and upon what we regard as our own moral resources; or if, in the stress of agony, we still cry to Him for help, it is in reality rather for the aids of his grace to re-enforce the natural strength which of itself does not suffice, than for the cleansing of hearts disordered at the core. And when we *do* obey His command in any particular, we instinctively congratulate ourselves on our fidelity, and look upward for our deserved reward. "What shall we have, therefore?" But as it is the loss of God's life which has brought woe and condemnation to the sinner, it is futile to fancy that anything but the regaining of it can satisfy him, or that it can be regained in any other way than by the surrender which conditioned its first possession. The good works which he performs or believes himself to perform *as a mere individual* can never be a substitute for it, or even a means of attaining it; for the principle which animates these breaks his connection with the unity of the moral world. The first and fundamental thing is to re-establish this connection, and it can only be re-established through his resuming the attitude of self-committal, of receptivity toward God, which he has wilfully forsworn.—"*The Christ of History and of Experience*," *David W. Forrest, D. D., pp. 257, 258. Edinburgh: T. & T. Clark, 1914.*

Laws, CEREMONIAL AND MORAL. — While God remains God, his moral law will be binding upon all who would have any part in his life. God's moral law is eternal; it is an expression of his very being. As such it can no more be abrogated than can God himself. . . . We must, of course,

distinguish clearly between the ceremonial law of the Old Testament and the moral law. The eternal requirements of the moral law are always binding upon God's people; but the details of ceremonial law which typified Christ's atoning and cleansing work, were done away with when Christ, their great antitype, completed the work which he came to do, and which they foreshadowed. The believing Old Testament saint, saved by grace, was under the obligation of a ceremonial law from which we have been freed because Christ fulfilled and finished all that the ceremonial pointed to.

But while we are freed from the ceremonial law, the obligation to keep the moral law rests even more heavily upon us who live in the enlightened age of grace than upon those who were living, by men's own choice, under law. We have in fulfilment in Christ that which they had at the best only in prophecy. Their belief may have given them, through Christ, the same divine power to obey the law that we now have in him, but we live in the noonday light of the revelation of his consummated work; they moved in the twilight of yet unfulfilled hope.— *From an editorial in the Sunday School Times, Jan. 3, 1914.*

Law, CEREMONIAL.— Pages 501-503.

Libraries, Semitic, AT BABYLON.— Page 52.

Lisbon Earthquake.— Pages 150, 151.

Little Horn, GEOGRAPHICAL LOCATION OF.— Antichrist, then (as the Fathers delight to call him), or the little horn, is to be sought among the ten kingdoms of the western Roman Empire. I say of the western Roman Empire, because that was properly the body of the fourth beast; Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. "As concerning the rest of the beasts," saith Daniel, "they had their dominion taken away; yet their lives were prolonged for a season and a time." Dan. 7: 12. "And therefore," as Sir Isaac Newton rightly infers, "all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece; we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking up of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two first beasts.— "*Dissertations on the Prophecies,*" *Thomas Newton, D. D., pp. 239, 240. London: B. Blake, 1840.*

Little Horn, IDENTIFICATION OF, WITH THE PAPACY.— The main points in the nature, character, and actings of this "little horn," which we must note in order to discover the power intended, are these:

1. Its place: within the body of the fourth empire.

2. The period of its origin: soon after the division of the Roman territory into ten kingdoms.

3. Its nature: different from the other kingdoms, though in some respects like them. It was a horn, but with eyes and mouth. It would

be a kingdom like the rest, a monarchy; but its kings would be overseers or bishops and prophets.

4. Its moral character: boastful and blasphemous; great words spoken against the Most High.

5. Its lawlessness: it would claim authority over times and laws.

6. Its opposition to the saints: it would be a persecuting power, and that for so long a period that it would wear out the saints of the Most High, who would be given into its hand for a time.

7. Its duration: "time, times, and a half," or 1,260 years.

8. Its doom: it would suffer the loss of its dominion before it was itself destroyed. "They shall take away its dominion, to consume and destroy it to the end."

Here are eight distinct and perfectly tangible features. If they all meet in one great reality, if we find them all characterizing one and the same power, can we question that that is the power intended? They do all meet in the Roman Papacy, . . . and we are therefore bold to say it is the great and evil reality predicted.—"*Romanism and the Reformation*," *H. Grattan Guinness, D. D., F. R. A. S., p. 26. London: J. Nisbet & Co., 1891.*

Let me inquire, can any one suggest any other power in which all these marks, or the majority of them, meet? They are eight in number, and definite in character. The prophecy lays its finger on the place where we are to find the great enemy — Rome; on the point of time in the course of history at which we may expect to see him arise — the division of the Roman territory into a commonwealth of kingdoms; it specifies the nature of the power — politico-ecclesiastical; its character — blasphemously self-exalting, lawless, and persecuting; it measures its duration — 1,260 years; and specifies its doom — to have its dominion gradually consumed and taken away, and then to be suddenly destroyed forever, because of its blasphemous assumptions, by the epiphany in glory of the Son of man, introducing the kingdom of God on earth.

The proof that the Papacy is the power intended is strictly cumulative. If it answered to one of these indications, there would be a slight presumption against it; if to several, a strong one; if to the majority, an overwhelming one; while if it answer to all, then the proof that it is the power intended becomes to candid minds irresistible. There is not a single clause in the prophecy that cannot be proved to fit the Roman Papacy exactly, except the last, which is not yet fulfilled.—*Id., pp. 42, 43.*

Little Horn, FOURTEEN MARKS OF.— Popery is here found [in the seventh chapter of Daniel] completely described by thirteen or fourteen marks. I will try to make you understand how, at each of these marks, we are forced to exclaim, not only, "This is indeed the Pope!" but, "There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the Pope! It can be nothing else than the Pope!"

First Mark.— The nature itself of the power prefigured by the little horn. Plainly, according to the prophecy, this must be a *priest-king.* It is a king; for it is written: The little horn came up among the other ten; and another king shall arise after the ten. It is a priest-king; for it is written that it shall be diverse from the other kings; and all that follows is designed to tell us in what it shall be diverse, and to show it to us at once in a political and a religious character. . . . Where will you find, in the whole history of the world, unless in popery, a priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?

Second Mark.— You have here, too, the *geography* of this power. Where must we seek for the little horn? Where is its "Holy See"? Where its lands, its patrimony, the "domain of the church"? Where must we place the theater of its baleful operations?

No point is clearer in this prophecy. The prophecy is given on purpose to point you to the Roman monarchy; to locate this Holy See in Rome; these lands of the church in Italy; and this theater of a wicked power in the vast empire of the ten Latin kingdoms. . . .

Third Mark.— The *origin* of this power, and the nature of its growth. How did it come into the world? — Slowly, little by little, by constant increase, as the horn grows on the head of a bullock. . . . And now inquire of all historians if this is not an exact description of the origin of the papal tyranny. . .

Fourth Mark.— The *chronology* of this apostasy; by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel? This is a striking mark. According to the vision it is immediately after the division of the Latin Empire into its ten Gothic kingdoms; that is to say, toward the sixth or seventh century; and, according to the same vision, this divided state must continue till the coming of Christ. Now I ask if it is possible to find anywhere but in the Papacy the least solution to so clear and distinct a problem. . . .

Fifth Mark.— The *territorial acquisitions* of this power. Here is something marvelous. Three of the first horns, says Daniel (verse 8), were plucked up before the little horn; and these horns John represents to us as each wearing a crown. Take now a map of Italy; look for the Pope's domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three. . . .

Sixth Mark.— The extraordinary *sagacity*, consummate skill, incomparable policy, constant vigilance of this power. . . . What has given Rome her power for twelve hundred years is the superhuman sagacity, that perpetual policy, of which the eye is emblematical. . . .

Seventh Mark.— Its *deceivableness*, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. . . . To this head we must refer the false legends, false books, false relics, the wonder-working medals, false cures, and more especially the false decretals. . . .

Eighth Mark.— Its more than royal *pomp*. Daniel tells us (verse 20) that although this horn was "the least," his "look was more stout than his fellows." The pomps of Charlemagne, Charles V, Louis XIV, and Bonaparte were very great; but were they comparable to that of the Roman Pontiff? The greatest kings were obliged to hold his stirrup, to serve him at table,— what do I say? — to prostrate themselves before him, and to kiss his feet; he was even seen to put upon their necks his arrogant foot! . . .

Ninth Mark.— Its *language*, its great, swelling words. The little horn had "a mouth" (says Daniel), and this mouth spake very great things. . . . Let the most superficial scholar in history, in one of our schools, be asked to search, in the whole course of the nine hundred years of the Dark Ages and the four hundred years of modern history, for the power which has unceasingly filled the world with the noise of his great, swelling words,— words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars. Is there a schoolboy who would not at once reply, It is the Pope; it can only be the Pope? In this respect, then, the Pope is without his like in history. . . .

Tenth Mark.— The *duration of this language.* According to Daniel, it must last till the coming of the Son of man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed beforehand that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandals, a priest-king in Rome could continue with impunity such language among the nations? . . .

Eleventh Mark.— Its *blasphemies.* Daniel says (verse 25) he shall utter blasphemies against the Most High; but where is there anything more blasphemous than the pretensions of the Roman Pontiff? To call himself "the Holy Father," the name which Jesus gives to his Father; "the Most Holy Father;" "the church's Spouse;" "the Head of the universal church," the incommunicable name of the only Son of God; to call himself "His Holiness;" to declare himself infallible; to dare to put his decrees above even the word of his God; to pretend to release men from the commands of their Creator; to maintain that he alone creates priests, who alone, in their turn, create their God in a bit of bread, by four Latin words, that he may be eaten by the people; to pardon sins committed against the Lord of lords; to open to men at his pleasure the gates of heaven,— are these blasphemies enough on the part of a worm of the dust? . . .

Twelfth Mark.— His homicidal *hatred* and his *persecutions of true Christians.* Daniel tells us (verse 21): "I beheld, and the same horn made war with the saints, and prevailed against them;" and he adds (verse 25), He "shall wear out the saints of the Most High." Alas! here the voice of history responds loudly to that of prophecy. All its pages, even to that of the last century, when it speaks of the popes, show them to you as persecuting men who would live according to the word of God, and putting them to death like sheep for the slaughter. . . .

Thirteenth Mark.— His audacious *heresies.* This perhaps is the most striking mark of all; and one in which the Roman Pontiff has never had his equal. Daniel says of the little horn, that the king diverse from the other ten shall "think to change times and laws." This denotes the unparalleled attempt which the Pope has made upon the law of his God. He pretended to change it in its sovereignty, in its sanction, in its use, in its contents, in its morals, and in its doctrine. . . .

Fourteenth and Last Mark.— The *exact duration* of his persecutions against the people of God. Daniel and John declare several times that it shall be until "a time and times and the dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest-king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? But the Holy Spirit tells us that it shall last twelve hundred and sixty! and this was so! . . .

Lastly, gentlemen, the same prophecies have also foretold its judgment and its overthrow. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the seventh chapter of Daniel will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desired to bring before you.— *Extracts from a lecture by L. Gaussen, D. D., Professor of Theology, delivered in the School of Theology at Geneva, Oct. 3, 1843.*

Little Horn, HISTORICAL EVIDENCE CONCERNING.— Let us now, finally, review the historical evidence, and compare it with those features of the little horn which the prophecy unfolds:

And first, the little horn was to arise on the body of the fourth beast, in contrast with the first, second, or third. The Papacy has had its permanent seat among the western kingdoms of Europe, and within that territory which belongs exclusively to the fourth or Roman Empire.

The little horn appears in the vision, when the separation of the fourth empire has begun, and next in order after the mention of those ten kingdoms or horns which were to obtain the chief power in the broken monarchy. The rise of the Papacy, in like manner, followed close upon the fall of the Western Empire and the rise of the barbarian kingdoms.

The dominion of the little horn, in the prophecy, is the one main event which marks the history of the fourth empire, after its division. By the confession of all the best historians, the rise, the supremacy, and the decline of the Papacy, is the one center around which we have to arrange, for twelve centuries, the history of the European kingdoms.

To prepare the way of the little horn, three of the horns before it are uprooted. After the fall of the empire, exactly three dynasties, and no more, were uprooted to make way for the temporal sovereignty of the Bishop of Rome.

The eleventh horn, though vast in its claims and pretensions, was to be small in size. The popedom has in like manner, in its outward form, been always one of the least among the European kingdoms; while its sovereigns have claimed and exercised a supreme dominion over the whole.

The little horn is diverse from all the rest; for it has eyes like those of a man, and an articulate voice. The Papacy by its own laws claims "a princedom more perfect than every human princedom," and surpassing them as far as the light of the sun exceeds the light of the moon. It claims the office of a seer, who has full insight into divine mysteries; and of a prophet, an infallible interpreter of the divine will. All its decisions "are to be so received, as if they were confirmed by the voice of the divine Peter himself." Its decrees are given, "*auctoritate, scientiâ, ac plenitudine,*" with the fulness of divine knowledge, and the fulness also of apostolic power.

The mouth of the little horn was to speak great words against the Most High. The Pope declares, in his own solemn and authorized decrees, that *it is certain that he is styled God, and it is manifest that God cannot be judged by man.* He further pronounces concerning himself, that he is *received into the fellowship of Christ's undivided unity.*

The little horn is further to wear out the saints of the Most High. The words will apply either to delusion or oppression. Now Pelagius, and his successors ever since, have laid down these three maxims: That it is schism to deny the supremacy or disobey the mandates of the Roman See; that schism ought to be punished by the secular power; and that these powers ought to be urged and compelled to exterminate and root out all such schismatics from their dominions. From that time onward the only alternative allowed by the Papacy to the saints has been sin or suffering; the submission to an impious claim, wearing out the conscience and wasting the spiritual life; or the open penalties of confiscation, imprisonment, torture, and death. [pp. 253-255] . . .

The little horn, further, shall think to change times. The description applies, in all its force, to the systematic perversion of God's words by which all the promises of millennial glory are wrested from their true sense, and referred to the dominion and grandeur of the Church of Rome. [pp. 257, 258] . . .

Finally, the little horn thinks to change laws. [pp. 258] . . .

Thus every feature of the prophecy finds its full counterpart in the constitution, decrees, and history of the Roman popedom. And hence we may gather, with a firm and assured conviction, that this is the true meaning of the vision, designed from the very first by the all-seeing Spirit of God. [p. 259] — "*The Four Prophetic Empires*," *Rev. T. R. Birks, M. A., pp. 253-259, 2d edition. London: Seeley, Burnside, and Seeley, 1845.*

Little Horn.— Pages 30, 31.

Livingstone, David.— Page 337.

Locusts.— Pages 543-546.

Lombards.— Pages 368, 483, 486-488, 588, 589, 598.

Longobards.— *See* Lombards.

Loyola, St. Ignatius.— Pages 277, 278.

Lutheran Church.— Page 141.

Maccabees.— Page 290.

Mahomet.— Pages 544, 545, 549, 550.

Mandate OVER PALESTINE.— Page 168.

Man of Sin.— Pages 30-32, 34, 307-311, 473.

Marcomanni.— Page 488.

Marriage.— Marriage . . . may be defined either *(a)* as the act, ceremony, or process by which the legal relationship of husband and wife is constituted; or *(b)* as a physical, legal, and moral union between man and woman in complete community of life for the establishment of a family.— *The Encyclopedia Britannica, Vol. XVII, art. "Marriage," p. 753, 11th edition.*

Marriage, SIGNIFICANCE OF BETROTHAL. — A betrothal in the East is counted quite as sacred and quite as binding as a marriage ceremony. It may indeed be broken, but its breaking is even more of a matter than a divorce, and a woman who is betrothed is looked upon as already a wife. In India, a girl betrothed in childhood is a widow for life, if he to whom she was betrothed die before she has seen him. Jacob's betrothal to Rachel was a period of full seven years; and when Jacob claimed her, at the close of that period, his words to her father were, "Give me my *wife;*" not, Give to me thy daughter to be my wife, but, Give to me the one who is my wife.

The frequent references in the Levitical law to "a virgin betrothed unto an *husband*," and to a man who "hath betrothed a *wife* and hath not taken her," as well as the later references to Joseph and Mary of Nazareth during the time of their betrothal, show that the primitive view of the betrothal compact has been much the same among Semitic peoples as among the Aryans.—"*Studies in Oriental Social Life*," *H. Clay Trumbull, pp. 26, 27. Philadelphia: John D. Wattles & Co., 1894.*

Martyrs.— Pages 323, 361, 400-409.

Mass, Explanation of.— 12. Does Christ continue in heaven the sacrifice of Calvary?

He continues it in this sense, that he realizes in his glory the effects of his sacrifice on earth, and that he applies these effects to those persons who are still in this world.

13. Ought the sacrifice of the cross to be continued on earth also?

Yes; for as man is composed of mind and matter, he needs an external and sensible religious sacrifice. But since God has rejected all the figurative sacrifices of the old law, and accepts no oblation but that of his Son, the sacrifice of the cross must be continued till the end of time.

14. What is the sacrifice that continues on earth the sacrifice of the cross?

It is the holy sacrifice of the mass.

15. What is the sacrifice of the mass?

It is the sacrifice of Christ's body and blood, offered to God, under the appearances of bread and wine, in order to represent and continue the sacrifice of the cross.

18. What relations exist between the sacrifice of the mass and that of the cross?

The sacrifice of the mass is: (1) A representation and a commemoration of the sacrifice of the cross; (2) its continuation and consummation.

19. Is then the mass the same sacrifice as that of the cross?

It is essentially the same; it differs only in the manner in which it is offered.

22. Of what value is the sacrifice of the mass?

The sacrifice of the mass is of infinite value, like that of the cross; but as a sacrifice of propitiation and of impetration, when applied to an individual, it is limited by his dispositions.—"*Manual of Christian Doctrine," by a seminary professor (R. C.), pp. 437-439. Philadelphia: John Joseph McVey, 1914.*

Mass, A Propitiatory Sacrifice.— We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same, namely, Christ our Lord, who immolated himself, once only, after a bloody manner, on the altar of the cross. For the bloody and unbloody victim are not two victims, but one only, whose sacrifice is daily renewed in the eucharist, in obedience to the command of the Lord: "Do this for a commemoration of me."

But the priest also is one and the same, Christ the Lord; for the ministers who offer sacrifice, when they consecrate his body and blood, act not in their own, but in the person of Christ, as is shown by the words of consecration itself; for the priest does not say, "This is the body of Christ," but, "This is my body;" and thus representing Christ the Lord, he changes the substance of the bread and wine into the true substance of his body and blood.

This being the case, it must be unhesitatingly taught that, as the holy Council [of Trent] has also explained, the holy sacrifice of the mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice accomplished on the cross, but also a truly propitiatory sacrifice, by which God is appeased and rendered propitious to us.—"*Catechism of the Council of Trent," translated by Rev. J. Donovan, D. D. (R. C.), p. 226. Dublin: James Duffy, Sons & Co.*

Mass, Available to the Dead.— Parish priests will next teach that such is the efficacy of this sacrifice, that it is profitable not only to the celebrant and communicant, but also to all the faithful, whether living with us on earth, or already numbered with those who are dead in the Lord, but whose sins have not yet been fully expiated.— "*Catechism of the Council of Trent," translated by Rev. J. Donovan, D. D. (R. C.), p. 227. Dublin: James Duffy, Sons & Co.*

Mass, Some Canons on.— Canon I. If any one saith that in the mass a true and proper sacrifice is not offered to God; or that to be offered is nothing else but that Christ is given us to eat; let him be anathema.

Canon II. If any one saith that by those words, "Do this for the commemoration of me," Christ did not institute the apostles priests; or did not ordain that they and other priests should offer his own body and blood; let him be anathema.

Canon III. If any one saith that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema.— *Published in the twenty-second session of the Council of Trent, Sept. 17, 1562; cited in "Dogmatic Canons and Decrees," pp. 142, 143. New York: The Devin-Adair Company, 1912.*

Mass, Shape of Wafer in. — In the fourth century, when the queen of heaven, under the name of Mary, was beginning to be worshiped in the Christian church, this "unbloody sacrifice" also was brought in. Epiphanius states that the practice of offering and eating it began among the women of Arabia; and at that time it was well known to have been adopted from the pagans. The very shape of the unbloody sacrifice of Rome may indicate whence it came. It is a small, thin, round wafer; and on its roundness the Church of Rome lays so much stress that, to use the pithy language of John Knox in regard to the wafer-god, "If, in making the roundness, the ring be broken, then must another of his fellow cakes receive that honor to be made a god, and the crazed or cracked miserable cake, that once was in hope to be made a god, must be given to a baby to play withal."

What could have induced the Papacy to insist so much on the "roundness" of its "unbloody sacrifice"? Clearly not any reference to the divine institution of the Supper of our Lord; for in all the accounts that are given of it, no reference whatever is made to the form of the bread which our Lord took, when he blessed and brake it, and gave it to his disciples, saying, "Take, eat; this is my body; this do in remembrance of me." As little can it be taken from any regard to injunctions about the form of the Jewish paschal bread; for no injunctions on that subject are given in the books of Moses. The importance, however, which Rome attaches to the roundness of the wafer, must have a reason; and that reason will be found, if we look at the altars of Egypt. "The thin, round cake," says Wilkinson, "occurs on all altars." Almost every jot or tittle in the Egyptian worship had a symbolical meaning. The round disk, so frequent in the sacred emblems of Egypt, symbolized the sun. Now, when Osiris, the sun divinity, became incarnate and was born, it was not merely that he should give his life as a sacrifice for men, but that he might also be the life and nourishment of the souls of men. It is universally admitted that Isis was the original of the Greek and Roman Ceres. But Ceres, be it observed, was

worshiped not simply as the discoverer of corn; she was worshiped as the Mother of Corn." The child she brought forth was He-Siri, "the Seed," or, as he was most frequently called in Assyria, "Bar," which signifies at once "the Son" and "the Corn."—"*The Two Babylons*," *Rev. Alexander Hislop, pp. 159, 160, 7th edition. London: S. W. Partridge & Co.*

Mass, SIGNIFICATION OF THE LETTERS ON THE WAFER.— There are letters on the wafer that are worth reading. These letters are I. H. S. What mean these mystical letters? To a Christian these letters are represented as signifying, "*Jesus Hominum Salvator*," "Jesus the Saviour of men." But let a Roman worshiper of Isis (for in the age of the emperors there were innumerable worshipers of Isis in Rome) cast his eyes upon them, and how will he read them? He will read them, of course, according to his own well-known system of idolatry: "*Isis, Horus, Seb*," that is, "The Mother, the Child, and the Father of the gods," — in other words, "The Egyptian Trinity." Can the reader imagine that this double sense is accidental? Surely not. — "*The Two Babylons*," *Rev. Alexander Hislop, p. 164, 7th edition. London: S. W. Partridge & Co.*

Mass, THE HOST.— The bread destined to receive eucharistic consecration is commonly called the host, and though this term may likewise be applied to the bread and wine of the sacrifice, it is more especially reserved to the bread. [p. 489] . . .

The valid material of the eucharistic host is unadulterated wheat reduced to flour, diluted with natural water, and baked with fire.— *The Catholic Encyclopedia, Vol. VII, art. "Host," pp. 489, 490.*

Mass, WORSHIP PAID TO THE HOST.— 33. What worship ought we to pay to Jesus in the tabernacle?

It is of faith, as defined by the Council of Trent, that Jesus in the tabernacle [that is, the host] should be adored with a worship of latria.

18. What is the worship of latria?

The worship of latria, or adoration, is that which is given to God alone on account of his infinite perfection and his supreme dominion over all things created.—"*Manual of Christian Doctrine*," *by a seminary professor (R. C.), pp. 422, 239. Philadelphia: John Joseph McVey, 1914*

Mass, A PRIEST'S VIEW OF.— I never invite an angel down from heaven to hear mass here. This is not the place for angels. The only person in heaven I ever ask to come down here is Jesus Christ, and him I command to come down. He has to come when I bid him. I took bread in my fingers this morning and I said: "This is the body and blood of Jesus Christ," and he had to come down. That is one of the things he must do. He must come down every time I say mass at my bidding, because he made me a priest and said: "Do you this in memory of me." I do it in obedience. I do it in reverence. I do it in homage. I do it in adoration; but I do it, and when I do it, Christ must obey.— *Extract from a Sermon by Rev. D. S. Phelan, LL. D (R. C.), preached on Sunday, June 13, 1915, and printed in the Western Watchman, June 10, 1915.*

Mass, EFFECT OF REAL PRESENCE IN.— The real presence of our divine Lord in the blessed eucharist [the host kept in the monstrance] makes every Catholic church a tabernacle of the Most High.— *The True Voice (R. C.), Omaha, Nebr., April 18, 1913.*

Mass, CHRIST ADORED IN.— Canon VI. If any one saith that, in the holy sacrament of the eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external, of latria [" which is due to the true God "]; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters; let him be anathema. —" *Dogmatic Canons and Decrees," p. 83. New York: The Devin-Adair Company, 1912.*

NOTE.— In Roman Catholic countries this doctrine of the real presence in the wafer is presented to the people in its baldest form. We will cite one real instance: In connection with the celebration of the feast of Corpus Christi " to solemnly commemorate the institution of the holy eucharist," held June, 1914, in Porto Rico, as reported in the *Converted Catholic* for July, 1914, an announcement was printed in the Roman Catholic paper of Ponce, *El Ideal Catolico,* a portion of which we quote: " Catholics of Ponce, to the procession of the most holy Corpus Christi! Tomorrow, at half past five in the afternoon, the most holy sacrament of the altar will leave the parish church, in order to pass through the customary places. Tomorrow Jesus Christ, true God and true man, hidden for love for us beneath the sacramental elements, will leave his habitual dwelling, the holy temple, in order to receive the homage which, as King of heaven and earth, is due him. . . . Let all the people come to prostrate themselves before Jesus in his triumphal march."— EDS.

Mass, AN INTERPRETATION OF.— The pretense is, that " the sacrifice of the altar is the same as the sacrifice on the cross, the priest and victim being the same in both." It is therefore that, in one of your Romish prayer books, " The Path to Paradise," we read the following:

" When the priest goes to the altar,	Jesus enters the garden.
When the priest kisses the altar,	Jesus is betrayed with a kiss.
At the unveiling of the chalice,	Jesus is spoiled of his garments.
At the covering of the chalice,	Jesus is crowned with thorns.
When the priest washes his fingers,	Pilate washes his hands.
When the priest signs the oblation,	Jesus is nailed to the cross.
At the elevation of the Host,	The cross is raised up.
At the elevation of the chalice,	Jesus' blood flows from his wounds.
At the breaking of the Host,	Jesus dies upon the cross."

— " *Rome, Antichrist, and the Papacy," Edward Harper, p. 99. London: Protestant Printing and Publishing Company.*

Mass, RELATION OF, TO " THE CONTINUAL SACRIFICE."— What is this " taking away of the continual sacrifice "? It was taken away in type at the destruction of Jerusalem. The sacrifice of the temple, that is, of the lamb, morning and evening, in the temple of God, was entirely abolished with the destruction of the temple itself. Now the prophet Malachias says: " From the rising of the sun even to the going down, my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation."

This passage of the prophet has been interpreted by the Fathers of the church, beginning with St. Irenæus, St. Justin Martyr, and I know not how many besides, to be the sacrifice of the holy eucharist, the true paschal Lamb, which came in the place of the type, namely, the sacrifice of Jesus himself on Calvary, renewed perpetually and continued forever in the sacrifice on the altar.

Now has that continual sacrifice been taken away? That which was typical of it in old days has been already taken away. But has the reality been taken away? The holy Fathers who have written upon

the subject of Antichrist, and have interpreted these prophecies of Daniel, say that about the end of the world, during the reign of Antichrist, the public offering of the holy sacrifice for a little time will cease. Has there ever come to pass anything which may be called an instalment or a forerunner of such an event as this? Look into the East. The Mahometan superstition, which arose in Arabia, and swept over Palestine and Asia Minor, the region of the seven churches, and Egypt, the north of Africa — the home of St. Augustine, St. Cyprian, St. Optatus — and finally penetrated into Constantinople, where soon it became dominant, has in every place persecuted and suppressed the worship and sacrifice of Jesus Christ. [pp. 158, 159] . . .

Now let us look into the Western world: has the continual sacrifice been taken away in any other land? — for instance, in all those churches of Protestant Germany which were once Catholic, where the holy sacrifice of the mass was daily offered? throughout Norway, and Sweden, and Denmark, and one half of Switzerland, where there are a multitude of ancient Catholic churches? throughout England, in the cathedrals and the parish churches of this land, which were built simply as shrines of Jesus incarnate in the holy eucharist, as sanctuaries raised for the offering of the holy sacrifice? What is the characteristic mark of the Reformation, but the rejection of the mass, and all that belongs to it, as declared in the Thirty-nine Articles of the Church of England to be blasphemous fables and dangerous deceits? The suppression of the continual sacrifice is, above all, the mark and characteristic of the Protestant Reformation. [pp. 159, 160] . . .

This prophecy of Daniel has already its fulfilment both in the East and West,— in the two wings, as it were; while in the heart of Christendom the holy sacrifice is offered still. What is the great flood of infidelity, revolution, and anarchy, which is now sapping the foundations of Christian society, not only in France, but in Italy, and encompassing Rome, the center and sanctuary of the Catholic Church, but the abomination which desolates the sanctuary, and takes away the continual sacrifice? [pp. 160, 161] — "*The Temporal Power of the Vicar of Jesus Christ*," *Henry Edward Manning, D. D. (R. C.), pp. 158-161. London: Burns and Lambert, 1862.*

Mass, Historical Notes Concerning.— The mass is the complex of prayers and ceremonies that make up the service of the eucharist in the Latin rites. . . .

In the first period, while Greek was still the Christian language at Rome, we find the usual Greek names used there, as in the East. . . .

The classical name *Missa*. The first certain use of it is by St. Ambrose (d. 397). . . .

We may consider St. Ambrose as the earliest certain authority for it. . . .

The Origin of the Mass.— The Western mass, like all liturgies, begins, of course, with the Last Supper. . . .

Justin Martyr . . . gives us the fullest liturgical description of any Father of the first three centuries. . . . We have hardly any knowledge at all of what developments the Roman rite went through during the third and fourth centuries. . . . In these documents we see that the Roman liturgy is said in Latin and has already become in essence the rite we still use. . . .

By about the fifth century we begin to see more clearly. Two documents of this time give us fairly large fragments of the Roman mass. . . .

We come now to the end of a period at the reign of St. Gregory I (590-604). Gregory knew the mass practically as we still have it,

There have been additions and changes since his time, but none to compare with the complete recasting of the canon that took place before him. At least as far as the canon is concerned, Gregory may be considered as having put the last touches to it. . . .

Why and when was the Roman liturgy changed from what we see in Justin Martyr to that of Gregory I? The change is radical, especially as regards the most important element of the mass, the canon. . . . The Roman canon as it stands is recognized as a problem of great difficulty. It differs fundamentally from the *Anaphora* of any Eastern rite and from the Gallican canon. . . .

We have then as the conclusion of this paragraph that at Rome the eucharistic prayer was fundamentally changed and recast at some uncertain period between the fourth and the sixth and seventh centuries. . . .

After Gregory the Great (590-604) it is comparatively easy to follow the history of the mass in the Roman rite.— *The Catholic Encyclopedia, Vol. IX, art. "Mass," pp. 790-796.*

Mass, THE GREATEST ABOMINATION.— Oh! what a tremendous, blasphemous, God-dishonoring lie is Rome's sacrifice of the mass! The Creator of the world, the Redeemer of mankind, and its future Judge, contained in a few ears of wheat, manufactured into a wafer, flattened by an iron, and given existence to, divine and human, by a wretched, corruptible, and corrupting worm of the earth, called a priest of Rome! And not one Christ only, but millions; and not by one priest only, but by hundreds of thousands; and not on one day only, but every day and hour in the year; and not in one year only, but throughout centuries! If there could by any possibility be any spiritual existence in the wafer-lie, it would be that of Satan himself; for out of hell there is no greater abomination than this blasphemous pretense of lying popes, cardinals, bishops, priests, and friars, that they can create myriads of gods, yea, of the God of heaven and earth, the King of kings, the Lord of lords, by their wizard words and incantations in the spurious sacrifice of the mass.—"*Rome, Antichrist, and the Papacy,*" *Edward Harper, pp. 76, 77. London: Protestant Printing and Publishing Company.*

Mass, A COMMEMORATIVE SACRIFICE.— Our Saviour, in leaving to us his body and blood, under two distinct species or kinds, instituted not only a sacrament, but also a sacrifice; a commemorative sacrifice, distinctly showing his passion and death until he come. For as the sacrifice of the cross was performed by a distinct effusion of his blood, so is that sacrifice commemorated in this of the altar by a distinction of the symbols. Jesus, therefore, is here given not only to us, but for us; and the church is thereby enriched with a true, proper, and propitiatory sacrifice usually termed the mass: propitiatory, we say, because representing, in a lively manner, the passion and death of our Lord, it is peculiarly pleasing to our eternal Father, and thus more effectually applies to us the all-sufficient merits of the sacrifice of the cross.—"*The Faith of Catholics on Certain Points of Controversy Confirmed by Scripture,*" *Berington and Kirk (R. C.), pp. 263, 264. London: Joseph Booker, 1830.*

Mass, COMPARED WITH CALVARY.— So far as the practical effects upon the soul are concerned, the holy mass has in some senses the advantage over Calvary. The reason is this: on the cross we are redeemed, but on the altar the work of our redemption is carried out.— "*On the Holy Sacrifice of the Mass,*" *Herbert Cardinal Vaughan (R. C.), p. 42.*

Mass, PROTESTANT VIEW OF.— The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.— *The Thirty-first Article of the Thirty-nine Articles of Religion of the Church of England; "Sermons, or Homilies, Appointed to be Read in Churches in the Time of Queen Elizabeth," p. 580. London: Ellerton and Henderson, 1817.*

Mass, CATHOLIC VIEW OF.— The holy eucharist is the sublime source of this intimate union with Jesus Christ during man's earthly pilgrimage, for in receiving holy communion, the Christian soul may truly exclaim: "And I live, now not I, but Christ liveth in me." Gal. 2: 20. —"*The Catholic Church the True Church of the Bible," Rev. C. J. O'Connell (R. C.), pp. 132, 133. St. Louis, Mo.: B. Herder, 1913.*

Mass, LUTHER'S VIEW OF.— At the present day the whole body of priests and monks, with their bishops and all their superiors, are idolaters and living in a most perilous state.—"*On the Babylonish Captivity of the Church," Martin Luther; cited in "Luther's Primary Works," edited by Wace and Buchheim, p. 324. London: Hodder and Stoughton, 1896.*

Mass, LUTHER'S EXPERIENCE AT ROME.— Luther heard [at Rome], so Protestant legend tells us, a celebrant at the altar say at the awful moment, "*Panis es, et panis manebis* [Bread thou art, and bread shalt thou remain]."—"*Lectures on the Council of Trent," James Anthony Froude, pp. 32, 33. London: Longmans, Green & Co., 1896.*

Mass, LIABILITY TO IDOLATRY IN.— But suppose I am satisfied in the point of transubstantiation, it is not enough for me to know in general that there is such a change; but I must believe particularly that very bread to be changed so, which I am now to worship, and by what means can I be sure of that? For my church tells me that it is necessary that he be a priest that consecrates, and that he had an intention of consecrating that very bread which I am to adore. But what if it should come to pass after many consecrations, that such a person prove no priest, because not rightly baptized (which is no unheard-of thing); what became of all their actions who worshiped every host he pretended to consecrate? They must be guilty of idolatry every mass he celebrated. But how is it possible for me to be sure of his priesthood, unless I could be sure of the intention of the bishop that ordained him, and the priest that baptized him? which it is impossible for me to be. Yet suppose I were sure he was a priest, what assurance have I that he had an intention to consecrate that very wafer which I am to adore? If there were thirteen, and he had an intention to consecrate only twelve, if I worship the thirteenth, I give divine honor to a mere creature; for without the intention of the priest in consecration, it can be nothing else; and then I am guilty of downright idolatry. So that upon the principles of the Roman Church no man can be satisfied that he doth not worship a mere creature with divine honor, when he gives adoration to the host.—"*A Discourse Concerning the Idolatry Practised in the Church of Rome," Edward Stilingfleet, D. D., pp. 123-125. London: Henry Mortlock, 1671.*

Massacre of St. Bartholomew.— The Protestants never occupied a more triumphant position, and their prospects were never brighter, than in the summer of 1572. For many years the progress of their religion

had been incessant. The most valuable of the conquests it has retained were already made; and the period of its reverses had not begun. The great division which aided Catholicism afterward to recover so much lost ground was not openly confessed; and the effectual unity of the Reformed Churches was not yet dissolved. In controversial theology the defense was weaker than the attack. The works to which the Reformation owed its popularity and system were in the hands of thousands, while the best authors of the Catholic restoration had not begun to write. The press continued to serve the new opinions better than the old; and in literature Protestantism was supreme. Persecuted in the South, and established by violence in the North, it had overcome the resistance of princes in Central Europe, and had won toleration without ceasing to be intolerant. In France and Poland, in the dominions of the emperor and under the German prelates, the attempt to arrest its advance by physical force had been abandoned. In Germany it covered twice the area that remained to it in the next generation, and, except in Bavaria, Catholicism was fast dying out. [pp. 102, 103] . . .

By the peace of St. Germain the Huguenots had secured, within certain limits, freedom from persecution and the liberty of persecuting; so that Pius V declared that France had been made the slave of heretics. Coligny was now the most powerful man in the kingdom. His scheme for closing the civil wars by an expedition for the conquest of the Netherlands began to be put in motion. French auxiliaries followed Lewis of Nassau into Mons; an army of Huguenots had already gone to his assistance; another was being collected near the frontier, and Coligny was preparing to take the command in a war which might become a Protestant crusade, and which left the Catholics no hope of victory. Meanwhile many hundreds of his officers followed him to Paris, to attend the wedding which was to reconcile the factions, and cement the peace of religion.

In the midst of those lofty designs and hopes, Coligny was struck down. On the morning of the 22d of August he was shot at and badly wounded. Two days later he was killed; and a general attack was made on the Huguenots of Paris. It lasted some weeks, and was imitated in about twenty places. The chief provincial towns of France were among them.

Judged by its immediate result, the Massacre of St. Bartholomew was a measure weakly planned and irresolutely executed, which deprived Protestantism of its political leaders, and left it for a time to the control of zealots. There is no evidence to make it probable that more than seven thousand victims perished. Judged by later events, it was the beginning of a vast change in the conflict of the churches. At first it was believed that a hundred thousand Huguenots had fallen. It was said that the survivors were abjuring by thousands, that the children of the slain were made Catholics, that those whom the priest had admitted to absolution and communion were nevertheless put to death. Men who were far beyond the reach of the French government lost their faith in a religion which Providence had visited with so tremendous a judgment; and foreign princes took heart to employ severities which could excite no horror after the scenes in France. [pp. 105, 106] . . .

The opinion that the Massacre of St. Bartholomew was a sudden and unpremeditated act cannot be maintained; but it does not follow that the only alternative is to believe that it was the aim of every measure of the government for two years before. [p. 115] . . .

By the month of February, 1572, the plan had assumed a practical shape. [p. 116] . . .

The court had determined to enforce unity of faith in France. An edict of toleration was issued for the purpose of lulling the Hugue-

nots; but it was well known that it was only a pretense. Strict injunctions were sent into the provinces that it should not be obeyed; and Catherine said openly to the English envoy, "My son will have exercise but of one religion in his realm." On the 26th [of February] the king explained his plan to Mondoucet, his agent at Brussels:

"Since it has pleased God to bring matters to the point they have now reached, I mean to use the opportunity to secure a perpetual repose in my kingdom, and to do something for the good of all Christendom. It is probable that the conflagration will spread to every town in France, and that they will follow the example of Paris, and lay hands on all the Protestants. . . . I have written to the governors to assemble forces in order to cut to pieces those who may resist."

The great object was to accomplish the extirpation of Protestantism in such a way as might leave intact the friendship with Protestant states. Every step was governed by this consideration; and the difficulty of the task caused the inconsistencies and the vacillation that ensued. [p. 117] . . .

The belief was common at the time, and is not yet extinct, that the massacre had been promoted and sanctioned by the court of Rome. No evidence of this complicity, prior to the event, has ever been produced; but it seemed consistent with what was supposed to have occurred in the affair of the dispensation. The marriage of Margaret of Valois with the king of Navarre was invalid and illicit in the eyes of the church; and it was known that Pius V had sworn that he would never permit it. When it had been celebrated by a cardinal, in the presence of a splendid court, and no more was heard of resistance on the part of Rome, the world concluded that the dispensation had been obtained. De Thou says, in a manuscript note, that it had been sent, and was afterward suppressed by Salviati; and the French bishop, Spondanus, assigns the reasons which induced Gregory XIII to give way. Others affirmed that he had yielded when he learned that the marriage was a snare, so that the massacre was the price of the dispensation. [p. 128] . . .

Camillo Capilupi, a nephew of the Mantuan bard, held office about the person of the Pope, and was employed on missions of consequence. As soon as the news from Paris reached Rome, he drew up the account which became so famous under the title of *Lo Stratagemma di Carlo IX.* [p. 129] . . .

Charles IX and Salviati both wrote to Rome on St. Bartholomew's Day; and the ambassador's nephew, Beauville, set off with the tidings. They were known before he arrived. On the 27th, Mandelot's secretary dispatched a secret messenger from Lyons with orders to inform the Pope that the Huguenot leaders were slain, and that their adherents were to be secured all over France. The messenger reached Rome on the 2d of September, and was immediately carried to the Pope by the Cardinal of Lorraine. Gregory rewarded him for the welcome intelligence with a present of a hundred crowns, and desired that Rome should be at once illuminated. This was prevented by Ferraiz, who tried the patience of the Romans by declining their congratulations as long as he was not officially informed. Beauville and the courier of the nuncio arrived on the 5th. The king's letter, like all that he wrote on the first day, ascribed the outbreak to the old hatred between the rival houses, and to the late attempt on the admiral's life. He expressed a hope that the dispensation would not now be withheld, but left all particulars to Beauville, whose own eyes had beheld the scene. Beauville told his story, and repeated the king's request; but Gregory, though much gratified with what he heard, remained inflexible.

Salviati had written on the afternoon of the 24th. He desired to

fling himself at the Pope's feet to wish him joy. His fondest hopes had been surpassed. Although he had known what was in store for Coligny, he had not expected that there would be energy and prudence to seize the occasion for the destruction of the rest. A new era had commenced; a new compass was required for French affairs. It was a fair sight to see the Catholics in the streets wearing white crosses, and cutting down heretics; and it was thought that, as fast as the news spread, the same thing would be done in all the towns of France. This letter was read before the assembled cardinals at the Venetian palace, and they thereupon attended the Pope to a *Te Deum* in the nearest church. The guns of St. Angelo were fired in the evening, and the city was illuminated for three nights. To disregard the Pope's will in this respect would have savored of heresy. Gregory XIII exclaimed that the massacre was more agreeable to him than fifty victories of Lepanto.

For some weeks the news from the French provinces sustained the rapture and excitement of the court. It was hoped that other countries would follow the example of France; the emperor was informed that something of the same kind was expected of him. On the 8th of September the Pope went in procession to the French church of St. Lewis, where three-and-thirty cardinals attended at a mass of thanksgiving. On the 11th he proclaimed a jubilee. In the bull he said that forasmuch as God had armed the king of France to inflict vengeance on the heretics for the injuries done to religion, and to punish the leaders of the rebellion which had devastated his kingdom, Catholics should pray that he might have grace to pursue his auspicious enterprise to the end, and so complete what he had begun so well. Before a month had passed Vasari was summoned from Florence to decorate the hall of kings with paintings of the massacre. The work was pronounced his masterpiece; and the shameful scene may still be traced upon the wall, where, for three centuries, it has insulted every pontiff that entered the Sistine Chapel. [pp. 132-135] . . .

The theory which was framed to justify these practices has done more than plots and massacres to cast discredit on the Catholics. This theory was as follows: Confirmed heretics must be rigorously punished whenever it can be done without the probability of greater evil to religion. Where that is feared, the penalty may be suspended or delayed for a season, provided it be inflicted whenever the danger is past. Treaties made with heretics and promises given to them must not be kept, because sinful promises do not bind, and no agreement is lawful which may injure religion or ecclesiastical authority. No civil power may enter into engagements which impede the free scope of the church's law. It is part of the punishment of heretics that faith shall not be kept with them. It is even mercy to kill them that they may sin no more.

Such were the precepts and the examples by which the French Catholics learned to confound piety and ferocity, and were made ready to immolate their countrymen. [pp. 140, 141] . . .

A time came when the Catholics, having long relied on force, were compelled to appeal to opinion. That which had been defiantly acknowledged and defended, required to be ingeniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from conviction that the rulers and restorers of their church had been murderers and abetters of murder, and that so much infamy had been coupled with so much zeal. They feared to say that the most monstrous of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of facts were invented to meet the difficulty: The victims were insignificant in number; they were slain for no reason connected with religion; the Pope believed in the existence of the plot; the plot was a reality;

the medal is fictitious; the massacre was a feint concerted with the Protestants themselves; the Pope rejoiced only when he heard that it was over. These things were repeated so often that they have been sometimes believed; and men have fallen into this way of speaking whose sincerity was unimpeachable, and who were not shaken in their religion by the errors or the vices of popes. Möhler was pre-eminently such a man. In his lectures on the history of the church, which were published only last year [1868], he said that the Catholics, as such, took no part in the massacre; that no cardinal, bishop, or priest shared in the councils that prepared it; that Charles informed the Pope that a conspiracy had been discovered; and that Gregory made his thanksgiving only because the king's life was saved. Such things will cease to be written when men perceive that truth is the only merit that gives dignity and worth to history. [pp. 148, 149] — "*The History of Freedom*," *John Emerich Edward Dalberg-Acton (R. C.), pp. 102-149. London: Macmillan & Co., 1909.*

Massacre of St. Bartholomew, FROUDE'S VIEW OF.— The history of Europe for a hundred years was the history of the efforts of the church, with open force or secret conspiracy, with all the energy, base or noble, which passion or passionate enthusiasm could inspire, to crush and annihilate its foes. No means came amiss to it, sword or stake, torture chamber or assassin's dagger. The effects of the church's working were seen in ruined nations and smoking cities, in human beings tearing one another to pieces like raging maniacs, and the honor of the Creator of the world befouled by the hideous crimes committed in his name. . . .

The decrees of the Council of Trent were not received in France, and when the gutters of Paris were running with Huguenot blood after the black day of St. Bartholomew, and the unhappy country was shuddering with horror, the guilty king tried to excuse what had been done by charging the Huguenots with political conspiracy. This is the explanation now commonly given by those who wish to defend the French government, and at the same time to defame its victims. Pope Gregory XIII rebuked the modesty of the son of St. Louis, and forbade him to explain away an action so pious and so glorious. He held processions and thanksgiving services at Rome in honor of the destruction of the infidels. He sent Cardinal Orsino to France with his congratulations, and the expressions of his hope that after such an evidence of the piety of the king and the nation, the decrees of Trent would now be introduced.

The cardinal on reaching Avignon found the Catholics excusing the massacre as an unfortunate accident. He invited them to an attitude more worthy of themselves and of the signal services which they had rendered to the truth. At Lyons there had been a massacre only second to that of Paris. The cardinal (I quote from De Thou, the greatest of the French historians, who was in the midst of the scenes which he described) sought out the leader of the Lyons butchery, and gave him his blessing and his absolution. At Paris afterward he urged Charles to claim openly the credit of a deed achieved for the glory of God and the honor of the holy see, so he said future ages would know that no personal fears or feelings had led him to consent to the slaughter of his subjects, but zeal for the Catholic and apostolic Roman religion which the Council of Trent had purged from heresy, and which now required the extermination of the Protestant sect.—"*Lectures on the Council of Trent*," *James Anthony Froude, pp. 301, 302. London: Longmans, Green & Co., 1896.*

Matthew 28: 1.— Pages 509, 574-576.

Measures MENTIONED IN THE BIBLE.— The absolute values of the liquid and dry measures are stated differently by Josephus and the rabbinists, and as we are unable to decide between them, we give a double estimate of the various denominations:

	(Josephus) Gallons		*(Rabbinists)* Gallons	Bushels
Homer or Cor	86.696	or	44.286	10¾ or 5½
Ephah or Bath	8.6696	or	4.4286	
Seâh	2.8898	or	1.4762	
Hin	1.4449	or	.7381	
Omer	.8669	or	.4428	
Cab	.4816	or	.246	
Log	.1204	or	.0615	

— *"A Dictionary of the Bible," William Smith, LL. D., art. "Weights and Measures," p. 742, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Medo-Persia, BEGINNINGS OF.— In remote times some Aryan tribes, separating from the other members of the Aryan family, sought new abodes on the plateau of Iran. The tribes that settled in the south became known as the Persians, while those that took possession of the mountain regions of the northwest were called Medes. The names of the two peoples were always very closely associated, as in the familiar legend, "The law of the Medes and Persians, which altereth not."

The Medes were at first the leading people. Cyaxares (625-585 B. C.) was their first prominent leader and king. It was this king who, aided by the Babylonians, overthrew the last king of Nineveh and destroyed that capital. The destruction of the Assyrian power resulted in the speedy extension of the frontiers of the new Median Empire to the river Halys in Asia Minor.—*"General History," Philip Van Ness Myers, p. 59. Boston: Ginn & Co., 1906.*

Medo-Persia, FIRST MEDIAN ASCENDANCY, THEN PERSIAN.— When Nineveh fell, it was not at the behest of Babylonia only. A new power, fresh from a long rest and not wasted by civilization's insidious pressure, had contributed to that overthrow. This new people was the Medes, and in the years that followed the Medes had not been idle. To them had fallen in the partition of the Assyrian Empire the whole of the old land of Assyria, with northern Babylonia. The very ownership of such territory as this was itself a call to the making of an empire. To this the Medes had set themselves, and with extraordinary and rapid success. While Nebuchadnezzar lived, they maintained peace with him and offered no threats against Babylonia. To the north and west their forces spread. These movements we cannot trace in detail. From the Medes, who were men of action, and not writers of books, there have come to us no stories of conquest. From the events which follow, of which we have Babylonian accounts, we can trace with reasonable certainty, even though broadly, their progress. As early as 560 B. C. their border had been extended as far west as the river Halys, which served as the boundary between them and the kingdom of Lydia, over which Crœsus, of proverbial memory, was now king (560-546 B. C.). If no violent end came to a victorious people such as the Medes now were, it could not be long before the rich plains, the wealthy cities, and the great waterways of Babylonia would tempt them southward, and the great clash would come. . . . Their king was now Astyages. . . . A man of war of extraordinary capacity he certainly was, but perhaps little else. However that may be, he was not to accomplish the ruin of Nabonidus. What he had gained was to be used to that end by another, and he was now preparing.

In Anshan, a province in the land of Elam, a great man had arisen. From Elam for centuries no impulse had been given in the world's history. The people had rested. Kings had ruled over them, indeed, but their influence had been little beyond their own borders. When Cyrus was born, son of Cambyses, a place was ready for him, and greatness soon found it. Cyrus, king of Anshan — the title had no high sound, and to it were added no other titles of rule in other lands. But in Cyrus the primary power of conquest was strong. He began at once a career of almost unparalleled conquest, and later displayed in extraordinary degree the power so to organize the result of one victory as to make it contributory to the next. His first foe was naturally Astyages, king of the Medes, whose attention he had attracted. We do not know what deeds of Cyrus led Astyages to determine upon attacking him, whether he had made reprisals upon the borders of the empire of the Medes, or had shown elsewhere ability which might later prove dangerous to the aspirations of the Medes. In 553 B. C. Astyages led an army against this new Asiatic conqueror. All the advantages seemed to lie upon the side of Astyages. He had victories behind him, he had the levies of an empire already vast on which to draw. But these and all other advantages were overturned by treachery. His own troops rebelled against him and delivered him into the hands of Cyrus ("Annals of Nabonidus," col. ii, lines 1, 2), and that bound as a prisoner. Cyrus then took Ecbatana, sacked it, and overwhelmed the state. In an hour he had leaped from the position of king of Anshan, a rank hardly greater than petty prince, to the proud position of king of the Medes. A whole empire already made was his. Well might he assume a new title and call himself king of the Parsu — out of which has come to us the word "Persians." King of the Persians — in that new title of Cyrus was gathered all the impetus of a new and terrible force in the world. For his coming the day of judgment had waited. The day of great Semitic conquerors was waning, a new conqueror of the great unknown Indo-European races had arisen, and a new day had thus dawned. What did it mean for humanity — for civilization? —"*History of Babylonia and Assyria,*" *Robert W. Rogers, Ph. D., Vol. II, pp. 561-565, 6th edition. New York: The Abingdon Press, 1915.*

Medo-Persia, GREEK POET WHO FOUGHT AGAINST XERXES, ON DUAL CHARACTER OF.—

Asia's brave host,
A Mede first led. The virtues of his son
Fixed firm the empire; for his temperate soul
Breathed prudence. Cyrus third, by fortune graced,
Adorned the throne, and blessed his grateful friends
With peace. He to his mighty monarchy
Joined Lydia and the Phrygians; to his power,
Ionia bent reluctant; but the gods
With victory his gentle virtues crowned.

—"*The Persians,*" *Æschylus, Potter's translation.*

Medo-Persia, RAM THE SYMBOL OF. — The Hebrew word for a ram, and the Hebrew word for Persia, both springing from the same root, and both implying something of strength, the one is not improperly made the type of the other. The propriety of it appears farther from hence, as is suggested likewise by another writer in the general preface to Mr. Mede's works, that it was usual for the king of Persia "to wear a ram's head made of gold and adorned with precious stones, instead of a diadem;" for so Ammianus Marcellinus describes him. Bishop Chandler and others further observe, that "rams' heads with horns,

one higher and the other lower, are still to be seen on the pillars at Persepolis."— "*Dissertations on the Prophecies*," *Thomas Newton, D. D., p. 265. London: B. Blake, 1840.*

Medo-Persia, APPROPRIATENESS OF SYMBOL FOR, IN PROPHECY. — "The source of this figure of horns for kingdoms," as a learned writer observes, "must be derived from the Oriental languages, in which the same word signifies a horn, and a crown, and power, and splendor. Whence a horn was an ensign of royalty among the Phœnicians, and the Hebrew word קֶרֶן, *keren*, or a horn, is several times by the Chaldee paraphrasts rendered מַלְכוּת, *malchutha*, or a kingdom; and horns are frequently used for kings and kingdoms in the Old Testament." This empire, therefore, which was formed by the conjunction of the Medes and Persians, and is often called the Medo-Persian, was not unfitly represented by a ram with two horns.— *Id., p. 264.*

Medo-Persia, CYRUS, KING OF ANZAN OR ELAM. — Next to the fact that he was a polytheist, the most startling revelation they [the inscriptions of Cyrus] make is that he was not a king of Persia at all. Persia seems to have been acquired by him after his conquest of Astyages, at some time between the sixth and ninth year of Nabonidos. Both he and his ancestors were kings of Anzan or Elam. It is true, he could trace his descent back to a member of the royal Persian clan, Teispes, who appears to have taken possession of Elam during the troublous period that followed the fall of Assyria, and to have resigned his Persian dominions to his son Ariaramnes, the great-grandfather of Darius. It must be this conquest of Elam which was prophesied by Jeremiah at the beginning of Zedekiah's reign (Jer. 49: 34-39), and the result of it was to make Cyrus an Elamite in education and religion. The empire which he founded was not a Persian one; Darius, the son of Hystaspes, was the real founder of that. It was only as the predecessor of Darius, and for the sake of intelligibility to the readers of a later day, that Cyrus could be called a king of Persia, as he is in the book of Ezra, where the original words of his proclamation, "king of Elam," have been changed into the more familiar and intelligible "king of Persia." Ezra 1: 2. Elsewhere in the Bible (Isa. 21: 1-10), where the invasion of Babylonia is described, there is no mention of Persia, only of Elam and Media, that is to say, of the ancestral dominions of Cyrus and that kingdom of Ekbatana which he had annexed. This is in strict accordance with the revelations of the monuments, and is a most interesting testimony to the accuracy of the Old Testament records. — "*Fresh Light from the Ancient Monuments*," *A. H. Sayce, M. A., pp. 144, 145. London: The Religious Tract Society, 1890.*

Medo-Persia, CONQUESTS OF CYRUS.— The Babylonian rulers that followed Nebuchadrezzar set themselves with the other powers of the world in opposition to Cyrus. Of these the most important was the kingdom of Lydia. It owed its greatness to the dynasty of Gyges who at about 700 B. C. had set aside the old ruling family of Midas and put himself in its place. Gyges and his successors — in particular Crœsus (560-546 B. C.) — conquered the entire coast of Asia Minor, making all the Greek cities, except Miletus, tributary. They also extended their sway to the Hellespont and in the interior to the Halys River, thus becoming by far the most powerful and opulent state in the peninsula.

The fame of Crœsus for wealth was so great that his name has become a synonym for riches. Through his realm lay a main highway from Assyria and Babylon to the Ægean Sea, and a mixed culture developed in Lydia which was at once sympathetic to Greece and the

Orient. The father of Crœsus had fought with the Medes, but later had made a peace with them (585 B. C.). Now Crœsus joined with Egypt, and even the leading Greek state, Sparta, in the endeavor to put a stop to the victorious career of Cyrus. It was all in vain. Cyrus defeated Crœsus, king of Lydia, and captured him and his capital, Sardis (546 B. C.).

Babylon was then attacked, and yielded to him in 539 B. C. Thus the last Semitic empire of the Mesopotamian valley passed away, and a new race took the reins of government over a wider world than had ever fallen within the bounds of an ancient state.— *"A History of the Ancient World," George Stephen Goodspeed, Ph. D., pp. 56, 57. New York: Charles Scribner's Sons, 1912.*

Medo-Persia, POWER SUCH THAT "NONE MIGHT STAND BEFORE HIM" (DAN. 8: 4).— Cyrus was able so to penetrate that vast extent of country by the sheer terror of his personality that the inhabitants were prostrate before him: not one of them dared lift hand against him. And yet he was able, at the same time, to inspire them all with so deep a desire to please him and win his favor that all they asked was to be guided by his judgment and his alone. Thus he knit to himself a complex of nationalities so vast that it would have taxed a man's endurance merely to traverse his empire in any one direction, east or west or south or north, from the palace which was its center.— *"Cyropædia: The Education of Cyrus," Xenophon, book 1, chap. 1, par. 5, Dakyns' translation. Everyman's Library edition, p. 5; London: J. M. Dent & Sons.*

Medo-Persia, EXTENT OF EMPIRE.— The geographical extent of the fifth monarchy [at its height, under Darius I] was far greater than that of any one of the four which had preceded it. While Persia proper is a comparatively narrow and poor tract, extending in its greatest length only some seven or eight degrees (less than 500 miles), the dominions of the Persian kings covered a space fifty-six degrees long, and in places more than twenty degrees wide. The boundaries of their empire were the desert of Thibet, the Sutlej, and the Indus, on the east; the Indian Sea, the Persian Gulf, the Arabian and Nubian deserts, on the south; on the west, the Greater Syrtis, the Mediterranean, the Ægean, and the Strymon River; on the north, the Danube, the Black Sea, the Caucasus, the Caspian, and the Jaxartes. Within these limits lay a territory, the extent of which from east to west was little less than 3,000 miles, while its width varied between 500 and 1,500 miles. Its entire area was probably not less than two millions of square miles — or more than half that of modern Europe. It was thus at least eight times as large as the Babylonian Empire at its greatest extent, and was probably more than four times as large as the Assyrian.— *"The Five Great Monarchies of the Ancient Eastern World," George Rawlinson, M. A., Vol. III, pp. 84, 85; "The Fifth Monarchy," chap. 1. New York: Dodd, Mead & Co.*

Medo-Persia, CYRUS'S ACCOUNT OF RETURN OF CAPTIVES FROM BABYLON.— I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyses, the great king, king of Anshan, grandson of Cyrus, the great king, king of Anshan, great-grandson of Teispes, the great king, king of Anshan; an everlasting seed of royalty, whose government Bel and Nabu love, whose reign in the goodness of their hearts they desire. When I entered in peace into Babylon, with joy and rejoicing I took up my lordly dwelling in the royal palace, Marduk, the great lord, moved the understanding heart of the people of Babylon to

me, while I daily sought his worship. My numerous troops dwelt peacefully in Babylon; in all Sumer and Akkad no terrorizer did I permit. In Babylon and all its cities in peace I looked about. The people of Babylon [I released] from an unsuitable yoke. Their dwellings — their decay I repaired; their ruins I cleared away. Marduk, the great lord, rejoiced at these deeds and graciously blessed me, Cyrus, the king who worships him, and Cambyses, my son, and all my troops, while we in peace joyfully praised before him his exalted divinity. All the kings who dwell in palaces, from all quarters of the world, from the upper sea to the lower sea, who live [in palaces], all the kings of the Westland who live in tents, brought me their heavy tribute in Babylon and kissed my feet. From . . . to Ashur and Susa, Agade, Eshnunak, Zamban, Meturnu, Deri, to the border of Gutium, the cities [beyond] the Tigris, whose sites had been founded of old,— the gods who dwelt in them I returned to their places, and caused them to settle in their eternal shrines. All their people I assembled and returned them to their dwellings.— *Cyrus' Cylinder recording Capture of Babylon, in "Archæology and the Bible," George A. Barton, Ph. D., LL. D., pp. 385, 386. Philadelphia: American Sunday-School Union, 1916.*

Medo-Persia, CYRUS FULFILS PROPHECY OF RETURN OF JEWS.—(1) In addition to the restoration and rehabilitation of captive and dethroned deities, he says (Cyl. 32): "All of their peoples I gathered together and restored to their own dwelling-places." This definitely stated national policy gives us one reason for the royal proclamation (Ezra 1: 2-4) issued in favor of the Jews. (2) It is altogether probable that Cyrus caught up from some one in Babylonia the mission which had been assigned him by the prophets: "Cyrus is my shepherd, and shall perform all my pleasure: even saying of Jerusalem, She shall be built; and to the temple, Thy foundation shall be laid." Isa. 44: 28. (3) Palestine had been a kind of buffer state from time immemorial between southwestern Asia and Egypt. To occupy and hold that strong fortress, Jerusalem, was the first step toward the conquest of the rival power. If Cyrus could conserve that advantage by aiding the Jews to build and hold it, he would be setting up one battlement in the face of Egypt's army. For one of his next strokes would be at the rival power on the Nile.— *"The Monuments and the Old Testament," Ira Maurice Price, Ph. D., p. 234, 5th edition. Philadelphia: American Baptist Pub. Society, 1907.*

Medo-Persia, JOSEPHUS ON THE RETURN OF THE JEWS FROM CAPTIVITY.— This [that he was to return the Jews to Jerusalem] was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices.— *Josephus, "Antiquities of the Jews," Whiston's translation, book 11, chap. 1, par. 2. Philadelphia: The John C. Winston Company.*

Medo-Persia, From Cyrus to Xerxes.— Cyrus, slain in battle in 529 B. C., was succeeded by his son Cambyses. This ambitious young man, to secure his crown, murdered his brother and sister. After eight years of apparent success, in a fit of despair, he took his life. For eight months a usurper, Gomates [the Magian, pretending to be Smerdis, son of Cyrus], held the throne, but was finally slain, and Darius Hystaspes (521-485 B. C.) seized the crown. It was under the early years of his administration that the Jews at Jerusalem completed and dedicated their temple (516 B. C.). During these years Darius suppressed revolts and uprisings in all parts of his realm. He then carried his conquests as far as Scythia in Europe (508 B. C.). He fully equipped two great expeditions for invading Greece, but both failed, the second at the famous battle of Marathon (490 B. C.). A third expedition was planned, but a revolt in Egypt (487 B. C.) and his own death (485) intervened. [pp. 252, 253] . . . He was the greatest king that ever sat on Persia's throne, both as regards conquests and power of administration. He was succeeded by Xerxes I, supposed to be a remote kin of Cyrus the conqueror of Babylon.

Xerxes' first great work was the subjugation of Egypt (485 B. C.). After chastising rebels in Babylonia, he next turned his attention to the still unconquered state of Greece. He called together his nobles and counselors from all parts of the empire, as a kind of council of war. The conclusion of their deliberations was that the most elaborate preparations be made, and Greece be brought to their feet. Careful and complete provisions were made covering a space of four years. The army was thoroughly organized, and the commissary department adequately equipped. In 480 B. C. the army started on its long campaign, aided by a large and well-equipped fleet. It crossed the Hellespont on a bridge of double boats and pushed through Macedonia down to Greece. Through Thermopylæ it poured over the bodies of the brave 300 Spartans until Athens was captured and burnt. The Persian fleet, disabled by storms, was finally destroyed by the Greeks at the battle of Salamis (Sept. 23, 480). The land force retreated to Thessaly, where a picked army remained over winter. In the spring it resumed active offensive operations and recaptured Attica. The Spartans raised a large army, crossed the isthmus, and forced the Persians to retire into Bœotia. On Sept. 25, 479 B. C., the Persian host was completely routed at Platæa, and returned to Asia, never again to invade European Greece. [pp. 253, 254] — "*The Monuments and the Old Testament,*" *Ira Maurice Price, Ph. D., 5th edition, pp. 252-254. Philadelphia: American Baptist Publication Society, 1907.*

Medo-Persia, Gomates (Smerdis the Impostor) Counted in List of Kings (Dan. 11: 2).— The Babylonians called him Barzia. A number of contract tablets have been found which are dated in his reign. Media and Persia, besides Babylonia, temporarily acknowledge him king.—"*Light on the Old Testament from Babel,*" *Albert T. Clay, Ph. D., p. 386. Philadelphia: The Sunday School Times Company, 1907.*

Medo-Persia, Xerxes' Aim to "Stir Up All Against the Realm of Grecia" (Dan. 11: 2).— Xerxes thus levied his army, searching out every region of the continent. 20. For from the reduction of Egypt, he was employed four whole years in assembling his forces, and providing things necessary for the expedition. In the course of the fifth year he began his march with a vast multitude of men; for of the expeditions with which we are acquainted, this was by far the greatest. . . . 21. . . . For what nation did not Xerxes lead out of Asia against Greece? what stream, being drunk, did not fail him, except that of great rivers?

Some supplied ships; others were ordered to furnish men for the infantry, from others cavalry were required, from others transports for horses, together with men to serve in the army; others had to furnish long ships for the bridges, and other provisions and vessels.— *Herodotus, book 7, pars. 19-21, translated by Henry Cary, M. A. New York: Harper & Brothers, 1864.*

> And myriad-peopled Asia's king, a battle-eager lord,
> From utmost east to utmost west sped on his countless horde,
> In unnumbered squadrons marching, in fleets of keels untold,
> Knowing none dared disobey,
> For stern overseers were they
> Of the godlike king begotten of the ancient race of Gold.
> —"*The Persians,*" *Æschylus, Way's translation.*

Medo-Persia, XERXES EVIDENTLY THE AHASUERUS OF ESTHER.— Xerxes (the Greek form of the Persian Khshayarsha; Old Testament Ahasverus, Akhashverosh, i. e., Ahasuerus).— *The Encyclopedia Britannica, Vol. XXVIII, art. "Xerxes," p. 887, 11th edition.*

In the English of the Old Testament this ruler is known as Ahasuerus. In the inscriptions, his name is written *Ahshiwarshu, Akshiarshu, Hishiarshi,* etc., which is quite similar to the Hebrew, *Ahashwerosh.* . . . Further, the excavations of Dieulafoy in the mounds of Susa, where he uncovered "Shushan the palace" (Esther 1: 2), discovering also one of the dice with which the people at that time "cast Pur, that is, the lot" (Esther 3: 7), make the story so realistic that we cannot but feel that it rests upon historical facts.—"*Light on the Old Testament from Babel," Albert T. Clay, Ph. D., p. 388. Philadelphia: The Sunday School Times Company, 1907.*

Medo-Persia, MANY NATIONS GATHERED AGAINST GRECIA.— Forty-nine nations, according to Herodotus, served under his [Xerxes'] standard; and their contingents made up a grand total of eighteen hundred thousand men. Of these, eighty thousand were cavalry, while twenty thousand rode in chariots or on camels; the remainder served on foot. There are no sufficient means of testing these numbers. Figures in the mouth of an Oriental are vague and almost unmeaning; armies are never really counted. [p. 452] . . . Nevertheless there would be limits beyond which exaggeration could not go; and if Xerxes was made to believe that the land force which he took with him into Europe amounted to nearly two millions of men, it is scarcely doubtful but that it must have exceeded one million.— "*The Five Great Monarchies of the Ancient Eastern World," George Rawlinson, M. A., Vol. III, pp. 452, 453; "The Fifth Monarchy," chap. 7. New York: Dodd, Mead & Co.*

Medo-Persia, RICHES OF XERXES (DAN. 11: 2).— When Pythius [of Asia Minor] offered money [to help defray cost of war], Xerxes asked the Persians near him who this Pythius was, and what riches he possessed, that he made such an offer. They answered, "O king, this is the person who presented your father Darius with the golden plane-tree and the vine; and he is now the richest man we know of in the world, next to yourself."— *Herodotus, book 7, par. 27, translated by Henry Cary, M. A. New York: Harper & Brothers, 1864.*

Medo-Persia, EFFECT OF XERXES' DEFEAT.— The wreck of Xerxes' expedition is the turning-point in the history of the Persian Empire. The superiority of the Greeks was so pronounced that the Persians

never found courage to repeat their attack. . . . The really decisive point was, rather, that the disasters of Salamis and Platæa definitely shattered the offensive power of the empire; that the center of gravity in the world's history had shifted from Susa and Babylon to the Ægean Sea; and that the Persians were conscious that in spite of all their courage they were henceforward in the presence of an enemy, superior in arms as well as in intellect, whom they could not hope to subdue by their own strength.— *The Encyclopedia Britannica, Vol. XXI, art. "Persia," p. 211, 11th edition.*

With sacred awe
The Persian law
No more shall Asia's realms revere;
To their lord's hand,
At his command,
No more the exacted tribute bear.
. . . . .
Before the Ionian squadrons Persia flies,
Or sinks engulfed beneath the main;
Fallen! fallen! is her imperial power,
And conquest on her banners waits no more.
—*"The Persians," Æschylus, Potter's translation.*

Medo-Persia, From Artaxerxes I (Successor of Xerxes) to Overthrow.— The reigns of Artaxerxes I (464-424), Xerxes II, and Darius II (423-405) witnessed the rapid decline of the Persian monarchy. The celebrated expedition of Cyrus the Younger (401) against his brother Artaxerxes II, ending in Cyrus's victory and death at Cunaxa, showed the Greeks how open to attack was their formerly dreaded foe, and thus at a later period encouraged Alexander the Great to invade the dominions of Darius III.

Crossing the Hellespont in 334, Alexander defeated the Persians at Issus (333) and at Gaugamela [near Arbela] (Oct. 1, 331), thus overthrowing forever the empire of the Archæmenians. Persia then became part of the Macedonian Empire.— *Nelson's Encyclopedia, Vol. IX, art. "Persia," p. 338.*

Medo-Persia, Passing of Dominion to Greece.— Darius [III] did not long enjoy in peace the power which had been so much envied. Having ascended the throne the same year as Alexander, some days before the battle of the Chersonesus, he saw the dangers threatening him from the Macedonian's ambition, and he was powerless to prevent them.

He was beaten at the Granicus, beaten at Issus, beaten at Arbela [B. C. 331], and then killed in flight by one of his satraps. Alexander then took possession of his empire, and henceforth the Greek race supplanted the Persians in the part they had played for two centuries as the ruling power of the world.—*"The Historians' History of the World," edited by Henry Smith Williams, LL. D., Vol. II, p. 631. New York: The Outlook Company, 1904.*

Medo-Persia, Passing of Dominion at Arbela.— It is needless to pursue further the dissolution of the empire. The fatal blow was struck at Arbela — all the rest was but the long death-agony. At Arbela the crown of Cyrus passed to the Macedonian; the fifth monarchy came to an end. The he-goat, with the notable horn between his eyes, had come from the west to the ram which had two horns, and had run into him with the fury of his power. He had come close to him, and, moved

with choler, had smitten the ram and broken his two horns — there was no power in the ram to stand before him, but he had cast him down to the ground and stamped upon him — and there was none to deliver the ram out of his hand.— *"The Five Great Monarchies of the Ancient Eastern World," George Rawlinson, M. A., Vol. III, pp. 538, 539; "The Fifth Monarchy," chap. 7. New York: Dodd, Mead & Co.*

Methodist Church.— Page 141.

Millennium, PREDICTIONS OF POST-MILLENNIALISTS. — Just prior to the Great War, post-millennialists declared that humanity had made too much progress to ever have another war, and while they were denying the word of God, the most terrible catastrophe of all time broke loose upon the world. And, for a short period, these prophets were silenced. But now they are returning to their false philosophy. More human beings, men, women, and helpless children, were either killed outright or slowly starved to death, as a result of this war, than were destroyed by war during the first eight hundred years of the Christian era. And today, when the foundations of society and civilization are tottering, men are shutting their eyes to facts, and crying, "See! see! the millennium is nearly here! Perhaps tomorrow it will be ushered in! " . . . During the last five years [1914-1919] man's sin has caused 14,000,000 men, women, and children to go to their graves. Rivers of blood have been shed. The heart of the world is still wrung with grief. God forewarned of all this in his Book, but men are so stupid and blind that they will not see. By the side of this groaning ocean of suffering humanity they think they almost hear the music of the millennium.— *"The Modern Conflict over the Bible," G. W. McPherson, Vol. II, pp. 132, 133. Yonkers, N. Y.: 34 St. Andrew's Place, copyright 1919.*

Millennium, TEMPORAL.— Pages 11, 13, 14, 17, 19.

Missions, LIVINGSTONE ON PROVIDENTIAL PREPARATION OF THE WAY.— Who would not be a missionary? "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Is God not preparing the world for missions which will embrace the whole of Adam's family? The gallant steamships circumnavigate the globe. Emigration is going on at a rate to which the most renowned crusades of antiquity bear no proportion. Many men go to and fro, and knowledge is increased. . . .

There will yet be a glorious consummation of Christianity. The last fifty years have accomplished wonders.— *Paper on Missionary Sacrifices in "The Personal Life of David Livingstone," W. Garden Blaikie, D. D., LL. D., Appendix, p. 499. New York: Fleming H. Revell Company.*

Missions, OPENING OF CLOSED LANDS IN THIS GENERATION.— Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population.— *"The Modern Mission Century," Arthur T. Pierson, D. D., p. 25. New York: The Baker and Taylor Company, 1901.*

Missions, THE TURNING-POINT IN HUMAN HISTORY.— The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. — *From a Message to the Members of the Church in Christian Lands by the World Missionary Conference, Edinburgh, June 23, 1910; "The History and Records of the Conference," Vol. IX, p. 108. Edinburgh: Oliphant, Anderson, and Ferrier.*

Missions, A CENTURY OF PROGRESS, SINCE 1810, WHEN THE FIRST FOREIGN MISSION SOCIETY WAS PROJECTED IN AMERICA.—

1810	1910
Nearly every country in Asia and Africa was closed to the gospel.	Practically every nation in the world is open to missionaries.
The church did not believe in foreign missions.	All evangelical churches are interested in missions. To speak against missions is counted a disgrace and a sign of ignorance.
There were practically no Protestant Christians in heathen lands.	More than two million Protestant Christians have been gathered in heathen lands,— besides all who have died in the faith.
Only one hundred foreign missionaries had been sent out.	There are nearly twenty-two thousand foreign missionaries in the world.
The Bible was translated into only sixty-five languages.	The Bible has been translated into about five hundred languages and dialects.
Only a few thousands of dollars were given yearly for foreign missions.	Total foreign missionary contributions amount to nearly $25,000,000 annually.
There were no medical missionaries.	Thousands of medical missionaries in the heathen lands treat three million patients a year.
There were no mission hospitals or orphanages.	There are four hundred mission hospitals and over five hundred orphanages and asylums in foreign lands, operated by missionaries.
There was no native Christian ministry.	There are over six thousand unmarried women missionaries to heathen women and children.
Missionary work was not recognized in American and British colleges.	
There were no unmarried women missionaries, and no organized work for women.	
There were no mission presses or means for preparing and distributing Christian literature in non-Christian lands.	

— *The Missionary Review of the World, January, 1910. New York: Funk and Wagnalls Company.*

Missions, A QUICK WORK IN.— It is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalized its first success; and that in the instance of India, "the plowman may overtake the reaper, the treader of grapes him that soweth the seed," and the type of the prophet realized, that "a nation will be born in a day."—"*Christianity in Ceylon,*" *Sir J. E. Tennent, p. 327.*

Missions, SHRINKAGE OF WORLD IN THIS HALF-CENTURY.— Since the seventies we have entered upon an entirely new era; we are conscious of having passed under the dominion of unfamiliar forces. Some of these, perhaps not all, it is possible to discern. The first is that of physical science. Science has affected politics in a hundred ways. I

am concerned only with one. By the immense impetus it has given to the means of transport; by the utilization of electricity as a means of communication; by telegraphy, telephony, and by the invention of aircraft, it has led to a conspicuous shrinkage in the world. For all practical purposes the world is much smaller than it was half a century ago. Asia, America, Australia, and Africa have come within the ambit of European politics; the continental chanceries are as much concerned with the Pacific as they are with the Mediterranean.—*J. A. R. Marriott, in the Nineteenth Century and After, London, April, 1918.*

Missions, The Recent Opening of Africa.— Why does special interest attach to what is styled in colloquial speech "the opening up of Africa"? — Because only twenty-five years ago Europe and civilized America were very slightly acquainted with the greater part of the geography, peoples, and products of Africa; . . . yet nevertheless since 1885 African discovery has proceeded at a rate so astonishing that there is nothing quite comparable to it in the history of human civilization.— *"The Opening Up of Africa," Sir H. H. Johnston, p. 9. New York: Henry Holt & Co., 1911.*

I hear people complain that Africa goes slow. When I look at what has been effected in my own lifetime, it appears to me that on the contrary it has been rushed. The maps that I learned from as a boy showed the whole interior as a blank. There are now no parts that are not more or less known. Railways are running over regions unknown forty years ago.—*Rear-Admiral Wharton, of the British Navy, in the London Geographical Journal, October, 1905.*

Missions, Rise of Modern.— Pages 254, 255.

Missions, Pioneers of, **William Carey.**— Carey, William, born Paulerspury, Northamptonshire, England, Aug. 17, 1761. In his youth he worked with his father, who was a weaver, but at the age of sixteen was apprenticed to a shoemaker at Hackleton, working at the trade for twelve years. At the age of eighteen he was led, through the influence of a pious fellow apprentice, to true faith in Christ, became an earnest Christian and a preacher of the gospel. In 1786 he became a pastor of the Baptist church at Moulton, having previously preached at Paulerspury, his early home, and at Barton. His income being too small for the support of his family, he kept school by day, made or cobbled shoes by night, and preached on Sunday. At Moulton he was deeply impressed with the idea of a mission to the heathen, and frequently conversed with ministers on its practicability and importance, and of his willingness to engage in it. . . .

In 1789 he became pastor of the church at Leicester. At a meeting of the Ministers' Association at Nottingham, May 31, 1792, he preached from "Enlarge the place of thy tent" (Isa. 54: 2, 3), laying down these two propositions, 'Expect great things from God and attempt great things for God." The discourse produced a great impression, and the result was, through the special co-operation of Fuller, Pearce, and the younger Ryland, the formation, at Kettering, Oct. 2, 1792, of the Baptist Missionary Society. Carey's first wish was to work in Tahiti or Western Africa, but he offered to go wherever the society might appoint him. India was selected for its first mission, and he was appointed with Mr. John Thomas, a surgeon, who had resided in Bengal, and been engaged in mission work. . . .

Believing it to be the duty of a missionary, after receiving some help at first, to support himself, Mr. Carey soon after reaching India

relinquished his salary, and he and his family were reduced to serious straits. Leaving Calcutta, he walked fifteen miles in the sun, passing through salt rivers and a large lake, to the Sunderbunds, a "tract scantily populated, and notorious for pestilence and wild beasts," intending to farm the land and instruct the people. Here he was found by Mr. Udney, of the company's service, a pious man and a friend of missions, who offered him the superintendence of his indigo factory. As he would not only have a competent support for his family and time for study, but also a regular congregation of natives connected with the factory, he accepted the offer. The factory was at Mudnabatty, in the district of Malda, and this became the mission station.

During the five years he spent here he translated the New Testament into Bengali, held daily religious services with the thousand workmen in the factory, itinerated regularly through the district, twenty miles square and containing 200 villages. His first convert was Ignatius Fernandez, of Portuguese descent. . . . In 1801 the Bengali translation of the New Testament was printed by Mr. Ward, and a copy presented to the Marquis of Wellesley, the Governor-General, who expressed his great gratification at this result of missionary work.

About this time Fort William College was established at Calcutta, and Mr. Carey was appointed by the Marquis Professor of Sanskrit, Bengali, and Marathi. This position he held for thirty years, and taught these languages. He wrote articles on the natural history and botany of India for the Asiatic Society, to which he was elected in 1805. The publication of the entire Bible in Bengali in five volumes was completed in 1809. That which gave Carey his fame was the translation of the Bible in whole or in part into twenty-four Indian languages or dialects. The Serampore press, under his direction, rendered the Bible accessible to more than three hundred millions of human beings. He prepared also numerous philological works, consisting of grammars and dictionaries in the Sanskrit, Marathi, Bengali, Punjabi, and Telugu dialects.— *The Encyclopedia of Missions, Vol. I, art. "Carey, William," pp. 234, 235. New York: Funk and Wagnalls, 1891.*

Missions, Pioneers of, Robert Morrison.— Morrison, Robert, born Morpeth, Northumberland, England, Jan. 15, 1782, of humble Scotch parentage, his father being a maker of lasts and boot-trees. . . . At the age of fifteen he joined the Scotch Church. As early as 1801 he began the study of Latin, Hebrew, and theology with the minister of Newcastle, and after fourteen months' study entered the Independent Theological Academy at Hoxton, to prepare for the ministry. Soon after his admission he decided to become a missionary to the heathen. In May, 1804, he offered himself to the London Missionary Society, was accepted, and appointed its first missionary to China. . . . He was ordained and sailed for China Jan. 31, 1807. . . . At first he adopted the Chinese dress, diet, and habits, but soon resumed his usual mode of life.

An edict being issued about this time by the Chinese government prohibiting the printing of religious books and the preaching of the gospel, Mr. Morrison set himself at once to study the language and translate the Bible. His health having suffered from incessant study and too rigid economy, he went, June 1, 1808, to Macao, a Portuguese colony below Canton, where he had to remain in seclusion because of the jealousy of the Roman Catholic priests. His health being restored, he returned to Canton. But difficulties having arisen between the Chinese government and the British government, he went again to Macao. He resided here a year with an English family named Martin, and in 1809 married the eldest daughter. On the same day he was offered the position of translator to the East India Company's factory at Canton.

As it relieved him of pecuniary anxiety, secured for him a permanent residence in China, ready access to some of the people, and time for the translation of the Scriptures and preparation of his dictionary, he accepted the appointment. . . . Though much occupied with office work, he found time for Bible translation and the preparation of religious books. . . . Early in 1814 the whole of the New Testament was ready, and the East India Company furnished a press and materials, also a printer to superintend its printing. In this year he baptized his first Chinese convert, Tsai-A-Ko, the first Chinese convert to Protestant Christianity, who continued steadfast in his faith till his death in 1818. In 1815 a Chinese grammar of 300 quarto pages, prepared in 1805, was printed at the Serampore press. . . . In 1818 the translation of the entire Bible, in part with the aid of Dr. Milne, was completed, and printed in 1821. . . . In 1832 he writes: "I have been twenty-five years in China, and am now beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide." He was cheered by the arrival in 1830 of Messrs. Abeel and Bridgman from America. He accompanied Lord Napier as interpreter to Canton, and died there Aug. 1, 1834. — *The Encyclopedia of Missions, Vol. II, art. "Morrison, Robert," pp. 147, 148.*

Missions, Pioneers of, **Adoniram Judson.**— Judson, Adoniram (1788-1850), American missionary, was born in Malden, Mass. He was graduated from Brown University (1807) and from Andover Theological Seminary (1810), and his decision to become a missionary was the occasion of the organization of the American Board of Commissioners for Foreign Missions (Congregational), which sent him out with his wife, Ann Hasseltine, in 1812. On his voyage to Calcutta, however, he became a Baptist, and after 1814 was supported by the newly organized American Baptist Missionary Union. He labored at Rangoon, Ava, Maulmain, and in other parts of Burma, issuing a translation of the Bible into Burmese (1835), and a Burmese and English Dictionary, published (1852) after his death.— *Nelson's Encyclopedia, Vol. VII, art. "Judson, Adoniram," p. 31.*

Missions, Pioneers of, **Robert Moffat.**— Moffat, Robert: African missionary; born at Ormiston (9 m. s. e. of Edinburgh), Scotland, Dec. 21, 1795; died at Leigh (25 m. s. e. of London), Aug. 9, 1883. From a boy he was religiously inclined, and after offering himself for mission work to the London Missionary Society, he was accepted and sent to South Africa, 1816. He went first to Namaqualand, where he was assisted by Afrikaner, a native chief converted by him. From there he went to Lattakoo in 1820, then on to Kuruman in 1825. From 1839 to 1843 he was in London, lecturing for the Missionary Society, and translating the Psalms. He met Livingstone at this time, and secured his services for the Bechuana mission. In 1843 he resumed his work in Kuruman, and in 1857 finished his translation of the Bible. In 1870 he returned to England permanently. In 1872 he was honored with a doctorate in divinity from Edinburgh, and a testimonial of £5,000 from his friends. He and Mrs. Moffat, who shared his labors and dangers, were pioneers in South African mission work, and stanch friends of the natives, while he proved himself a skilful organizer, teacher, and translator. During his work in South Africa he labored at intervals on a translation of the Bible into Chuana (Bechuana, Sechuana), which was published London, 1872, revised 1890.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VII, art. "Moffat, Robert," pp. 434, 435.*

Missions, Pioneers of, John Williams.— Williams, John, born Tottenham, near London, England, June 29, 1796. . . . At the age of twenty he offered himself to the London Missionary Society as a missionary, and after some special training, was ordained, and sent with his wife, November, 1816, to the South Sea Islands. He was first stationed at Eimeo, one of the Society Islands, where he soon acquired a knowledge of the native language. Thence he went to Huahine, where he found the natives had generally renounced idolatry. At the invitation of the king of Raiatea, the largest of the Society group, he went to that island, which became his permanent headquarters. His success here was remarkable, not only in Christianizing the people, but with Christianity introducing the arts and habits of civilization. In 1823 he visited with six native teachers the Hervey Islands, and after several days' search discovered Rarotonga, the largest of this group. Remaining here for some time, he founded a mission, which was greatly successful, not only Rarotonga, but the whole group of the Hervey Islands being Christianized. . . . He reduced the language of Raiatea to writing, translated with Pitman and Buzacot the New Testament into it, and prepared books for the schools he had established.

Rarotonga being out of the way of vessels, he determined to build one in which he might visit other islands. With the aid of the natives he made the necessary tools, and within four months completed a vessel 60 feet long, 18 wide, the sails of native matting, the cordage of the bark of the hibiscus, the oakum of cocoanut husks and banana stumps, the sheaves of ironwood, the rudder of "a piece of a pickax, a cooper's adz, and a long hoe." The boat was named "The Messenger of Peace." In this vessel, during the next four years, he explored nearly all the South Sea Islands, and several times visited Tahiti, Raiatea, and Rarotonga. In 1830 he set out in his vessel to carry the gospel to the Samoan Islands, which he had planned to do in 1824, but was deterred by the great distance — 2,000 miles — and the ferocious character of the people. In 1832 he made a second visit to the Samoans, and found the people waiting for the gospel. "In less than twenty months an entire change had taken place in the habits and character of the Samoans. Chapels had been built, and everywhere the people seemed waiting to receive instruction." Having completed the object of his voyage, and visited all the islands of the Samoan group, he returned to his family.

With health impaired after seventeen years of toil and hardship, he sailed in 1833 for England, where he remained four years. During this time he had the Rarotongan New Testament published by the Bible Society. . . . In 1838 he and his wife again embarked, accompanied by ten other missionaries. After visiting the stations already established by him, and several new groups, he proceeded with one companion to the New Hebrides with the view of establishing a mission, but was met by hostile natives of Erromanga, by whom he was killed, after he had landed, Nov. 20, 1839.— *The Encyclopedia of Missions, Vol. II, art. "Williams, John," p. 473.*

Missions, Pioneers of, David Livingstone.— Livingstone, David (1813-73), African traveler, born at Blantyre in Scotland. From the age of ten he worked in a cotton factory, at the same time teaching himself Latin and studying natural history. In 1836 he attended the medical class at Anderson College, Glasgow, and lectures at Glasgow University, afterward receiving the diploma of the Glasgow faculty of Physicians and Surgeons (1840), in which year he was ordained a missionary by the London Missionary Society, and set sail for the Cape. Settling in Bechuanaland, he married in 1844 Mary, daughter of Dr. Moffat. In 1849 he began his explorations by a journey to Lake Ngami, which

he discovered and surveyed, and the Zambesi River, accompanied by Oswell and Murray. Again, in 1852, he reached the Zambesi at Sesheke, ascended the river, crossed the watershed to the Kasai, and arrived at the coast at Loanda. Retracing his steps to Sesheke, he passed down the river, discovering the Victoria Falls, and came to Quilimane in May, 1856.

After a visit to England, where various honors were conferred upon him, Livingstone returned to the Zambesi, having severed his connection with the London Missionary Society, and accepted the post of H. M. consul at Quilimane (1858). From 1858 to 1864 he, with Dr. (afterward Sir John) Kirk, explored the Zambesi, Shire, and Rovuma rivers, and discovered Lake Nyasa (1859). Returning to England in 1864, Livingstone spent about a year at home, and paid a visit to India before starting on his last journey. His great object now was to discover the ultimate sources of the Nile. In April, 1866, he was landed at Mikindani, whence he marched by the Rovuma River and the southern extremity of Lake Nyasa, and across the Loangwa and Chambezi rivers to the southern end of Lake Tanganyika, or, as he called it, Liemba. In the Lofu valley he made the acquaintance of the notorious slave dealer, Tippoo-Tib, with whom he traveled to the northeastern shore of Lake Mweru. He then visited the chief Kazembe, and discovered Lake Bangweolo (1869), and rejoining the Arabs, crossed Lake Tanganyika, and came to Ujiji. Though suffering severely from illness, he left Ujiji again in July, 1869, and after many hardships and dangers struck the Lualaba at Nyangwe. On his return to Ujiji in October, 1871, he was, when in great straits, relieved by Stanley, who had been sent out by the New York *Herald* to find him. Stanley returned to the coast, taking with him Livingstone's journals, while the worn-out traveler marched southward in 1872, and skirting the southeastern shore of Tanganyika struggled on in a dying state till he reached Chitambo's village, south of Lake Bangweolo, where he expired in May, 1873. His body was carried by his faithful followers to the coast, and was buried in Westminster Abbey in April, 1874. In 1902 a monument was erected on the spot where he died.— *Nelson's Encyclopedia, Vol. VII, art. "Livingstone, David," pp. 358, 359.*

Missions, PIONEERS OF, **James Chalmers.**— Chalmers, James (1841-1901), Scottish missionary to New Guinea, was born at Ardrishaig in Argyll. After serving in the Glasgow City Mission, he passed through Chestnut College, and being accepted by the London Missionary Society, was appointed to Rarotonga in the South Pacific in 1866. Here the natives gave him the well-known name "Tamate." After ten years' service, especially in training native evangelists, he was transferred to New Guinea. In addition to his enthusiastic but sane missionary work, Chalmers did much to open up the island, and with his colleague, W. G. Lawes, gave valuable aid in the British annexation of the southeast coast of the island. On the eighth of April, 1901, in company with a brother missionary, Oliver Tompkins, he was killed by cannibals at Goaribari Island.— *The Encyclopedia Britannica, Vol. V, art. "Chalmers, James," p. 809, 11th edition.*

Missions, PIONEERS OF, **Zinzendorf.**— In 1722 two families named Neisser, led by Christian David, "the servant of the Lord," fled from Moravia, and by invitation of Count Zinzendorf, settled on his domain of Berthelsdorf in Saxony. About 300 Brethren, in the course of the next seven years, emigrated from Moravia and Bohemia to the same place. They built a town called Herrnhut, and were joined by a num-

ber of other Protestants from various parts of Germany. This settlement became the center of the renewed Brethren's church. . . .

When Zinzendorf permitted the Brethren to settle on his estate, he knew little or nothing of the church of their fathers; and the projects which he had formed for the extension of God's kingdom looked in a different direction. It was only after these projects had failed, that he was made to see that Herrnhut, to use his own words, constituted "the parish to which he had from all eternity been ordained."

By that time, however, there was gathered a body of Christians, not exclusively descended from the Bohemian fathers, but representing a union of survivors of the almost extinct church of the Bohemian-Moravian Brethren with representatives of German Pietism. . . . A missionary spirit was fostered, which sent messengers of the gospel to all parts of the heathen world, and found fields at home, through the so-called "Diaspora," on the continent of Europe, and, through domestic missions, in Great Britain and America. . . . Zinzendorf was consecrated a bishop in 1737, and during his lifetime practically stood at the head of the church, although he had many assistants; and synods, in which his influence was all-powerful, were often held. . . .

Although three Protestant missions existed prior to the Moravian missionary work, such enterprises were all undertaken in connection with the planting of colonies. The Moravians were the first Protestants who went among the heathen with no other purpose in view than that of saving souls. In 1732 Leonard Dober and David Nitschmann inaugurated on the island of St. Thomas that work to which the church still chiefly devotes itself, which God has wonderfully blessed. At various times missions — in the service of which large amounts of money were spent and many lives sacrificed, but which eventually proved unsuccessful — were undertaken in the following countries: Lapland (1734-36), shores of the Arctic Ocean (1737-38), Ceylon (1738-41), Algiers (1740), Guinea (1737-41 and 1767-70), Persia (1747-50), Egypt (1752-83), East Indies (1759-96), and the Calmuck territory (1768-1823). In 1900 the mission among the Eskimos of Greenland, commenced in 1733, was transferred to the care of the state church of Denmark, there being no more professed heathen in this region. The field at the present day embraces the following mission provinces: Labrador (1771), Alaska (1885), Indians of North America (1734), St. Thomas and St. John (1732), St. Croix (1732), Jamaica (1754), Antigua (1756), St. Kitts (1775), Barbados (1765), Tobago (1790, renewed 1827), Trinidad (1890), Santo Domingo (1907), Demerara (1835, renewed 1878), Nicaragua (1848), Surinam (1735), South African Western Province (1736, renewed 1792), South African Eastern Province (1828), German East Africa (1891), Australia (1849), and West Himalaya (1853). The annual cost of this extensive work is about $500,000.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XII, art. "Unity of the Brethren," pp. 91-94.*

Missions, PROTESTANT POPULATION OF THE EARTH.— The total nominally Protestant population of the earth is not quite twice the population of the United States. The relation of the Protestant forces of the earth to the Non-Christian forces is, therefore, as one is to six or seven. — *"World Survey," Vol. II, p. 15. New York: Interchurch Press, copyright 1920.*

Missions, DENSITY OF POPULATION IN THE NON-CHRISTIAN WORLD.— The density of population in the non-Christian world is, when one subtracts from the estimate the inarable land, one and one-half times that of the United States, while the density of population in South America is only one third that of the United States.

China has three and one-half times, India five and one-half times, and Japan thirteen times the density of population of the United States for the arable land.

The highly congested centers of the world, with the exception of cities and certain small areas like Belgium, are non-Christian. Even more significant is the fact that the population of these congested areas is increasing much more rapidly than that of the Christian areas.—*"World Survey," Vol. II, p. 15. New York: Interchurch Press, copyright 1920.*

Missions, The Individual Responsibility for Evangelization.— As a matter of fact, if the twenty-six million Protestant church members in the United States were to assume much more than is necessary, viz., the responsibility for the evangelization of every non-Christian in the world after subtracting those for whom British and European Protestants have assumed the care, the load would be by no means overwhelming. The individual American responsibility would be for less than thirty-five persons.—*Id., p. 17.*

Missions, Forbidden Lands.— Tibet, Afghanistan, Nepal, and Bhutan are the only lands where it is forbidden to preach the gospel. In Portuguese East Africa the teaching of Christ is opposed in the area controlled by a great company which, though from a nominally Christian land, does not wish to be hindered in its ruthless exploitation of the native by the spread of the knowledge that all men are equal before God. The French government forbids missionaries to cross the border from Siam into French Indo-China. In other limited areas, fanaticism and intolerance act as barriers against the Christian missionary. But with these few exceptions, the gospel can be preached today in every part of the world.—*Id., p. 18.*

Missions, Illiteracy in the Non-Christian Lands.— Only one man in a dozen in the non-Christian world can read or write. Only one woman in twenty-five is literate. We think that the United States is handicapped by an illiteracy rate of seven out of a hundred; but among three fifths of the inhabitants of the world the rate is ninety-five in a hundred.

In Central Africa there are not only whole villages in which there is not a single person who can read, but whole tribes that have no written language.

Only one tribe in Africa had a written language before the missionaries came. Now, after years of missionary effort, scarcely one sixth of the more than 830 languages and dialects of Africa have been reduced to writing.

Only about 1 per cent of the men and one fourth of 1 per cent of the women in Central Africa are literate. Except for Egypt and limited areas along the Mediterranean coast, these figures hold good for all Africa. [p. 27] . . .

The present literacy of China is estimated at about 8 per cent for the men and about 2 per cent for the women. Until very recently the language of education differed from that of the common people; only those who made a profession of scholarship could even begin to master the 40,000 characters. One had to know about 2,500 characters to read the New Testament.

The missionaries have done more than any other class toward the popularization of the simplified system of writing that has been adopted by the Chinese government.

For seventy-seven million children China has only fifty thousand primary schools. To make education universal, one million schools and two million teachers are needed.

There are more than fifty million children of school age in India, but only between five and six million children are enrolled in primary schools. The literacy rate for India is six out of one hundred, and fully five out of the six are men.

Education in India, like almost every other activity of life, is influenced by caste. At the top of the ladder are the comparatively few members of the higher castes among whom education is traditional. At the bottom are the depressed classes — sixty or seventy million of them — the untouchables, they are called, who are considered almost as mere beasts. If it were not for the Christian missionaries, who know no caste, the outcastes would be wholly illiterate now as they were not many years ago.

The Indian converts to Christianity are recruited mainly from these low castes and outcastes, such as the sweepers and leather workers. But this Christian community has, in proportion to its numbers, three times as many literate persons as the Hindus and more than four times as many as the Mohammedans.

The non-Christian world is not illiterate because it has no desire for education or because it has no capacity for learning. It is so because it has never had a chance.

Japan has demonstrated the practicability of popular education in the non-Christian world. Half a century ago, Japan adopted as her slogan, "Not a village with an ignorant family; not a family with an ignorant member." Today there is scarcely an illiterate to be found in all Japan under the age of thirty years.

The Philippines have been another proving ground. When the United States sent one thousand teachers to the islands in 1901, the illiteracy was 95 per cent. Today it is 55 per cent for the population over ten. There are not enough schools in the Philippines — only about half the population of school age is served by schools; but the schools are successful — they teach what the population needs, not merely academic subjects, but standards of living and practical means of livelihood. [pp. 27, 28] — "*World Survey*," *Vol. II, pp. 27, 28. New York: Interchurch Press, copyright 1920.*

Missions, Status of Women in the non-Christian World.— For two thirds of the women of the world, marriage is not by their free choice. Nowhere in the non-Christian world, except in a few places such as Sumatra, Siam, and parts of Oceania, is it the general practice for the woman to be consulted in the choice of a husband. In Africa women are bartered for a few beads, or perhaps a blanket.

In Mohammedan households the heavy burden of polygamy drags down the spiritual meaning of the home. Shut out of heaven by the Koran, treated either as slave or toy, confined within the harem, illiterate, childish, what possible force can these women be for the revitalizing of the life around them?

Thirteen is the average marriage age in India, and child-bearing begins in the very shadow of childhood. Behind the purdah, in the zenana, life quickly fades. The average life of an Indian woman is but twenty-three years. Is it any wonder that in India it is estimated that babies are born a pound lighter than in the Western world?

Child marriage, like every other lowering of the status of woman, is costly not alone to the woman but to the race. Child marriage means the breeding of children by immature women, undeveloped in

body and unready in mind. The result is ill health and unhappiness for women. They grow old too soon. They share little in the comforts and adventures of life. They create little bodies, but they cannot create homes where children can grow healthy and wise.

Through Central Africa the marriage age for women is from ten to fourteen. In North Africa the marriage age for women is from nine to fifteen. In India there are two and one-half million wives under ten years old. In Japan the age is rising. The marriage age for women is now around twenty. The change can be laid to Christian influence, and to general recognition that to allow the development of the mother before marriage is the greatest insurance against producing a feeble race with mothers ill equipped to nourish and mold it.

In China girls of thirteen and fourteen are married to men of forty and fifty. The husband is his wife's master. He may beat her. He may collect all her wages. The endless bargains between families over marriages and marriage settlements leave no place for the free development of the bride.— "*World Survey*," *Vol. II, pp. 35, 36. New York: Interchurch Press, copyright 1920.*

Missions, CHRISTIAN POPULATION OF HEATHENDOM.— In all the world there are, as nearly as can be estimated, one hundred and thirty million Protestant church members. Over 95 per cent of this number live in the United States, the British Isles, Canada, Continental Europe, or Australasia.

About one fifth of 1 per cent are scattered through the Latin-American countries. Four per cent live in what we know as the non-Christian world. In this number are included Europeans and descendants of Europeans. About 2 per cent of the Christians of the world have been converted from heathenism by the missions.

One person out of every four in the United States is a communicant in a Protestant church. In the British Isles the proportion is one person out of every seven, in Continental Europe it is one out of five. But in the non-Christian world, there is only one Protestant church member for every 200 of population, if Europeans and their descendants are included, and only one for every 400 among the native races.

Counting converts to the Roman Catholic Church and converts who are not church members, the Christian population of heathendom reaches fifty million.— *Id., p. 43.*

Missions, PRINCIPAL RELIGIONS OF THE WORLD.— Today the principal religions of the world are as follows:

RELIGION	ADHERENTS	PERCENTAGE
Christians	565,000,000	34.2
Taoists and Confucianists	301,000,000	18.3
Mohammedans	222,000,000	13.44
Hindus	211,000,000	12.8
Animists	158,000,000	9.7
Buddhists	138,000,000	8.4
Shintoists	25,000,000	1.5
Jews	12,000,000	.74
Unclassified	15,000,000	.92

Fifty-four per cent of the peoples of the world are adherents of some one of the five great Oriental religions.— *Id., p. 44.*

Missions, UNTOUCHED AREAS.— According to the most conservative estimate, there are at least one hundred sixty million people of the non-Christian world utterly untouched by missionary effort. This figure

does not include the peoples of localities — and there are many such — where there are merely not enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaries at all.

There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet, and Mongolia there are eleven or twelve million more forgotten non-Christians.

At least twenty-six million of the natives of Central Africa have no missions among them or near them. Of the remaining twelve million over one half are practically untouched by the influence of the missions.

Afghanistan, with a population of 6,380,500; Nepal, with a population of 5,639,092, and Bhutan, with about 300,000 inhabitants, are all without missionaries.

In Central and Southeastern Asia, in the Near East, in Latin America, there are millions waiting to hear the word of God.

With the exception of Afghanistan, Nepal, Bhutan, and Tibet, there is practically no country in the world where it is not legally permissible to preach the religion of Christ.

It is estimated that, given men and money, all China could be occupied by missionaries in the next five years.— "*World Survey,*" *Vol. II, p. 48. New York: Interchurch Press, copyright 1920.*

Modernism, DEFINITION OF.— Modernism is a movement within the Roman Catholic Church which seeks and aims to force an adjustment between the church in her medieval garb and the results of physical science and literary criticism. Back of, and associated with, both science and criticism there lies a philosophical theory, speculative and rationalistic in type. Modernism received its name from the Jesuit Fathers in Rome, and [the name] was adopted by the Pope and the Vatican authorities, who have combated it at every turn in the tide, first by excommunicating its leaders, men like Tyrrell, Mivart, and Loisy, then by papal encyclical, and finally by exacting a reprofession of faith from every priest actively engaged in the ministry.— "*Modernism and the Reformation,*" *John Benjamin Rust, Ph. D., D. D., p. 168. New York: Fleming H. Revell Company.*

Mohammedanism.— Pages 544-546.

Moffat, Robert.— Page 336.

Mormon Church.— Page 145.

Morrison, Robert.— Page 335.

Nantes, Edict of.— Pages 405, 406.

Napoleon.— Pages 154, 155, 194-196, 199, 267, 288, 364, 390, 391, 393.

National Reform Association.— Pages 586, 587.

Nature of Man, NO INHERENT IMMORTALITY.— The introduction of the anti-Christian figment of man's immortality has given a wrench to the whole of Christianity, and rendered it difficult for logical minds to hold some of the plainest gospel doctrines. The recovery of the truth respecting Christ, as the only source of immortal life to mankind,

will bring out into fresh beauty the whole façade of the evangelical theology.

For this truth places in a new light all that the New Testament teaches on the church's union with Christ. As descendants of Adam, we possess no inherent principle of eternal life. We must be "born again," i. e., united by regeneration to Christ, the incarnate life of God, the second head of the human race. And this union by the Holy Spirit personally dwelling in us is no legal fiction, no dream, or mere imagination, or figure of speech. It is the deepest reality in human existence.— "*Life in Christ*," *Edward White, p. 248. London: Elliot Stock, 1876.*

Nature of Man, Silence of Scripture on Man's Immortality.— That the doctrine of the immortality of the soul is never once explicitly delivered throughout the whole range of the Jewish and Christian Scriptures, is a fact of which every reader may satisfy himself by examination; and it is a fact which long ago has drawn the attention of thoughtful and exact inquirers.— *Id., pp. 85, 86.*

In every other instance we obtain from the prophets and apostles clear and frequent expressions of the doctrines which they were commissioned to deliver, even of those which unaided reason was able to discover, as the existence of God and the difference between good and evil. But in this instance nearly a hundred writers have by some astonishing fatality omitted, with one consent, all reference to the immortality of the soul; no sentence of the Bible containing that brief declaration "from God," or even a passing reference, which would have set the controversy forever at rest. In our own times scarcely a religious work issues from the press addressed to sinful men, scarcely a public exhortation directed to them, without a distinct exhibition of the doctrine of immortality, of deathless being in the nature of man, as the basis of the whole theological superstructure. Now, how shall we explain the remarkable fact that neither apostles nor prophets have ever once employed this argument in dealing with the wicked: "You have immortal souls, and must live forever in joy or woe, therefore repent! "— an argument of almost irresistible force, if it be true? How, otherwise than by concluding that this was not their philosophy, that this doctrine formed no part of the "wisdom of God," and that they were withheld from proposing it to the world by Him who has declared that the eternal life of the righteous is the gift of his grace, and that "all the wicked he will destroy "? — *Id., pp. 86, 87.*

Nature of Man, Dr. Hales on Immortality Only in Christ.— But when it is said that man was made "an heir" of immortality, "according to the hope of eternal life" (Titus 3: 7), this is not to be understood as being derived from any inherent virtue in his nature; as if the spirit or mind was necessarily immortal, according to the arrogant notions of heathen philosophers, and philosophizing divines of their school. The divine sentence pronounced on Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3: 19), included the dissolution of the spirit also. . . . "And this, I say," says St. Paul, "that flesh and blood [or mankind, Matt. 16: 17] are not able [naturally] to inherit the kingdom of God, neither shall corruption inherit incorruption: " in order to this end, a great and sudden change is to be wrought in both soul and body; for the apostle proceeds, "Behold, I tell you a mystery: We shall not all sleep [an eternal sleep, in death], but shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed: for this corruptible [body] must put on incorruption, and this

mortal [soul] put on immortality." 1 Cor. 15: 50-53. "Eternal life, indeed, is the free gift of God, through Jesus Christ our Lord" (Rom. 6: 23); "Who illustrated life and incorruption both by the gospel" (2 Tim. 1: 10), which he preached (John 6: 68; 20: 21); and by the example of his own resurrection, in a glorified body, as "the first fruits," the sample and the pledge, of "the resurrection of the just," to "glory, honor, and immortality." 1 Cor. 15: 20-23; Luke 14: 14; Rom. 2: 7; Col. 3: 1-4.—*"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. II, pp. 5, 6. London: C. J. G. & F. Rivington, 1830.*

NOTE.— The Greek word *ἄφθαρτος* (*aphthartos*), meaning "immortal, incorruptible," occurs as follows: Rom. 1 : 23; 1 Cor. 9 : 25; 15 : 52; 1 Tim. 1 : 17; 1 Peter 1 : 4, 23; 3 : 4. The word *ἀθανασία* (*athanasia*), meaning "immortality," occurs: 1 Cor. 15 : 53, 54; 1 Tim. 6 : 16. The word *ἀφθαρσία* (*aphtharsia*), meaning "immortality, incorruption, sincerity," occurs: Rom. 2 : 7; 1 Cor. 15 : 42, 50, 53, 54; Eph. 6 : 24; 2 Tim. 1 : 10; Titus 2 : 7.— EDS.

Nature of Man, IMMORTALITY THROUGH THE INCARNATION.— The one line of thought, transcending all natural ideas of man, which pervades John's Gospel, is the incarnation of the Deity, of the Logos-Theos, in the person of Jesus our Lord. The other line of thought is the parallel affirmation from the lips of this incarnate Deity, that man owes the prospect of everlasting life, not to his own nature, but to redemptive union with Him, the life of the world.— *"Life in Christ," Edward White, p. 236. London: Elliot Stock, 1876.*

That doctrine, which beyond all others moves the unbelief and scorn of Asia and of Europe, the incarnation of the Word, is seen to be at once the essential condition of man's immortality and its only solid foundation. "Behold I lay in Zion for a foundation, a Rock, a solid Rock; and he that believeth shall not be confounded." This Rock is the incarnation of the life-giving Word.— *Id., p. 237.*

Nature of Man, RELATION OF INCARNATION TO.— What, then, if we may follow the natural and proper sense of these declarations of Christ [concerning the reception of eternal life through faith in him], is the result to which they lead us?

Beyond all question it is that the very object of the incarnation is to immortalize mankind; that man can live forever only by spiritual union with the incarnate Deity; that apart from such union man will die, perish, and be destroyed.

When we wish to express the idea of perpetual existence, or the loss of being, there is no language in which we can so naturally and properly convey our meaning as in these words of Christ. Some will live forever, others will perish. Were it not for certain extrinsic considerations, derived from foreign fields of thought, no one would ever have imagined a different sense. Unless a reader had been warned beforehand that every man's soul, being destined by its nature to last forever and not to die (being im-mortal), he must therefore not put upon the terms of Christ's discourses any meaning which will contradict that doctrine of natural immortality,— he would not have dreamed of imposing such a figurative sense upon them, or of making life eternal stand for happiness, or perishing stand for endless misery. It is altogether due to foreign and unusual considerations, if readers have learned to take such words in an unnatural sense. For life signifies life, and to live forever signifies to live forever, and to perish signifies not to live forever, but to lose organized and conscious being. That is the first and the natural meaning of the words.— *Id., p. 225.*

Nature of Man, Greeks Received Doctrine of Immortality of Soul from Egypt.— The Egyptians . . . were also the first to broach the opinion that the soul of man is immortal, and that when the body dies, it enters into the form of an animal which is born at the moment, thence passing on from one animal into another, until it has circled through the forms of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew. The whole period of the transmigration is (they say) three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians, and put it forward as their own.— *Herodotus, book 2, chap. 123, translated by George Rawlinson. Everyman's Library edition; London: J. M. Dent & Sons.*

Nature of Man, Clarke on "Living Soul."—*Nephesh chaiyah:* a general term to express all creatures endued with animal life, in any of its infinitely varied gradations.—"*A Commentary and Critical Notes,*" *Adam Clarke, LL. D., on Gen. 1:24. New York: Lane and Scott, 1850.*

Note.— This is the term used in Gen. 2:7, of man; also of animals in Gen. 1:20, 21, 24, 30.— Eds.

Nature of Man, Dr. Kitto on "Living Soul."— And Jehovah God formed the man *(Heb.,* the Adam) dust from the ground, and blew into his nostrils the breath of life; and man became a living animal. . . . Some of our readers may be surprised at our having translated *nephesh chaiyah* by "living animal." There are good interpreters and preachers, who, confiding in the common translation, "living soul," have maintained that here is intimated a distinctive pre-eminence above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that distinction is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to affirm its being contained or implied in this passage.— *Religious Encyclopedia, John Kitto, D. D., art. "Adam," p. 58. Edinburgh: Adam and Charles Black, 1862.*

Nature of Man, Professor Bush on "Living Soul."— The phrase "living soul" is in the foregoing narrative repeatedly applied to the inferior orders of animals, which are not considered to be possessed of a "soul" in the sense in which that term is applied to man. It would seem to mean the same, therefore, when spoken of man that it does when spoken of beasts; viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking, etc. . . . Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed.—"*Notes, Critical and Practical, on the Book of Genesis,*" *Prof. George Bush, on Gen. 2:7. New York: Mark H. Newman, 1843.*

Nature of Man, Adam's Mortality Shown.— The expression, "living soul," as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. 1: 20, 21, 24, and elsewhere, in which passages the words translated "living soul" are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light that the

apostle uses them [1 Cor. 15: 45], as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality.—"*A Commentary on the Holy Scriptures," John P. Lange, D. D., on 1 Cor. 15: 45, translated by Philip Schaff, p. 339. New York: Charles Scribner's Sons, 1906.*

NOTE.— In his book, "Here and Hereafter," Uriah Smith says: "Gesenius, the standard Hebrew lexicographer, defines *nephesh* as follows: '1. Breath. 2. The vital spirit, as the Greek *psuche*, the Latin *anima*, through which the body lives; i. e., the principle of life manifested in the breath.' To this he also ascribes 'whatever has respect to the sustenance of life by food and drink, and on the contrary.' '3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions. 4. Concr. living thing, animal in which is the *nephesh*, life.'"—*Page 61, edition 1907.*

"The word *nephesh* occurs 745 times in the Old Testament, and is translated by the term 'soul' about 473 times. In every instance in the Old Testament where the word 'soul' occurs, it is from *nephesh*, with the exception of Job 30: 15, where it comes from נְדִיבָה *(n'dee-vah)*, and Isa. 57: 16, where it is from נְשָׁמָה *(n'shah-mah)*. But the mere use of the word 'soul' determines nothing; for it cannot be claimed to signify an immortal part, until we somewhere find immortality affirmed of it.

"Besides the word 'soul,' *nephesh* is translated 'life' and 'lives,' as in Gen. 1: 20, 30, in all 118 times. It is translated 'person,' as in Gen. 14: 21, in all 29 times. It is translated 'mind,' as in Gen. 23: 8, in all 15 times. It is translated 'heart,' as in Ex. 23: 9, in all 15 times. It is translated 'body,' or 'dead body,' as in Num. 6: 6, in all 11 times. It is translated 'will,' as in Ps. 27: 12, in all 4 times. It is translated 'appetite,' as in Prov. 23: 2, twice; 'lust,' as in Ps. 78: 18, twice; 'thing,' as in Lev. 11: 10, twice.

"Besides the foregoing, it is rendered by the various pronouns, and by the words, 'breath, beast, fish, creature, ghost, pleasure, desire,' etc.— in all forty-three different ways. *Nephesh* is never rendered 'spirit.'

"*Nephesh Is Mortal.*— This 'soul' *(nephesh)* is represented as in danger of the grave. Ps. 49: 14, 15; 89: 48; Job 33: 18, 20, 22; Isa. 38: 17. It is also spoken of as liable to be destroyed, killed, etc. Gen. 17: 14; Ex. 31: 14; Joshua 10: 30, 32, 35, 37, 39, etc."—*Pages 62, 63, edition 1907.*— EDS.

Nature of Man, DR. CLARKE ON "GAVE UP THE GHOST" (GEN. 25: 8). — Highly as I value our translation for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version. The original word יִגְוַע *(yigva)*, from the root גָּוַע *(gava)*, signifies *to pant for breath, to expire, to cease from breathing*, or *to breathe one's last;* and here, and wherever the original word is used, the simple term *expired* would be the proper expression. In our translation this expression occurs Gen. 25: 8, 17; 35: 29; 49: 33; Job 3: 11; 10: 18; 11: 20; 13: 19; 14: 10; Lam. 1: 19; in all of which places the original is גָּוַע *(gava).*—"*A Commentary and Critical Notes," Adam Clarke, LL. D., on Gen. 25:8. New York: Lane and Scott, 1850.*

Nature of Man, BULLINGER'S GREEK LEXICON ON "SOUL."— *Soul, psuche*, one of the manifestations of *zoe* (life), viz.: that which is manifested in animals, animal life; hence, breath (not breath as mere air, but as the sign of life). Once applied to vegetable life. Isa. 10: 18.

In Old Testament everywhere LXX for *nephesh*, and is said to be possessed by all the lower creatures. Gen. 1: 20, 21, 24, 30; 2: 7, 19; 9: 10, 12, 15, 16; Lev. 11: 10, 46; Num. 31: 28; Prov. 7: 23; 12: 10; Eze. 47: 9. So also Rev. 8: 9; 16: 3.

It denotes the vital principle in animal bodies. 1 Sam. 22: 23; 1 Kings 1: 12; 2 Chron. 1: 11; Esther 7: 3; Prov. 1: 19; 6: 26; 16: 25, 26; Luke 12: 19-23; 1 John 3: 16.

It is used of the person as possessed of such life. Gen. 12: 5; 14: 21; 17: 14; 19: 17, 19, 20; 46: 18; Ex. 12: 15; Lev. 4: 2; 5: 15; 7: 27; Esther 9: 31; Isa. 47: 14 (cf. Rev. 6: 9). Also of a dead person (with the adj.). Lev. 21: 11. And of those raised, Rev. 20: 4, as contrasted with those yet unraised, Rev. 20: 5.

It can die or be killed. Lev. 24: 17, 18; Num. 23: 10; 31: 19; Deut.

19: 6; 22: 26; 27: 25; Judges 16: 30; Prov. 7: 23; Eccl. 3: 19. So of persons. Joshua 10: 28, 30, 39; Lev. 23: 30. Also Matt. 10: 28; Mark 3: 4; Luke 9: 54-56; Rev. 16: 3.

It goes to the grave (Job 33: 22), and can be hazarded by danger. Acts 15: 26; Rom. 11: 3.

It is identified with the blood (as the spirit never is). Gen. 9: 4, 5; Lev. 17: 11, 14; Ps. 72: 14; 94: 21; Prov. 28: 17.

The Greek *psuche* is identified with Hebrew *nephesh* by comparing Acts 2: 27 with Ps. 16: 10; Rom. 11: 3 with 1 Kings 19: 10; 1 Cor. 15: 45 with Gen. 2: 7; Matt. 20: 28 with Isa. 53: 10.

"My soul" is the same as "me" or "myself." Num. 23: 10; Judges 16: 30; 1 Kings 20: 32; Ps. 35: 13; 59: 3; 131: 2; Jer. 18: 20 (cf. 38: 6).

"His soul" is the same as "him" or "himself." Gen. 37: 21; Job 18: 4; Ps. 23: 29 [22: 29]; 105: 17, 18.—"*Critical Lexicon*," *Rev. E. W. Bullinger, D. D., under "Soul." London: Longmans, Green & Co.*

NOTE.—Of *psuche* (soul) the Greek word corresponding to the Hebrew *nephesh*, Uriah Smith sums up the use as follows:

"*Psuche Defined.*—Greenfield gives to *psuche* the following definition: . . . "'Breath; life; i. e., the animal soul, principle of life (Luke 12: 19, 20; Acts 20: 10); life; i. e., the state of being alive, existence (spoken of natural life) (Matt. 2: 20; 6: 25); and by implication, of life as extending beyond the grave (Matt. 10: 39; John 12: 25); by metonymy, that which has life, a living creature, living being (1 Cor. 15: 45); spoken of a man, person, individual (Acts 2: 41).'

"Bagster's analytical Greek lexicon gives substantially the same definition as follows:

"'Breath: the principle of animal life; the life (Matt. 2: 20); an inanimate being (1 Cor. 15: 45); a human individual, soul (Acts 2: 41); the immaterial soul (Matt. 10: 28); the soul as the seat of religious and moral sentiment (Matt. 11: 29); the soul as a seat of feeling (Matt. 12: 18); the soul, the inner self (Luke 12: 19).

"*Psuche as Used in the Scriptures.*—The word 'soul' in the New Testament comes invariably from the Greek ψυχή *(psuche);* which word occurs 105 times. It is translated 'soul' 58 times; 'life' 40 times; 'mind' 3 times; 'heart' twice; 'us' once; and 'you' once — six different ways."—"*Here and Hereafter," p. 63, edition 1907.*— EDS.

Nature of Man, BULLINGER'S GREEK LEXICON ON "SPIRIT."—*Spirit, pneuma* (from *pneo*, to blow, breathe; send forth an odor; to breathe or smell of a thing; of animals, to breathe hard, pant, gasp; *gen.*, to draw breath, breathe, and so to live); hence, the air we breathe, wind; breathing as the sign and condition of life, breath. When it is not used for wind, it expresses immateriality, that which cannot be apprehended by the senses, but is recognized only by its operations or manifestations, as it is seen by the life, the liveliness, the activities, whether these activities be mental, moral, or physical. In the Old Testament *pneuma* is everywhere the translation of *ruach*, and is the life principle springing from God, and is said to be possessed by all the lower creatures. Gen. 6: 17; 7: 14; Ps. 104: 29, 30; Eccl. 3: 19, 20; Isa. 42: 5. The *ruach*, or *pneuma*, of God is the source of life in all its manifestations. . . . The withdrawal of it leaves *thanatos* (death), the opposite of *zoe* (life). Ps. 114: 30 [104: 29]; 137: 17 [107: 17, 18]; 146: 4; Job 15: 30; 27: 3; Eccl. 8: 8; 12: 7; James 2: 26.—"*Critical Lexicon*," *Rev. E. W. Bullinger, D. D., under "Spirit." London: Longmans, Green & Co.*

NOTE.—Of the use of the words *ruach* (Hebrew) and *pneuma* (Greek), Uriah Smith says:

"*Ruach Defined.*—For the definition of this word we appeal again to Gesenius:

"'רוּחַ. 1. Breath, a breathing, blowing; i. e., (*a*) breath of the nostrils, a snuffing, snorting; (*b*) breath of the mouth. Often of the vital breath, breath of life; fully, רוּחַ חַיִּים (Gen. 6: 17); (*c*) Breath of air, in motion. 2. The same as נֶפֶשׁ, ψυχή [*psuche*], *anima;* i. e., the vital spirit, breath of life. 3. The

rational soul, mind, spirit; (*a*) as the seat of the affections; (*b*) in reference to the disposition, the mode of feeling and acting; (*c*) of will, counsel, purpose; (*d*) more rarely of the understanding. 4. The Spirit of God.'

"*Ruach as Used in the Scriptures.*— This word occurs in the Old Testament 442 times. The word 'spirit' in every instance of its occurrence in the Old Testament, 234 times, is from this word, except in Job 26:4 and Prov. 20:27, where it is from *n'shah-mah*. Besides being rendered 232 times 'spirit,' it is translated 'wind' 97 times, 'breath' 28 times, 'smell' 8 times, 'mind' 6 times, 'blast' 4 times, also 'anger, courage, smell, air,' etc.— in all sixteen different ways.

"'Spirit' in the New Testament is from the Greek πνεῦμα (pneuma) in every instance.

"*Pneuma Defined.*— Robinson, in his Greek Lexicon of the New Testament, defines this word to mean, primarily, '1. A breathing, breath, breath of air, air in motion, 2. The spirit of man; i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into men from God, and again returning to God.' Parkhurst, in his Greek Lexicon, says: 'It may be worth remarking that the leading sense of the old English word "ghost" [which in Matt. 27:50; John 19:30, and ninety other places is from this word *pneuma*] is breath; . . . that *ghost* is evidently of the same root with *gust* of wind; and that both these words are plain derivatives from the Hebrew, *to move with violence;* whence also *gush,* etc.'

"*Pneuma as Used in the Scriptures.*— This word occurs in the New Testament 385 times; and besides being rendered 'spirit' 288 times, is rendered 'ghost' 92 times, 'wind' once, and 'life' once — four different ways."—"*Here and Hereafter," pp. 63-65, edition 1907.*— EDS.

Nature of Man, DR. CLARKE ON THE "SPIRITS IN PRISON" (1 PETER 3:19).— The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would repent; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison — detained under the arrest of divine justice, which waited either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted.

This I have long believed to be the sense of this difficult passage, and no other that I have seen is consistent with the whole scope of the place. That the Spirit of God did strive with, convict, and reprove the antediluvians is evident from Gen. 6:3. . . . The word πνεύμασι (*pneumasi,* spirits) is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow, for "the spirits of just men made perfect" (Heb. 12:23), certainly means righteous men, and men still in the church militant; and "the Father of spirits" (Heb. 12:9), means men still in the body; and the God of the spirits of all flesh (Num. 16:22; 27:16), means men not in a disembodied state.—"*A Commentary and Critical Notes.*" *Adam Clarke, LL. D., on 1 Peter 3:19. New York: Lane and Scott, 1851.*

Nature of Man, SPIRITS IN PRISON WERE LIVING MEN.— First, I stated that it was the same Spirit that raised up Christ from the dead that preached to these wicked antediluvians; but that it was through Noah, three thousand years before, and not while his body lay in the grave, after he was crucified; and that this Spirit preached through Noah to this people while they were still physically alive, before the great flood came on the earth.

I have examined every text and context of Scripture bearing on this subject. I have consulted commentators and referred to footnotes and marginal statements, and they all affirm, directly or indirectly, that it was through Noah, this same Spirit that raised up Christ from the dead, the antediluvians were preached to, and that, too, while they were still physically alive. Therefore it could not be the Spirit of Christ that

preached to them, while his body lay in the tomb.—*Rev. I. H. Parker, Austin, Tex., in Cumberland Presbyterian, Nashville, Tenn., Nov. 27, 1919.*

Nature of Man, EDERSHEIM ON THE DYING THIEF'S REQUEST.— The familiar words of our Authorized Version —"When thou comest into thy kingdom"— convey the idea of what we might call a more spiritual meaning of the petition. But we can scarcely believe that at that moment it implied either that Christ was then going into his kingdom, or that the "penitent thief" looked to Christ for admission into the heavenly kingdom. The words are true to the Jewish point of vision of the man. He recognized and owned Jesus as the Messiah, and he did so by a wonderful forthgoing of faith, even in the utmost humiliation of Christ. And this immediately passed beyond the Jewish standpoint, for he expected Jesus soon to come back in his kingly might and power, when he asked to be remembered by him in mercy.—"*The Life and Times of Jesus the Messiah,*" *Rev. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., book 5, chap. 15 (Vol. II, p. 600), 8th edition. London: Longmans, Green & Co., 1896.*

Nature of Man, ROTHERHAM'S TRANSLATION OF LUKE 23: 43, AND COMMENT.—"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23: 42, 43.

It is left for the reader to determine whether the words "this day" should be joined *(a)* with the former part of the sentence, or *(b)* with the latter. In favor of *(a)* may be urged (1) the fact that *semeron,* "this day," does not always stand first in the clause to which it belongs (see Luke 2: 11; 5: 26; 22: 34; Acts 20: 26; 22: 3; 24: 21; 26: 29); (2) that being essentially a demonstrative word, it will bear any reasonable stress that may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ("Thou dost ask to be remembered then: verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer"); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ("Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in my kingdom; shalt be with me in the very paradise of my kingdom, in the garden of the Lord — Isa. 51: 3 [Septuagint, *paradeisos*]; Rev. 2: 7 — in that most central and blessed part of the coming kingdom, of which thou dost believe me to be the destined king").—"*Translation of the New Testament,*" *Rotherham, note on Luke 23:43.*

Nature of Man, LEXICONS ON USE OF WORD "HELL." — This is the word generally used by our translators to render the Hebrew *sheol.* It would perhaps have been better to retain the Hebrew word, or else render it always by "the grave" or "the pit."—"*A Dictionary of the Bible,*" *edited by William Smith, LL. D., art. "Hell," p. 373 (1 vol. ed.). New York: Fleming H. Revell Company.*

Gehenna, . . . the "valley of Hinnom;" . . . a deep, narrow glen south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Molech. —*Id., art. "Gehenna," p. 325.*

NOTE.— The Hebrew word for grave is *sheol,* translated "grave" (as Gen. 37: 35) and "hell" (as Ps. 16: 10). The New Testament equivalent is shown

by Acts 2:27, where this same text (Ps. 16:10) is quoted, using the word ᾅδης hades. Of the original Greek words in the New Testament which appear in the English translation (King James Version) as "hell" or "cast into hell," Uriah Smith says in his "Here and Hereafter":

"These words are ᾅδης *(hades),* γεέννα *(ge-enna),* and ταρταρόω *(tar-taro-o,* a verb signifying to thrust down to Tartarus). These all designate different places; and the following full list of the instances of their occurrence in the New Testament, will show their use:

"*Hades* occurs in the following passages: Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27; 2:31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13; 20:14.

"*Ge-enna* signifies Gehenna, the valley of Hinnom, near Jerusalem, in which fires were kept constantly burning to consume the bodies of malefactors and the rubbish which was brought from the city and cast therein. It is found in the following places: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

"*Tartaro-o* is used only in the following text: 'God spared not the angels that sinned, but cast them down to hell.' 2 Peter 2:4.

"From these references it will be seen that *hades* is the place of the dead, whether righteous or wicked, from which they are brought only by a resurrection. Rev. 20:13. On the contrary, Gehenna is the place into which the wicked are to be cast alive with all their members, to be destroyed soul and body." — *Pages 111, 112, edition 1907.* — EDS.

Nature of Man, "GEHENNA" THE PLACE OF UTTER CONSUMPTION.— *Gehenna,* or Gehennon, or valley of the sons of Hinnom (see Joshua 15:8; 2 Kings 23:10, Heb.), a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. . . . It is thought to have been the common sewer belonging to Jerusalem, and that a fire was always burning there to consume the filth of the city.— "*Calmet's Dictionary of the Holy Bible,*" *revised by Edward Robinson, art.* "*Gehenna.*" *New York: N. Tibbals & Sons, 1832.*

The English word "hell," in the New Testament, usually stands for the word "*gehenna,*" underneath. That was the word used for the place outside Jerusalem, where the refuse of the city was burned. Of course the Gehenna fires of Jerusalem were for the health of the city, to burn up what would endanger health and life.—"*Quiet Talks About Our Lord's Return,*" *S. D. Gordon, pp. 255, 256. New York: Fleming H. Revell Company.*

Nature of Man, "FOREVER."— Scripture says of the earth itself, that it "abideth forever" (Eccl. 1:4); besides speaking of the everlasting hills (Gen. 49:26). Here, no doubt, the general view taken by the Fathers is, that by the phrase "forever" is expressed "a relative eternity, an unbroken perpetuity for a given time, holding on through a period or system of things" (Davison, On Proph., p. 205), and ending only when that system ends.— "*A Dictionary of Christian Biography,*" *Smith and Wace, Vol. II, art.* "*Eternity,*" *p. 210. London: John Murray, 1880.*

NOTE.— In his "Here and Hereafter" Uriah Smith gives definitions from lexicons of the Greek word *αἰὼν (aiōn)* which appears in the phrase *eis tous aiōnas tōn aiōnōn,* and which gives rise to the adjective *αἰώνιος (aiōnios,)* both of which are translated "forever" or "forever and ever." He says:

"*Aiōn* is defined by different lexicographers as follows:

"Greenfield: 'Duration, finite or infinite, unlimited duration, eternity, a period of duration past or future, time, age, lifetime; the world, universe.'

"Schrevelius: 'An age, a long period of time; infinite duration; time, whether longer or shorter.'

"Liddell and Scott: 'A space or period of time, especially a lifetime, life, *ævum;* an age, a generation; long space of time, eternity; in plural *eis tous aiōnas tōn aiōnōn,* unto ages of ages, forever and ever, New Testament. Gal. 1:5. 3. Later, a space of time clearly defined and marked out, an era, age, period of a dispensation: *ho aiōn houtos,* this present life, this world.'"— *Pages 293, 294, edition 1907.*— EDS.

Nature of Man, CONSOLATION OF TRUE VIEW OF FATE OF THE LOST.— It has for me thrown a light on God's character, and God's Word, and the future of his world, which I once thought I should never have seen on this side of the grave. It has not removed the wholesome and necessary terrors of the Lord from the mind, but it has clothed God with a loveliness which makes him, and the eternal Son who represents him to man, incalculably more attractive. I am no longer looking for shifts to excuse his conduct in my own eyes and those of others, and forced to feel that here at least I could never find one to answer my object. I can look at all he has done, and all he tells me he will hereafter do, and, scanning it closely, and examining it even where it has most of awe and severity, exclaim with all my heart and with all my understanding, "Just and true are thy ways, thou King of saints."—"*Duration and Nature of Future Punishment," Henry Constable, A. M. (England), p. iv.*

Nebuchadnezzar.— Pages 40, 47, 49, 51-56, 324, 460.

Nero.— Pages 270, 398, 400, 402, 456.

New Earth, CONNECTED WITH ETERNAL SCENES.—The predicted glory that awaits this earth is connected, not with temporal, but with eternal scenes. It is not the sunset glow which gilds the eventide of a disordered world as it hastens on to the blackness of darkness forever and ever, but it is the rising of the Sun of Righteousness with healing in its wings, when the darkness of night has vanished, and the sun shall nevermore go down. The kingdom which God shall set up is "a kingdom which shall never be destroyed; which shall not be left to other people, but which shall stand forever." Dan. 2: 44. To the Babe of Bethlehem shall be given "the throne of his father David," and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke 1: 32. The kingdoms of this world shall become our Lord's and his Christ's, and he shall reign forever and ever. Rev. 11: 15. Thus the stamp of eternity is set upon all the prophetic pictures of "the glory that shall be revealed." The whole Scripture agrees in these representations. This present world is dark and evil, and grows darker and more evil to the end; and when the darkness passes, then comes the light of life forevermore. There is first the gloom and then the glory; first the storm and then the calm; first the darkness and then the light; first the great struggle with the powers of sin and evil, and then the eternal triumph of the ransomed host. The old world must be dissolved before the new one can appear; Satan must be dethroned ere Christ shall reign; and death itself must be swallowed up in victory, before the ransomed saints can sing the conquerors' joyful song.— "*The Reign of Christ on Earth," Daniel T. Taylor, Editor's Preface, pp. xvii, xviii. Boston: Scriptural Tract Repository, 1882.*

New Earth, GOD'S WILL TO BE DONE ON.— The assurance that this globe is yet to be the theater of the grandest displays of divine goodness, mercy, grace, and glory, is confined to Christians of no sect or age; it is the universal faith of the universal church. Since the time when man went out from his lost Paradise, separated by sin from the presence of his God, the hope of the triumph of good over evil, and of the bruising of the serpent's head by the woman's conquering Seed, has been the joy of every faithful heart. The promise of universal blessing through Abraham and his Seed can never fail of its accomplishment; and he who said, "As truly as I live, all the earth shall be filled with the glory of the Lord," and who has declared that "the earth shall be

filled with the knowledge of the glory of the Lord, as the waters cover the sea," will not fail to make good all that he has promised. For eighteen hundred years the prayer, "Thy kingdom come, thy will be done in earth as it is done in heaven," has ascended to the throne. And that this prayer will eventually be answered, and that God's will shall yet be done in earth as it is now done in heaven, admits of no doubt in the mind of the believing child of God.—"*The Reign of Christ on Earth," Daniel T. Taylor, Editor's Preface, p. vii. Boston: Scriptural Tract Repository, 1882.*

Oaths, ROMAN CATHOLIC VIEWS OF.— An oath taken against the good of the church does not bind. . . . Because those are not oaths but rather perjuries which are taken against the interests of the church. —"*The Decretals of Gregory IX,*"[1] *book 2, title 24, chap. 27.*

Oaths.— Pages 238, 239.

Offerings.— Page 518.

Order, CANONS ON.— Canon I. If any one saith that there is not in the New Testament a visible and external priesthood; or that there is not any power of consecrating and offering the true body and blood of the Lord and of forgiving and retaining sins; but only an office and bare ministry of preaching the gospel; or that those who do not preach are not priests at all; let him be anathema.

Canon II. If any one saith that, besides the priesthood, there are not in the Catholic Church other orders, both greater and minor, by which, as by certain steps, advance is made unto the priesthood; let him be anathema.

Canon III. If any one saith that order, or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or that it is a kind of human figment devised by men unskilled in ecclesiastical matters; or that it is only a kind of rite for choosing ministers of the word of God and of the sacraments; let him be anathema.

Canon IV. If any one saith that, by sacred ordination, the Holy Ghost is not given; and that vainly therefore do the bishops say: "Receive ye the Holy Ghost;" or that a character is not imprinted by that ordination; or that he who has once been a priest can again become a layman; let him be anathema.

Canon V. If any one saith that the sacred unction which the church uses in holy ordination is not only not required, but is to be despised and is pernicious, as likewise are the other ceremonies of order; let him be anathema.

Canon VI. If any one saith that in the Catholic Church there is not a hierarchy by divine ordination instituted, consisting of bishops, priests, and ministers; let him be anathema.

Canon VII. If any one saith that bishops are not superior to priests; or that they have not the power of confirming and ordaining; or that the power which they possess is common to them and to priests; or that orders, conferred by them, without the consent or vocation of the people, or of the secular power, are invalid; or that those who have neither been rightly ordained, nor sent, by ecclesiastical and canonical power, but come from elsewhere, are lawful ministers of the word and of the sacraments; let him be anathema.—"*Dogmatic Canons and Decrees," pp. 156-158. New York: The Devin-Adair Company, 1912.*

[1] This collection is authentic, and has the force of law in every particular; the same holds of the Clementine collections. The titles even are authentic, and serve as rules of law.—"*Elements of Ecclesiastical Law," Rev. S. B. Smith, D. D. (R. C.), book 1, part 1, chap. 9, par. 158 (Vol. I, p. 70). New York: Benziger Brothers, 1877.*

Order, Roman View of Origin of.— From Scripture we learn that the apostles appointed others by an external rite (imposition of hands), conferring inward grace. The fact that grace is ascribed immediately to the external rite, shows that Christ must have thus ordained. The fact that χειροτονεῖν, χειροτονία [*cheirotonein, cheirotonia*], which meant electing by show of hands, had acquired the technical meaning of ordination by imposition of hands before the middle of the third century, shows that appointment to the various orders was made by that external rite. . . . Grace was attached to this external sign and conferred by it. — *The Catholic Encyclopedia, Vol. XI, art. "Orders," p. 279.*

Ordinance of Humility.— Page 607.

Ottoman Empire.— Pages 155-167, 549, 550.

Paganism, Influence of, upon Christianity.— Earnestness is the attribute of savage life. That divorce between morality and faith which the southern nations had experienced, was not possible among these converts. . . . The infusion of paganism into religion was far more due to the people of the classical countries. The inhabitants of Italy and Greece were never really alienated from the idolatries of the old times. At the best, they were only Christianized on the surface. With many other mythological practices, they forced image worship on the clergy. — "*History of the Intellectual Development of Europe,*" *John William Draper, M. D., LL. D., Vol. I, p. 368. New York: Harper & Brothers, copyright 1876.*

Paganism, Laws Against.— The ability and right of making wills shall be taken from those who turn from Christians to pagans, and the testament of such an one, if he made any, shall be abrogated after his death. (Cod. Theod. XVI, 7, 1. Time of Emperors Gratian, Valentinian, and Valens.)

It is decreed that in all places and all cities the temples should be closed at once, and after a general warning, the opportunity of sinning be taken from the wicked. We decree also that we shall cease from making sacrifices. And if any one has committed such a crime, let him be stricken with the avenging sword. And we decree that the property of the one executed shall be claimed by the city, and that rulers of the provinces be punished in the same way, if they neglect to punish such crimes. (Cod. Theod. XVI, 10, 4. Time of Emperors Constantine and Constans.) — "*The Library of Original Sources,*" *edited by Oliver J. Thatcher, Vol. IV, pp. 70, 71. Milwaukee, Wis.: University Research Extension Company, copyright 1907.*

Paganism, Toleration of, under Constantine.— When Constantine embraced Christianity, he allowed paganism to remain the established religion of the state, and left the pagans in the possession of all their privileges. The principle of toleration was received as a political maxim of the Roman government; and it continued, with little interruption, to be so, until the reign of Theodosius the Great, who undertook to abolish paganism by legislative enactments. The Christian emperors continued, until the reign of Gratian, to bear the title of Pontifex Maximus, and to act as the political head of the pagan religion. This political supremacy of the emperor over the pagan priesthood was applied also to the Christian church; and in the reign of Constantine, the imperial power over the external and civil affairs of the church was fully admitted by the whole Christian clergy.— "*Greece under the Romans,*" *George Finlay, LL. D., pp. 141, 142. London: J. M. Dent & Co.; New York: E. P. Dutton & Co.*

Paganism, Attempted Revival of, by Julian.— Constantine had found himself strong enough to carry off the gold and silver statues and ornaments from many temples; but as this was done with the sanction and assistance of the Christian population where it occurred, it seems probable that it only happened in those places where the whole community, or at least the corporation possessing the legal control over the temporal concerns of these, had embraced Christianity. An arbitrary exercise of the emperor's authority as Pontifex Maximus, for the purpose of plundering the temples he was bound to protect, cannot be suspected; it would be too strongly at variance with the systematic toleration of Constantine's reign.

The pagan Julian was strongly incited to persecute the Christians by the more fanatical of the pagans; nor did he himself ever appear to doubt that his power was sufficient to have commenced a persecution; and, consequently, he takes credit to himself, in his writings, for the principles of toleration which he adopted. The attempt of Julian to re-establish paganism, was, however, a very unstatesmanlike proceeding, and exhibited the strongest proof that the rapidly decreasing numbers of the pagans proclaimed the approaching dissolution of the old religion. — "*Greece under the Romans*," *George Finlay, LL. D., p. 139. London: J. M. Dent & Co.; New York: E. P. Dutton & Co.*

Paganism, Suppression of.— In 382 Gratian issued an order abolishing the altar of Victory, as hitherto retained in the senate house, and the other traces of paganism which still remained. He also confiscated the property of the vestal virgins, and probably seized their college. In 383 an effort was made to rescind this order, which was defeated by the vigorous action of Pope Damasus. Symmachus renewed the attempt in 384, and addressed an appeal to the young emperor Valentinian, to which Ambrose made a reply marked by extreme intolerance, and warning the young sovereign to consult Theodosius before he should decide to comply with the senate's prayer. . . . The protest of Ambrose was successful as usual. Eugenius, the usurper, restored indeed the pagan emblems and ritual, but Theodosius, on his victory, again abolished them and adopted sterner measures against the vestal college. . . . After the fall of Eugenius on Sept. 6, 394, the work of destruction of the pagan temples went on rapidly, till at last in 399 a decree was issued by Arcadius ordering the overthrow of all rural temples.— "*A Dictionary of Christian Biography*," *Smith and Wace, Vol. IV, art.* "*Theodosius I*," *p. 963. London: John Murray, 1887.*

The decree [issued A. D. 382] that the statue of Victory was to be ignominiously dragged from its pedestal in the senate house, that the altar was to be removed, and the act of public worship, with which the senate had for centuries of uninterrupted prosperity and glory commenced and hallowed its proceedings, discontinued, fell like a thunderbolt among the partisans of the ancient worship.— "*The History of Christianity*," *Henry Hart Milman, D. D., book 3, chap. 8 (Vol. III, p. 83). London: John Murray, 1867.*

This first open aggression on the paganism of Rome was followed by a law which confiscated at once all the property of the temples, and swept away the privileges and immunities of the priesthood.— *Id., p. 84.*

In the empire of the East (Arcadius 395-408, Theodosius II, till 450), which was less disturbed from without, the ordinances of Theodosius against paganism could be strictly enforced. Crowds of monks

were sent about through the provinces with full power from the emperors, for the purpose of destroying all traces of idolatry. Even misdeeds and murders were allowed to pass unheeded by the emperors; such as the horrible murder of the female philosopher Hypatia in Alexandria (416). The new Platonic philosophers at Athens, and among them even the celebrated Proclus (d. 485), were forced to conceal themselves most carefully, because they rejected Christianity. As early as 423, all visible traces of paganism had disappeared in the East.—"*A Compendium of Ecclesiastical History,*" *Dr. John C. L. Gieseler, Vol. I, pp. 322, 323. Edinburgh: T. & T. Clark, 1846.*

After Theodosius had secured the East against the Goths, he directed his greatest energies to the suppression of paganism. In the same year in which he summoned the second ecumenical synod at Constantinople (381), he forbade apostasy to paganism, but still allowed the other rites of heathen worship to be practised except sacrifice. The two emperors of the West followed his example. Gratian laid aside the dignity of Pontifex Maximus, commanded the altar of Victoria to be removed from the senate house, and took away all privileges from the pagan worship, although he was obliged to suffer in Rome the sacrifices elsewhere forbidden, as Theodosius had to do at Alexandria. In Rome, paganism continued to be predominant, particularly among families of distinction; but yet the attempts made by the prefect of the city, Q. Aurelius Symmachus, to have the former regulations restored, and in particular the altar of Victoria re-erected, had no influence upon Gratian (d. 383), Valentinian II, and Theodosius. In the East, the Christians proceeded far beyond the imperial ordinances. Enterprising bishops led mobs of hirelings or fanatics against the temples; and the monks especially often combined for the destruction of all heathen sanctuaries. The appeal *ὑπὲρ τῶν ἱερῶν* [*uper tōn ierōn*, in behalf of the temples] (388-390) of the eloquent Libanius, addressed to Theodosius, had no effect; the heathen were immediately afterward forbidden by imperial laws even to repair to the temples; and the destruction of the splendid temple of Serapis (391) by the violent Theophilus, bishop of Alexandria, after a bloody contest, announced the total overthrow of paganism in the East.

When Theodosius had become sole master of the entire Roman Empire after the death of Valentinian II (d. 392), he forbade all kinds of idolatry by the most severe punishments (392); and during his abode at Rome (394) he brought public sacrifices to an end by interdicting the defraying of them out of the imperial purse. — *Id., pp. 316-319.*

In the East, the remains of paganism disappeared under Justinian I (527-565), who abolished the new Platonic school at Athens (529), and compelled the heathens to submit to baptism. Only the free Maenotts in Peloponnesus clung obstinately to it. Even in the West it was not yet completely extirpated. Theodorich was obliged to prohibit sacrifices to the gods on pain of death; and at the end of the fifth century many heathen practices were still continued at Rome, and could not be abolished without resistance. Still longer did various superstitions adhere to those heathen temples which were not destroyed. In many distant places paganism was maintained for a long time undisturbed. Sacrifices were offered in a temple of Apollo on Mt. Cassinum, until Benedict (529) transformed it into a chapel of St. Martin. In Sicily, but especially in Sardinia and Corsica, there were still many heathens about A. D. 600. Even Gregory the Great did not hesitate now to advise violent measures, with the view of effecting their conversion. — *Id., Vol. II, pp. 83, 84.*

Paganism, TIME OF OVERTHROW OF, IN THE ROMAN EMPIRE.— Licinius, having made war against Constantine, A. D. 314, and again in 324, after the conversion of the latter to Christianity, was supported by the good wishes and the power of the pagan priests. Constantine believed that paganism was a danger to the throne, and began to discourage it. In 331 he ordered the destruction of the pagan temples throughout the Roman Empire. Julian, in 361, began to rebuild them, but the work ceased with his death. In 385 Theodosius I issued an edict against pagan sacrifices, and soon afterward closed the temples and the shrines. In 388 the Roman senate renounced paganism, and in 391 it was legally abolished through the whole Roman Empire, and afterward gradually died away.— *The Encyclopædic Dictionary, art. "Paganism," p. 3441. Philadelphia: Syndicate Publishing Company.*

Thus, by character and education, deeply impressed with Christianity, and that of a severe and uncompromising orthodoxy, Theodosius undertook the sacred obligation of extirpating paganism, and of restoring to Christianity its severe and inviolable unity. [p. 61] . . .

The laws of Theodosius against the pagan sacrifices grew insensibly more and more severe. The inspection of the entrails of victims, and magic rites, were made capital offenses. In A. D. 391, issued an edict prohibiting sacrifices, and even the entering into the temples. In the same year, a rescript was addressed to the court and prefect of Egypt, fining the governors of provinces who should enter a temple fifteen pounds of gold, and giving a kind of authority to the subordinate officers to prevent their superiors from committing such offenses. The same year, all unlawful sacrifices are prohibited by night or day, within or without the temples. In 392, all immolation is prohibited under the penalty of death, and all other acts of idolatry under forfeiture of the house or land in which the offense shall have been committed. [pp. 61, 62]—*"The History of Christianity," Henry Hart Milman, D. D., book 3, chap. 8 (Vol. III, pp. 61, 62). London: John Murray, 1867.*

Paganism, OFFICIALLY REPUDIATED AT ROME.—The rapid destruction of the temples, which took place after the reign of Valens, must have been caused, in a great measure, by the conversion of those intrusted with their care to Christianity. When the hereditary priests seized the revenues of the heathen god as a private estate, they would rejoice in seeing the temple fall rapidly to ruin, if they did not dare to destroy it openly. Toward the end of his reign the emperor Gratian laid aside the title of Pontifex Maximus, and removed the altar of Victory from the senate house of Rome. These acts were equivalent to a declaration that paganism was no longer the acknowledged religion of the senate and the Roman people. It was Theodosius the Great, however, who finally established Christianity as the religion of the empire; and in the East he succeeded completely in uniting the orthodox church with the imperial administration; but in the West, the power and prejudices of the Roman aristocracy prevented his measures from attaining full success. — *"Greece under the Romans," George Finlay, LL. D., p. 144. London: J. M. Dent & Co.; New York: E. P. Dutton & Co.*

Paganism, RUIN OF ROMAN.— The ruin of paganism, in the age of Theodosius [A. D. 379-395], is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. The Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentinian; nor could they deem their conquest

perfect or secure, as long as their adversaries were permitted to exist. —"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 28, par. 1 (Vol. III, p. 131). New York: Harper & Brothers.*

The generation that arose in the world after the promulgation of the imperial laws [forbidding the pagan worship], was attracted within the pale of the Catholic Church: and so rapid, yet so gentle, was the fall of paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator.— *Id., par. 10.*

Paganism, TRANSFER OF, TO THE CHURCH.—"It was a maxim with some of the early promoters of the Christian cause to do as little violence as possible to existing prejudices. They would run the risk of Barnabas being confounded with Jupiter, and Paul with Mercury. In the transition from pagan to papal Rome much of the old material was worked up. The heathen temples became Christian churches; the altars of the gods, altars of the saints; the curtains, incense, tapers, votive tablets, remained the same; the aquaminarium was still the vessel for holy water; St. Peter stood at the gate, instead of Cardea; St. Roque or St. Sebastian in the bedroom, instead of the 'Phrygian Penates;' St. Nicholas was the sign of the vessel, instead of Castor and Pollux; the Matre Deûm became the Madonna; '*alms pro Matre Deûm*' became alms for the Madonna; the Festival of the Matre Deum, the Festival of the Madonna, or Lady Day; the *hostia*, or victim, was now the host; the '*Lugentes Campi*,' or dismal regions, purgatory; the offerings to the manes were masses for the dead."

Such is the testimony of Blunt, who adds in a note that the very name purgatory is heathen; since the annual Feast of Purification in February was called "*Sacrum Purgatorium.*" [pp. 25, 26] . . .

The following quotation, also from Picart, illustrates the principle, alluded to above, of doing no violence to sinful prejudices and habits; in other words, of doing evil that good may come:

"In order to win the pagans to Christ, instead of pagan watchings and commemorations of their gods, the Christians rejoiced in vigils and anniversaries of their martyrs; and, to show that they had regard to the public prosperity, in place of those feasts in which the heathen priests were wont to supplicate the gods for the welfare of their country — such as the Ambarvalia, Robigalia, etc.— they introduced rogations, litanies, and processions made with naked feet, invoking Christ instead of Jupiter." (Vol. I, p. 26.) And this, according to the writer, is the reason why "our fêtes and ceremonies have generally a pagan origin."

Thus we trace what has been faithfully called the introduction of a baptized heathenism.— "*Rome, Pagan and Papal*," *Mourant Brock, M. A., pp. 25, 26. London: Hodder and Stoughton, 1883.*

In further confirmation of the previous chapters on the early corruption of Christianity, we quote the following passage from Merivale's "Lectures on Early Church History," in which the dean gives his view of the paganized condition of the church in the fifth century — a period which many are wont to consider comparatively pure:

"But neither Leo — that is Leo the Great, pope from A. D. 440 to A. D. 461 — nor, I think, the contemporary doctors of the church, seem to have had an adequate sense of the process by which the whole essence of paganism was, throughout their age, constantly percolating the ritual of the church, and the hearts of the Christian multitude. It is not to these teachers that we can look for a warning —

"That the fasts prescribed by the church had their parallel in the abstinence imposed by certain pagan creeds;

"That the monachism which they extolled so warmly, and which spread so rapidly, was, in its origin, a purely pagan institution, common to the religions of India, Tibet, and Syria;

"That the canonizing of saints and martyrs, the honors paid to them, and the trust reposed in them, were simply a revival of the old pagan mythologies;

"That the multiplication of ceremonies, together with processions, lights, incense, vestments, and votive offerings, was a mere pagan appeal to the senses, such as can never fail to enervate man's moral fiber;

"That, in short, the general aspect of Christian devotion was a faint, and rather frivolous, imitation of the old pagan ritual.

"The working of true Christianity was never more faint among the masses; the approximation of church usage to the manners and customs of paganism never really closer.

"Surely we must complain that all this manifest evil was not, at this time, denounced by the teachers of the Christian church; nay, that it was rather fostered and favored by them."

A little further on he remarks:

"The spirit of the old (heathen) traditions had become to a great extent merged in the popular Christianity, and actually assimilated to it."

"The multitudes, half Christian and half pagan, met together in those unhappy days to confuse the Feast of the Nativity with the Feast of the Saturnalia (in honor of Saturn); the Feast of the Purification with the Feast of the Lupercalia (in honor of Pan); and the Feast of Rogations with the Feast of the Ambarvalia (in honor of Ceres)."

Such is the opinion of Dean Merivale. We will now cite the testimony of a layman to the same effect, an extract from a well-known book, "Matthew's Diary of an Invalid: "

"Among the antiquities of Rome you are shown the temple of Romulus, built round the very house in which they say he lived. Need we go further to seek the prototype of the tale of the house of Loretto?

"The modern worship of saints is a revival of the old adoration paid to heroes and demigods.

"What are nuns with their vows of celibacy, but a new edition of the vestal virgins?

"What the tales of images falling from heaven, but a repetition of the old fable of the Palladium of Troy?

"Instead of tutelary gods, we find guardian angels.

"The canonization of a saint is but another term for the apotheosis of a hero.

"The processions are clearly copied from ancient patterns.

"The lustral water, and the incense of the heathen temple, remain without alteration in the holy water and in the censer of the church.

"The daily 'sacrifice of the mass' seems to be copied from the victim — *hostia* — of the heathen ritual.

"The ceremonial of Isis to have been revived in the indecent emblems presented by women; e. g., at Isernia, near Naples, up to the year 1790, as votive offerings at the shrine of St. Cosmo in that city.

"Nay, some would trace the Pope himself, with the triple crown on his head and the keys of heaven and hell in his pocket, to our old acquaintance Cerberus with his three heads, who keeps guard as the *custos* of Tartarus and Elysium.

"The very same piece of brass which the old Romans worshiped as Jupiter, with a new head on its shoulders — like an old friend with a

new face — is now, in St. Peter's, adored with equal devotion by the modern Italians.

"And, as if they wished to make the resemblance as perfect as possible, they have, in imitation of his pagan prototype, surrounded the tomb of the apostle with a hundred ever-burning lights."

"*Centum aras posuit, vigilemque sacraverat ignem.*" [1] [He erected a hundred altars, and consecrated the ever-burning fire].

The writer further observes that "some traces of the old heathen superstitions are indeed constantly peeping out from under their Roman Catholic disguises. We cannot so inoculate our old stock but that we shall relish by it. If anything could have improved the tree, it must have borne better fruit by being grafted with Christianity. But in many particulars, so far as Italy is concerned, all the change produced has been a mere change of name" (p. 90).

Just in the same strain Forsyth ["Italy," p. 134], a man well acquainted with Italy, and possessed of a fine classic taste, writes as follows:

"I have found the statue of a god pared down into a Christian saint; a heathen altar converted into a church box for the poor; a Bacchanalian vase officiating as a baptismal font; a Bacchanalian tripod supporting the holy water basin; the sarcophagus of an old Roman adored as a shrine full of relics; the brass columns of Jupiter Capitolinus now consecrated to the altar of the blessed sacrament; and the tomb of Agrippa turned into the tomb of a pope."

And indeed all writers who are acquainted with antiquity — be they lay or clerical, Protestant or papal, Italian or foreign — agree as to the pagan origin of Rome's present usages and ceremonies.—"*Rome, Pagan and Papal*," *Mourant Brock, M. A., pp. 28-31. London: Hodder and Stoughton, 1883.*

Paganism, Revived in Romanism.— Romanism is simply the old Roman paganism revived under Christian names. Romanism and paganism bear to each other the most exact and extraordinary resemblance.

Had paganism its temples and altars, its pictures and images? So has popery. Had paganism its use of holy water and its burning of incense? So has popery. Had paganism its tonsured priests, presided over by a *pontifex maximus*, or sovereign pontiff? So has popery; and it stamps this very name, which is purely heathen in origin, upon the coins, medals, and documents of the arrogant priest by whom it is governed. Had paganism its claim of sacerdotal infallibility? So has popery. Had paganism its adoration of a visible representative of Deity carried in state on men's shoulders? So has popery. Had paganism its ceremony of kissing the feet of the sovereign pontiff? So has popery. Had paganism its college of pontiffs? So has popery, in the College of Cardinals. Had paganism its religious orders? So has popery. Had paganism its stately robes, its crowns and crosiers of office? So has popery. Had paganism its adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had paganism its rural shrines and processions? So has popery. Had paganism its pretended miracles, its speaking images, and weeping images, and bleeding images? So has popery. Had paganism its begging orders and fictitious saints? So has popery. Had paganism its canonization of saints, as in the deification of the dead Cæsars? So has popery. Had paganism its idolatrous calendar and numerous festivals? So has popery. Had

[1] Virgil's Æneid, iv, 200.

paganism its enforced celibacy, its mystic signs, its worship of relics? So has popery. Had paganism its cruel persecution of those who opposed idolatry? So has popery. Was paganism satanically inspired? So is popery. God overthrew paganism; Satan revived it under Christian names: but God shall yet destroy it, and sweep its hateful presence from the earth.—"*Romanism and the Reformation,*" *H. Grattan Guinness, D. D., F. R. A. S., pp. 198, 199. London: J. Nisbet & Co., 1891.*

Paganism.— Pages 124, 366, 416, 437, 525, 526.

Pagan Rites, IN THE CHRISTIAN CHURCH.— Pages 512, 513.

Papacy, WYLIE ON.— The Papacy, next to Christianity, is the great fact of the modern world. . . . Fully to trace the rise and development of this stupendous system, were to write a history of Western Europe. The decay of empires; the extinction of religious systems; the dissolution and renewal of society; the rise of new states; the change of manners, customs, and laws; the policy of courts; the wars of kings; the decay and revival of letters, of philosophy, and of arts,— all connect themselves with the history of the Papacy, to whose growth they ministered, and whose destiny they helped to unfold.—"*The Papacy,*" *Rev. J. A. Wylie, p. 1. Published under the auspices of the Evangelical Alliance, Edinburgh, 1851; Johnstone and Hunter, printers.*

Papacy.— It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.—*Lord Macaulay, in his Essay on Ranke's "History of the Popes of Rome;" "Miscellaneous Essays and Poems," Thomas Babington Macaulay, Vol. II, p. 487. Chicago: Donohue, Henneberry & Co.*

NOTE.— In an edition of Macaulay's Essays published by D. Appleton & Co., this language is softened down to be more favorable to the Papacy.— EDS.

The rise of the Papacy, from the persecuted head of an insignificant local church to the supreme domination over both the spiritual and the temporal hierarchy of Europe, is one of the most curious problems in history. — "*Studies in Church History,*" *Henry C. Lea, p. 112. Philadelphia: Henry C. Lea's Son & Co., 1883.*

Papacy, GROWTH OF.— We undertake to trace the story of the Roman see from the earliest evidence that can be found, to show that in the primitive times there neither existed in fact, nor was claimed as of right, any such supremacy as that which the see of Rome now claims; we undertake to show how the Roman power advanced step by step, in age after age, until at length, not by any prerogative divinely conferred on it from the beginning, but by a slow, gradual, and distinctly traceable progress, by means which, without forgetting the overruling control of the divine Providence, we may call simply natural, it attained its greatest fulness under such popes as Gregory VII in the latter half of the eleventh century, and Innocent III in the beginning of the thirteenth. —"*Plain Lectures on the Growth of the Papal Power,*" *James Craigie Robertson, M. A., pp. 4, 5. London: Society for Promoting Christian Knowledge.*

The history of the growth of the papal power, i. e., popery, properly so called, exhibits clearly the rise and progress of a worldly principle within the church.

Setting out from an acknowledged precedence among equals in rank, possessing from the first an actual influence well earned by distinguished merit, Rome proceeded by degrees to the fictions of St. Peter's supremacy, and the Pope's inheritance of a divine right to govern the whole church. When we observe how these doctrines, unheard of in primitive ages, were first obscurely intimated, then more broadly asserted, after this perpetually referred to, introduced into every opening, never omitted, but every incident taken advantage of, and all circumstances dexterously turned into an argument to support them; how succeeding popes never retracted, but adopted and uniformly improved upon the pretensions of their predecessors; how an Innocent went beyond a Julius, as Leo beyond Innocent, and a Gregory VII, in later times, overshot him; when we see the care and anxiety with which popes seem in all things, and sometimes above all things, to have provided for the security of their own authority; and how this end was carried out by interpolations and falsification of ecclesiastical documents, which, when detected, were never retracted or disavowed, and somewhat later grew into a notorious and scandalous system of forgery; when we weigh all these things, it seems impossible for unprejudiced readers to acquit the papal seat of the charge of worldly ambition and corrupt motives. — "*The Rise of the Papal Power*," *Robert Hussey, B. D., pp. 148, 149. Oxford: The Clarendon Press, 1863.*

Papacy, Essence of.— The supremacy is the essence of the whole Roman system. Take away the assertion of St. Peter's supremacy and the Pope's equal power as his successor, and the Roman Church is Roman and imperial no longer: it is then no more to the rest of Christendom than the church of Ethiopia or Armenia would be, except so far as one branch might be more pure, enlightened, or efficient than another. — *Id., Preface, p. xxx.*

Papacy, Human Origin of.— No one can study the development of the Italian ecclesiastical power without discovering how completely it depended on human agency, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construction and care — the offspring of man, not of God, and therefore bearing upon it the lineaments of human passions, human virtues, and human sins.— "*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. I, p. 382. New York: Harper & Brothers, copyright 1876.*

Papacy, Revealed by Inspiration.— The Roman Papacy is revealed by the far-reaching light of the divinely written Word. Its portrait is painted; its mystery is penetrated; its character, its deeds are drawn; its thousand veils and subterfuges are torn away. The unsparing hand of inspiration has stripped it, and left it standing upon the stage of history deformed and naked, a dark emanation from the pit, blood-stained and blasphemous, blindly struggling in the concentrated rays of celestial recognition, amid the premonitory thunders and lightnings of its fast-approaching doom.—"*Romanism and the Reformation*," *H. Grattan Guinness, D. D., F. R. A. S., pp. 83, 84. London: J. Nisbet & Co., 1891.*

Papacy, Prophecies Concerning.— There are three distinct sets of prophecies of the rise, character, deeds, and doom of Romanism. The

first is found in the book of Daniel, the second in the epistles of Paul, and the third in the letters and Apocalypse of John; and no one of these three is complete in itself. It is only by combining their separate features that we obtain the perfect portrait. Just as we cannot derive from one Gospel a complete life of Christ, but in order to obtain this must take into account the records in the other three: so we cannot from one prophecy gather a correct account of Antichrist; we must add to the particulars given in one those supplied by the other two. Some features are given in all three prophecies, just as the death and resurrection of Christ are given in all four Gospels. . . .

As might be expected from the position and training of the prophet who was a statesman and a governor in Babylon, Daniel's foreview presents the *political* character and relations of Romanism. The apostle Paul's foreview, on the other hand, gives the *ecclesiastical* character and relations of this power; and John's prophecies, both in Revelation 13 and 17, present the *combination of both*, the mutual relations of the Latin Church and Roman State. He uses composite figures, one part of which represents the political aspect of Romanism as a temporal government, and the other its religious aspect as an ecclesiastical system. — "*Romanism and the Reformation*," *H. Grattan Guiness, D. D., F. R. A. S., p. 7. London: J. Nisbet & Co., 1891.*

Papacy, DANIEL'S VIEW OF.— The Papacy has existed for thirteen centuries, has had to do with forty or fifty generations of mankind in all the countries of Christendom. Its history is consequently extremely complicated and various. It embraces both secular and ecclesiastical matters, and has more or less to do with all that has happened in Europe since the fall of the old Roman Empire. The time is long, the sphere vast, the story exceedingly complex. I want you to tell it all, in outline at least, in a narrative that you could read in less than five minutes or write in ten. You must bring in every point of importance: the time and circumstances of the origin of the Papacy, its moral character, its political relations, its geographical seat, its self-exalting utterances and acts, its temporal sovereignty, and a comparison of the extent of its dominions with those of the other kingdoms of Europe; its blasphemous pretensions, its cruel and long-continued persecutions of God's people, the duration of its dominion, its present decay, and the judgments that have overtaken it; and you must, moreover, add what you think its *end* is likely to be, and explain the relation of the whole history to the revealed plan of divine providence. You must get all this in, not in the dry style of an annual *Times* summary of the events of the year, but in an interesting, vivid, picturesque style, that will impress the facts on the memory, so that to forget them shall be impossible.

Can you do it? I might safely offer a prize of any amount to the person who can solve this puzzle and write this story as I have described. But hard, even impossible, as it would be for you to do this, even if you perfectly knew the history of the last thirteen centuries, how infinitely impossible would it be if that history lay in the unknown and inscrutable future, instead of in the past and present! If no eye had seen, nor ear heard it; if it was an untraversed continent, an unseen world, a matter for the evolution of ages yet to come,— who then could tell the story at all, much less in brief?

Now this is precisely what the prophet Daniel, by inspiration of the omniscient and eternal God, has done. He told the whole story of the Papacy twenty-five centuries ago. He omitted none of the points I have enumerated, and yet the prophecy only occupies seventeen verses of a chapter which can be read slowly and impressively in less than five

minutes. This is because it is written in the only language in which it is possible thus to compress *multum in parvo* [much in little], the ancient language of hieroglyphics. God revealed the future to Daniel by a vision in which he saw, not the events, but living, moving, speaking hieroglyphics of the events. These Daniel simply describes, and his description of them constitutes the prophecy written in the seventh chapter of his book.—*"Romanism and the Reformation," H. Grattan Guinness, D. D., F. R. A. S., pp. 20, 21. London: J. Nisbet & Co., 1891.*

Papacy, Justification of a Symbol of Scripture. — Considering the papal court has filled the whole church with simony, and the consequent corruption of religion, it is natural enough the heretics should call the church the whore.—*Alvaro Pelayo (R. C.), in "De Planctu Ecclesiæ" (On the Church's Complaint); cited in "The Pope and the Council," Janus (Dr. J. J. Ign. von Döllinger) (R. C.), p. 228, footnote. London: Rivingtons, 1869.*

Papacy, As Exemplified by Popes.— The essential principle of the Papacy, that the Roman Pontiff is the vicar of Christ upon earth, necessarily obtrudes his personal relations upon us. How shall we understand his faith unless we see it illustrated in his life? Indeed, the unhappy character of those relations was the inciting cause of the movements in Germany, France, and England, ending in the extinction of the Papacy as an actual political power, movements to be understood only through sufficient knowledge of the private lives and opinions of the popes. It is well, as far as possible, to abstain from burdening systems with the imperfections of individuals. In this case they are inseparably interwoven. The signal peculiarity of the Papacy is that, though its history may be imposing, its biography is infamous.—*"History of the Intellectual Development of Europe," John William Draper, M. D., LL. D., Vol. I, p. 378. New York: Harper & Brothers, copyright 1876.*

Papacy, Age and Vigor of.— There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable.

The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now in-

habits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions.

Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.— *Lord Macaulay, in his Essay on Ranke's "History of the Popes of Rome;" "Miscellaneous Essays and Poems," Thomas Babington Macaulay, Vol. II, pp. 465, 466. Chicago: Donohue, Henneberry & Co.*

Papacy, A Mystery of Contradictions. — Who can measure it [the Papacy], or analyze it, or comprehend it? The weapons of reason appear to fall impotent before its haughty dogmatism. Genius cannot reconcile its inconsistencies. Serenely it sits, unmoved amid all the aggressions of human thought and all the triumphs of modern science. It is both lofty and degraded; simple, yet worldly wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel; here clothed in rags, and there reveling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of "servant of the servants of God," yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction?—"glory in debasement and debasement in glory,"—type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? How imposing the words of paternal benediction! How grand the liturgy brought down from ages of faith! How absorbed with beatific devotion appears to be the worshiper at its consecrated altars! How ravishing the music and the chants of grand ceremonials! How typical the churches and consecrated monuments of the passion of Christ! Everywhere you see the great emblem of our redemption,— on the loftiest pinnacle of the medieval cathedral, on the dresses of the priests, over the gorgeous altars, in the ceremony of the mass, in the baptismal rite, in the paintings of the side chapels; everywhere are rites and emblems betokening maceration, grief, sacrifice, penitence, the humiliation of humanity before the awful power of divine Omnipotence, whose personality and moral government no Catholic dares openly to deny.

And yet, of what crimes and abominations has not this government been accused? If we go back to darker ages, and accept what history records, what wars has not this church encouraged, what discords has she not incited, what superstitions has she not indorsed, what pride has she not arrogated, what cruelties has she not inflicted, what countries has she not robbed, what hardships has she not imposed, what deceptions has she not used, what avenues of thought has she not guarded with a flaming sword, what truth has she not perverted, what goodness has she not mocked and persecuted? Ah, interrogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the

martyrs of the Thirty Years' War, and those who were slain by the dragonnades of Louis XIV, those who fell by the hand of Alva and Charles IX; go to Smithfield, and Paris on St. Bartholomew; think of Gunpowder Plots and Inquisitions, and Jesuit intrigues and Dominican tortures, of which history accuses the papal church,— barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love! [pp. 99-101] . . .

As for the supreme rulers of this contradictory church, so benevolent and yet so cruel, so enlightened and yet so fanatical, so humble and yet so proud,— this institution of blended piety and fraud, equally renowned for saints, theologians, statesmen, drivelers, and fanatics; the joy and the reproach, the glory and the shame of earth,— there never were greater geniuses or greater fools: saints of almost preternatural sanctity, like the first Leo and Gregory, or hounds like Boniface VIII or Alexander VI; an array of scholars and dunces, ascetics and gluttons, men who adorned and men who scandalized their lofty position. [pp. 101, 102] — "*Beacon Lights of History*," *John Lord, LL. D., Vol. V, pp. 99-102. New York: James Clark & Co., 1883.*

Papacy, Pretensions of, Based upon Fabrications.— If we look at the whole papal system of universal monarchy, as it has been gradually built up during seven centuries, and is now being energetically pushed on to its final completion, we can clearly distinguish the separate stones the building is composed of. For a long time all that was done was to interpret the canon of Sardica so as to extend the appellant jurisdiction of the Pope to whatever could be brought under the general and elastic term of "greater causes." But from the end of the fifth century the papal pretensions had advanced to a point beyond this, in consequence of the attitude assumed by Leo and Gelasius, and from that time began a course of systematic fabrications, sometimes manufactured in Rome, sometimes originating elsewhere, but adopted and utilized there.— "*The Pope and the Council*," *Janus (Dr. J. J. Ign. von Döllinger) (R. C.), p. 122. London: Rivingtons, 1869.*

Papacy, Culmination of Apostasy.— The history of the Christian church does not record a steady progress in the pathway of truth and holiness, an uninterrupted spread of the kingdom of God on earth. On the contrary, it tells the story of a tremendous apostasy. Even in the first century, as we learn from the New Testament, there set in a departure from the gospel, and a return to certain forms of ritualism, as among the Galatians. In the second and third centuries, anti-Christian doctrine and anti-Christian practices, sacramentarianism and sacerdotalism, invaded the church, and gradually climbed to a commanding position, which they never afterward abandoned. In the fourth century, with the fall of paganism, began a worldly, imperial Christianity, wholly unlike primitive apostolic Christianity, a sort of Christianized heathenism; and in the fifth and sixth centuries sprang up the Papacy, in whose career the apostasy culminated later on.—"*Romanism and the Reformation*," *H. Grattan Guinness, D. D., F. R. A. S., pp. 60, 61. London: J. Nisbet & Co., 1891.*

Papacy, Five Steps in the Development of.— The papal power was gradually developed, and it is not difficult to trace the principal steps of its development.

First Step.— The influence of the pseudo-Clementine Letters and Homilies, a forgery probably of the middle of the second century. These writings profess to be from the hand of Clemens Romanus, who writes to James after the death of Peter, and states that the latter shortly

before his death appointed the writer his successor. Here we have the origin of the story, repeated by Tertullian, that Clement was ordained Bishop of Rome by St. Peter. The bishop of Manchester is of opinion that "the whole early persuasion of St. Peter's Roman Episcopate 'was due' to the acceptance in the third and following centuries of the Clementine fiction as genuine history. . . . No one had any suspicion that the Clementine romance was a lie invented by a heretic. The story was accepted on all sides."

With this view coincides the encyclical letter of the Holy Orthodox Church of the East already referred to: "Those absolutistic pretensions of popedom were first manifested in the pseudo-Clementines."

Second Step.— The action of the Council of Sardica (A. D. 343) in giving a right of appeal to the Bishop of Rome on the part of any bishop who considered himself unjustly condemned. This led to the consolidation of power in the hands of the Bishop of Rome, although the decree of the council was not accepted by the churches of Africa or the East.

Third Step.— The decree of the emperor Valentinian I, that all ecclesiastical cases arising in churches in the empire should be henceforth referred for adjudication to the Bishop of Rome.

Fourth Step.— The appeals provided for by the Council of Sardica and by the decree of Valentinian were voluntary appeals; but Pope Nicolas I, in the ninth century, set up the claim that, with or without appeal, the Bishop of Rome had an inherent right to review and decide all cases affecting bishops.

Fifth Step.— The forged Isidorian Decretals, which pretended to be a series of royal orders, and letters of ancient bishops of Rome, represented that primitive Christianity recognized in the bishops of Rome supreme authority over the church at large. They became a strong buttress and bulwark of the vast powers now claimed by the popes in the person of Nicolas I.—"*Romanism in the Light of History*," *Randolph H. McKim, D. D., pp. 97, 98. New York: G. P. Putnam's Sons, 1914.*

Papacy, First Anticipation of Rome's Aggressive Spirit.— It is toward the end of the second century, when the line of Roman bishops comes into clearer historical light, that we begin to discern dimly the first beginnings of their claim to be successors of St. Peter; and it is in A. D. 196, in the person of Victor, that we have our first anticipation of the aggressive spirit which is to be a distinguishing characteristic of the see of Rome in later ages. Victor ventured in a domineering spirit to excommunicate the Asiatic churches who held to their Johannine tradition and insisted on keeping Easter on the day of the Jewish Passover, whatever day of the week that might be. This arbitrary act on Victor's part brought down upon him the "sharp rebukes" of a number of bishops, and among them of the great St. Irenæus, who contended that variety in ecclesiastical custom had never hitherto been a bar to fellowship, because such "difference only serves to commend the unity of the faith." Victor stood reproved. His excommunication failed. It was a mere "attempt"— not in the sense that he did not actually issue the sentence, for Eusebius tells us that he did; but simply because it was ignored, and the question of Easter observance remained an open one till the Council of Nicæa closed it.— "*Roman Catholic Claims*," *Charles Gore, D. D., D. C. L., LL. D., pp. 95, 96. London: Longmans, Green & Co., 1909.*

Papacy, "The First Essay of Papal Usurpation." — But what most of all distinguished the pontificate of Victor was the famous controversy about the celebration of Easter, between the Eastern and

Western bishops; the former keeping that solemnity on the 14th day of the first moon, on what day soever of the week it happened to fall; and the latter putting it off till the Sunday following. . . .

Victor, not satisfied with what his two immediate predecessors had done, took upon him to impose the Roman custom on all the churches that followed the contrary practice. But, in this bold attempt, which we may call the first essay of papal usurpation, he met with a vigorous and truly Christian opposition.—"*The History of the Popes,*" *Archibald Bower, Vol. I, p. 18. Philadelphia: Griffith and Simon, 1847.*

Papacy, Formal Claim to Supremacy by.— The supremacy of the see of Rome began in the fourth century. Then for the first time the precedence among equals willingly conceded to Rome in early ages was turned into a claim of authority; which was demanded on a new ground, and from that time never ceased to advance in pretensions, until it assumed the form of The Supremacy, that is, absolute dominion throughout Christendom.—"*The Rise of the Papal Power,*" *Robert Hussey, B. D., p. 1. Oxford: The Clarendon Press, 1863.*

Papacy, Effect of Removal of Capital from Rome to Constantinople.— The removal of the capital of the empire from Rome to Constantinople in 330, left the Western Church practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Cæsars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital —hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the evolution of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern emperors frequently recognized the high claims of the popes in order to gain their assistance. It is not difficult to understand how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval Papacy.—"*The Rise of the Mediæval Church,*" *Alexander Clarence Flick, Ph. D., Litt. D., pp. 168, 169. New York: G. P. Putnam's Sons, 1909.*

Papacy, Effect of Fall of Western Empire upon.— The fall of the shadowy empire of the West, and the union of the imperial power in the person of the ruler of Constantinople, brought a fresh accession of dignity and importance to the Bishop of Rome. The distant emperor could exercise no real power over the West. The Ostrogothic kingdom in Italy scarcely lasted beyond the lifetime of its great founder, Theodoric. The wars of Justinian only served to show how scanty were the benefits of the imperial rule. The invasion of the Lombards united all dwellers in Italy in an endeavor to escape the lot of servitude and save their land from barbarism. In this crisis it was found that the imperial system had crumbled away, and that the church alone possessed a strong organization. In the decay of the old municipal aristocracy the people of the towns gathered round their bishops, whose sacred character inspired some respect in the barbarians, and whose active charity lightened the calamities of their flocks.

In such a state of things Pope Gregory the Great raised the

Papacy to a position of decisive eminence, and marked out the course of its future policy.—"*A History of the Papacy*," *M. Creighton, D. D., Vol. I, pp. 7, 8. London: Longmans, Green & Co., 1899.*

Papacy, Successor of Imperial Rome.— Now the abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential liberation, when, by a divine intervention, the chains fell off from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the vicar of Jesus Christ.—"*The Temporal Power of the Vicar of Jesus Christ*," *Henry Edward Manning, D. D. (R. C.), Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862.*

Out of the chaos of the great Northern migrations, and the ruins of the Roman Empire, there gradually arose a new order of states, whose central point was the papal see. Therefrom inevitably resulted a position not only new, but very different from the former. The new Christian Empire of the West was created and upheld by the Pope. The Pope became constantly more and more (by the state of affairs, with the will of the princes and of the people, and through the power of public opinion) the chief moderator at the head of the European commonwealth, and, as such, he had to proclaim and defend the Christian law of nations, to settle international disputes, to mediate between princes and people, and to make peace between belligerent states. The Curia became a great spiritual and temporal tribunal. In short, the whole of Western Christendom formed, in a certain sense, a kingdom, at whose head stood the Pope and the emperor — the former, however, with continually increasing and far preponderating authority.—"*The Church and the Churches*," *Dr. J. J. Ign. von Döllinger (R. C.), pp. 42, 43. London: Hurst and Blackett, 1862.*

Papacy, Exaltation of, After the Fall of Rome.— With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the masterstroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had deprived him; namely, that the Bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her popes the rulers of the earth. . . .

In the violent contention which raged between Symmachus and Laurentius, both of whom had been elected to the pontificate on the same day, we are furnished with another proof that at the beginning of the sixth century not only was this lofty prerogative claimed by the popes, but that it was generally acquiesced in by the clergy. We find the council convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were "that the Pope, as God's vicar, was the judge of all, and could himself be judged by no one." "In this apology," remarks Mosheim, "the reader will perceive that the foun-

dations of that enormous power which the popes of Rome afterward acquired were now laid." Thus did the pontiffs, providing timeously against the changes and revolutions of the future, place the fabric of the primacy upon foundations that should be immovable for all time.— "*The Papacy*," *Rev. J. A. Wylie, pp. 34-36. Published under the auspices of the Evangelical Alliance, Edinburgh, 1851; Johnstone and Hunter, printers.*

Papacy, EXPERIENCES OF, IN THE SIXTH CENTURY.— The power of Rome seems to have made no further advance for some years after the middle of the sixth century. The Lombard wars and the plague depressed the energies of the Romans: and the see began to feel more sensibly the weight of Constantinopolitan influence when the conquests of Belisarius and Narses had brought Italy into subjection to the emperor of the East again. The patriarchs had never submitted to the popes; from Vigilius's time they were in open feud with Rome; and now they had often the authority of the emperor on their side against Rome. Vigilius was banished by Justinian. Pelagius I, who succeeded him, was opposed by the Romans, but supported by Narses, Justinian's general. [pp. 151, 152] . . .

The great and good Pope Gregory I, A. D. 590, in remonstrating against the patriarch's claim of the title, "Universal Bishop," has left on record his own judgment against the popes of later ages, who in their pretensions and their language went far beyond all that John of Constantinople claimed. "John, bishop of Constantinople," he wrote, "in opposition to God and the peace of the church, in contempt and to the injury of all the priesthood (bishops), exceeded the bounds of modesty and of his own measure, and unlawfully took to himself in synod the proud and pestilent title of Ecumenic, that is, Universal (bishop)." [p. 152] — "*The Rise of the Papal Power*," *Robert Hussey, B. D., pp. 151, 152. Oxford: The Clarendon Press, 1863.*

Agapetus died at Constantinople, April 22, 536. His successor Silverius was elected at Rome, under the influence of the Gothic king Theodatus, and his lot fell in troubled times. While Belisarius was besieged by the Goths under Vitiges, he was accused of favoring the Goths, and thereupon banished by Belisarius. He died soon afterward, starved to death, it is reported, in his exile, A. D. 538.

Vigilius, who was elected next, came in upon the interest of the court of Constantinople: he having, as it is said, given a promise to the empress that he would favor the Monophysite party. His career was not a glorious one in the annals of the popedom.— *Id., pp. 145, 146.*

Papacy, DEGRADATION OF.— The immediate effect of the conquest of Italy [535-554] was the reduction of the popes to the degraded condition of the patriarchs of Constantinople. Such were the bitter fruits of their treason to the Gothic king. The success of Justinian's invasion was due to the clergy; in the ruin they brought upon their country, and the relentless tyranny they drew upon themselves, they had their reward.— "*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. I, p. 355. New York: Harper & Brothers, copyright 1876.*

Papacy, ENSLAVED AND DEGRADED.— For above sixty years (883-955) the Roman Church was enslaved and degraded, while the apostolic see became the prey and the plaything of rival factions of the nobles, and for a long time of ambitious and profligate women. It was only renovated for a brief interval (997-1003) in the persons of Gregory V and

Silvester II, by the influence of the Saxon emperor. Then the Papacy sank back into utter confusion and moral impotence; the Tuscan counts made it hereditary in their family; again and again dissolute boys, like John XII and Benedict IX, occupied and disgraced the apostolic throne, which was now bought and sold like a piece of merchandise, and at last three popes fought for the tiara, until the emperor Henry III put an end to the scandal by elevating a German bishop to the see of Rome.— "*The Pope and the Council*," *Janus (Dr. J. J. Ign. von Döllinger) (R. C.), p. 100. London: Rivingtons, 1869.*

Papacy, Degeneracy of, in the Tenth Century.— It is usual to denominate it the iron age, on account of its barbarism and barrenness of all good; also the leaden age, on account of the abounding wickedness by which it was deformed; and the dark age, on account of the scarcity of writers. . . . One can scarcely believe, nay, absolutely cannot credit, without ocular demonstration, what unworthy conduct, what base and enormous deeds, what execrable and abominable transactions, disgraced the Holy Catholic See, which is the pivot on which the whole Catholic Church revolves; when temporal princes, who, though called Christian, were most cruel tyrants, arrogated to themselves the election of the Roman pontiffs. Alas, the shame! Alas, the mischief! What monsters, horrible to behold, were then raised to the Holy See, which angels revere! What evils did they perpetrate; what horrible tragedies ensued! With what pollutions was this see, though itself without spot or wrinkle, then stained; what corruptions infected it; what filthiness defiled it; and hence what marks of perpetual infamy are visible upon it! — "*Annales Ecclesiastici*," *Cæsare Baronio, Ann. 900 (The Ecclesiastical Annals of Cæsar Baronius, for the year 900), secs. 1, 3. Translation in Mosheim's History.*

That the history of the Roman pontiffs of this century, is a history of monsters, a history of the most atrocious villainies and crimes, is acknowledged by all writers of distinction, and even by the advocates of popery.—"*Institutes of Ecclesiastical History*," *Mosheim, book 3, cent. 10, part 2, chap. 2, sec. 2 (Vol. II, p. 278). London: Longman & Co., 1841.*

Papacy, Degradation of, in Eleventh Century.— Throughout the greater part of the tenth and almost all the first half of the eleventh century, the Papacy had been sunk in the deepest moral degradation. This deplorable state of things had been created largely by the interference in the papal elections — which were nominally in the hands of the Roman clergy and people — by rival feudal factions at Rome which set up and pulled down popes at will. Through such influences it often happened that persons of scandalous life were, through violence and bribery, elevated to the papal chair.—"*Mediæval and Modern History*," *Philip Van Ness Myers, p. 113. Boston: Ginn & Co.*

Papacy, In Thirteenth Century.— So low, indeed, was sunk the moral dignity of Christianity under the papal rule, so oppressive was that power, that of the three great potentates of Christendom at this period [thirteenth century], Frederick II was suspected of preferring the Koran to the Bible, and both Philip Augustus and John are believed to have entertained the desire of adopting the tenets of the Arabian impostor; and all three were no doubt objects of polished scorn to the cultivated Arabs of Bagdad and Cordova.—"*Historical Studies*," *Eugene Lawrence, p. 46. New York: Harper & Brothers, 1876.*

During this period [the thirteenth century] the organization of the papal hierarchy was perfected. At the head stood the all-powerful and absolute Pope as God's agent on earth; hence, at least in theory and claim, he was the ruler of the whole world in temporal and spiritual affairs. He was the defender of Christianity, the church, and the clergy in all respects. He was the supreme censor of morals in Christendom and the head of a great spiritual despotism. He was the source of all earthly justice and the final court of appeal in all cases. Any person, whether priest or layman, could appeal to him at any stage in the trial of a great many important cases. He was the supreme lawgiver on earth, hence he called all councils and confirmed or rejected their decrees. He might, if he so wished, set aside any law of the church, no matter how ancient, so long as it was not directly ordained by the Bible or by nature. He could also make exceptions to purely human laws, and these exceptions were known as dispensations. He had the sole authority to transfer or depose bishops and other church officers. He was the creator of cardinals and ecclesiastical honors of all kinds. He was the exclusive possessor of the universal right of absolution, dispensation, and canonization. He was the grantor of all church benefices. He was the superintendent of the whole financial system of the church and of all taxes. He had control over the whole force of the clergy in Christendom, because he conferred the *pallium*, the archbishop's badge of office. In his hands were kept the terrible thunders of the church to enforce obedience to papal law, namely, excommunication and the interdict.—"*The Rise of the Mediæval Church*," *Alexander Clarence Flick, Ph. D., Litt. D., pp. 575, 576. New York: G. P. Putnam's Sons, 1909.*

Papacy, SCHISM IN.— The schism arose from the struggle between two nations for the possession of the Papacy: the Italians wanted to regain and the French to keep it. And thus it came to pass that from 1378 to 1409 Western Christendom was divided into two, from 1409 to 1415, into three, Obediences. A Neapolitan, Urban VI, had been elected, and his first slight attempt at a reform gave immediate occasion to the outbreak of the schism. Soon after entering on his pontificate, he excommunicated the cardinals who were guilty of simony. But simony had long been the daily bread of the Roman Curia and the breath of its life; without simony the machine must come to a standstill and instantly fall to pieces. The cardinals had, from their own point of view, ample ground for insisting on the impossibility of subsisting without it. They accordingly revolted from Urban and elected Clement VII, a man after their own heart. Nobody knew at the time whose election was the most regular, Urban's or Clement's. [p. 293] . . .

The situation was a painful one for all adherents of papal infallibility, who found themselves in an inextricable labyrinth. Their belief necessarily implied that the particular individual who is in sole possession of all truth, and bestows on the whole church the certainty of its faith, must be always and undoubtingly acknowledged as such. There can as little be any uncertainty allowed about the person of the right Pope as about the books of Scripture. Yet every one at that period must at bottom have been aware that the mere accident of what country he lived in determined which Pope he adhered to, and that all he knew of his Pope's legitimacy was that half Christendom rejected it. Spaniards and Frenchmen believed in Clement VII or Benedict XIII, Englishmen and Italians in Urban VI or Boniface IX. What was still worse, the old notion, which for centuries had been fostered by the popes, and often confirmed by them, of the invalidity of ordinations and sacraments administered outside the papal communion, still widely

prevailed, especially in Italy. The papal secretary Coluccio Salutato paints in strong colors the universal uncertainty and anguish of conscience produced by the schism, and his own conclusion as a papalist is, that as all ecclesiastical jurisdiction is derived from the Pope, and as a Pope invalidly elected cannot give what he does not himself possess, no bishops or priests ordained since the death of Gregory XI could guarantee the validity of the sacraments they administered. It followed, according to him, that any one who adored the eucharist consecrated by a priest ordained in schism worshiped an idol. Such was the condition of Western Christendom. [pp. 294-296] — "*The Pope and the Council*," *Janus (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 293-296. London: Rivingtons, 1869.*

Papacy, Noon of.—"In each of the three leading objects which Rome has pursued," says Hallam —"independent sovereignty, supremacy over the Christian church, control over the princes of the earth —it was the fortune of this Pontiff [Innocent III] to conquer." "Rome," he says again, "inspired during this age all the terror of her ancient name; she was once more mistress of the world, and kings were her vassals." She had fought a great fight, and now she celebrated an unequaled triumph. Innocent appointed all bishops; he summoned to his tribunal all causes, from the gravest affairs of mighty kingdoms to the private concerns of the humble citizen. He claimed all kingdoms as his fiefs, all monarchs as his vassals, and launched with unsparing hand the bolts of excommunication against all who withstood his pontifical will. Hildebrand's idea was now fully realized. The pontifical supremacy was beheld in its plenitude — the plenitude of spiritual power, and that of temporal power. It was the noon of the Papacy; but the noon of the Papacy was the midnight of the world.— "*The History of Protestantism*," *Rev. J. A. Wylie, Vol. I, pp. 15, 16. London: Cassell & Co.*

Papacy, Medieval, Fall of.— With Boniface VIII fell the medieval Papacy. He had striven to develop the idea of the papal monarchy into a definite system. He had claimed for it the noble position of arbiter among the nations of Europe. Had he succeeded, the power which, according to the medieval theory of Christendom, was vested in the empire, would have passed over to the Papacy no longer as a theoretical right, but as an actual possession; and the Papacy would have asserted its supremacy over the rising state-system of Europe. His failure showed that with the destruction of the empire the Papacy had fallen likewise. Both continued to exist in name, and set forth their old pretensions; but the empire, in its old aspect of head of Christendom, had become a name of the past or a dream of the future since the failure of Frederick II. The failure of Boniface VIII showed that a like fate had overtaken the Papacy likewise. The suddenness and abruptness of the calamity which befell Boniface impressed this indelibly on the minds of men. The Papacy had first shown its power by a great dramatic act; its decline was manifested in the same way. The drama of Anagni is to be set against the drama of Canossa.— "*A History of the Papacy*," *M. Creighton, D. D., Vol. I, p. 32. London: Longmans, Green & Co. 1899.*

Papacy, Decline of.— Thus we have seen that the personal immoralities and heresy of the popes brought on the interference of the king of France, who not only shook the papal system to its basis, but destroyed its prestige by inflicting the most conspicuous indignity upon it. For seventy years [from 1305] Rome was disfranchised, and the

rivalries of France and Italy produced the great schism, than which nothing could be more prejudicial to the papal power. We have seen that, aided by the pecuniary difficulties of the Papacy, the rising intellect of Europe made good its influence and absolutely deposed the Pope. It was in vain to deny the authenticity of such a council; there stood the accomplished fact. At this moment there seemed no other prospect for the Italian system than utter ruin; yet, wonderful to be said, a momentary deliverance came from a quarter whence no man would have expected. The Turks were the saviors of the Papacy. [pp. 103, 104] . . .

No more with the vigor it once possessed was the Papacy again to domineer over human thought and be the controlling agent of European affairs. Convulsive struggles it might make, but they were only death throes. The sovereign Pontiff must now descend from the autocracy he had for so many ages possessed, and become a small potentate, tolerated by kings in that subordinate position only because of the remnant of his influence on the uneducated multitude and those of feeble minds.—"*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. II, pp. 103, 104. New York: Harper & Brothers, copyright 1876.*

Papacy, Babylonish Captivity of.— Under Innocent III and his immediate successors the Papacy had attained its greatest power. The gigantic oak of the Holy Empire had spread forth its branches and overshadowed all lands. Glorious in its own luxuriance, it could henceforth only await the slow decline of time, and the storms which would break it to pieces in ages to come. Already under Boniface VIII the signs of a coming tempest were gathering in the horizon. The sharp breeze which in his time set from France against Rome portended evil. Now Boniface was dead: the breeze had increased to a gale; and the first storm which, sweeping over the medieval Papacy, left it despoiled of a portion of its power, was the successful assertion of their political authority by the kings of France during the seventy years' residence of the popes at Avignon. That change of residence, marking as it does the time when the glories of the Papacy were over, and when it lost the political supremacy which it had previously enjoyed, has not inaptly been called the Babylonish captivity. It was the beginning of a new epoch in the history of the Papacy and the history of the empire — a period of decline for both.—"*The See of Rome in the Middle Ages*," *Rev. Oswald J. Reichel, B. C. L., M. A., pp. 409, 410. London: Longmans, Green & Co., 1870.*

Papacy, The Borgias.— The next phase in which the Papacy exhibits itself is the natural result of the possession of absolute temporal and spiritual power; the next representative Pope is a Borgia. In no other place than Rome could a Borgia have arisen; in no other position than that of Pope could so frightful a monster have maintained his power. Alexander VI, or Roderic Borgia, a Spaniard of noble family and nephew to Pope Calixtus III, was early brought to Rome by his uncle, and made a cardinal in spite of his vices and his love of ease. He became Pope in 1492 by the grossest simony. Alexander's only object was the gratification of his own desires and the exaltation of his natural children. Of these, whom he called his nephews, there were five, one son being Cæsar Borgia, and one daughter the infamous Lucrezia. Alexander is represented to have been a poisoner, a robber, a hypocrite, a treacherous friend. His children in all these traits of wickedness surpassed their father. Cæsar Borgia, beautiful in person, and so strong that in a bullfight he struck off the head of the animal

at a single blow — a majestic monster ruled by unbridled passions and stained with blood — now governed Rome and his father by the terror of his crimes. Every night, in the streets of the city, were found the corpses of persons whom he had murdered either for their money or for revenge; yet no one dared to name the assassin. Those whom he could not reach by violence he took off by poison. His first victim was his own elder brother, Francis, Duke of Gandia, whom Alexander loved most of all his children, and whose rapid rise in wealth and station excited the hatred of the fearful Cæsar. Francis had just been appointed duke of Benevento; and before he set out for Naples there was a family party of the Borgias one evening at the papal palace, where no doubt a strange kind of mirth and hilarity prevailed. The two brothers left together, and parted with a pleasant farewell, Cæsar having meantime provided four assassins to waylay his victim that very night. The next morning the duke was missing; several days passed, but he did not return. It was believed that he was murdered; and Alexander, full of grief, ordered the Tiber to be dragged for the body of his favorite child. An enemy, he thought, had made away with him. He little suspected who that enemy was.

At length a Sclavonian waterman came to the palace with a startling story. He said that on the night when the prince disappeared, while he was watching some timber on the river, he saw two men approach the bank, and look cautiously around to see if they were observed. Seeing no one, they made a signal to two others, one of whom was on horseback, and who carried a dead body swung carelessly across his horse. He advanced to the river, flung the corpse far into the water, and then rode away. Upon being asked why he had not mentioned this before, the waterman replied that it was a common occurrence, and that he had seen more than a hundred bodies thrown into the Tiber in a similar manner.

The search was now renewed, and the body of the ill-fated Francis was found pierced by nine mortal wounds. Alexander buried his son with great pomp, and offered large rewards for the discovery of his murderers. At last the terrible secret was revealed to him; he hid himself in his palace, refused food, and abandoned himself to grief. Here he was visited by the mother of his children, who still lived at Rome. What passed at their interview was never known; but all inquiry into the murder ceased, and Alexander was soon again immersed in his pleasures and his ambitious designs.

Cæsar Borgia now ruled unrestrained, and preyed upon the Romans like some fabulous monster of Greek mythology. He would suffer no rival to live, and he made no secret of his murderous designs. His brother-in-law was stabbed by his orders on the steps of the palace. The wounded man was nursed by his wife and his sister, the latter preparing his food lest he might be carried off by poison, while the Pope set a guard around the house to protect his son-in-law from his son. Cæsar laughed at these precautions. "What cannot be done in the noonday," he said, "may be brought about in the evening." He broke into the chamber of his brother-in-law, drove out the wife and sister, and had him strangled by the common executioner. He stabbed his father's favorite, Perotto, while he clung to his patron for protection, and the blood of the victim flowed over the face and robes of the Pope.

Lucrezia Borgia rivaled, or surpassed, the crimes of her brother; while Alexander himself performed the holy rites of the church with singular exactness, and in his leisure moments poisoned wealthy cardinals and seized upon their estates. He is said to have been singularly engaging in his manners, and most agreeable in the society of those whom he had resolved to destroy. At length, Alexander perished by

his own arts. He gave a grand entertainment, at which one or more wealthy cardinals were invited for the purpose of being poisoned, and Cæsar Borgia was to provide the means. He sent several flasks of poisoned wine to the table, with strict orders not to use them except by his directions. Alexander came early to the banquet, heated with exercise, and called for some refreshment; the servants brought him the poisoned wine, supposing it to be of rare excellence; he drank of it freely, and was soon in the pangs of death. His blackened body was buried with all the pomp of the Roman ritual.

Scarcely is the story of the Borgias to be believed: such a father, such children, have never been known before or since. Yet the accurate historians of Italy, and the careful Ranke, unite in the general outline of their crimes. On no other throne than the temporal empire of Rome has sat such a criminal as Alexander; in no other city than Rome could a Cæsar Borgia have pursued his horrible career; in none other was a Lucrezia Borgia ever known. The Pope was the absolute master of the lives and fortunes of his subjects; he was also the absolute master of their souls; and the union of these two despotisms produced at Rome a form of human wickedness which romance has never imagined, and which history shudders to describe.—"*Historical Studies*," *Eugene Lawrence, pp. 51-54. New York: Harper & Brothers, 1876.*

Papacy, Condition of, at Beginning of the Reformation.— The downward course of the Papacy, from the time of Boniface VIII to the age of the Reformation, we have already contemplated. The removal of the papal see to Avignon, the Great Schism, the ever bolder demand for general councils which should be superior to the Pope, the history of these councils themselves and of what followed them, the internal moral corruption which in Innocent VIII and Alexander VI recalled the times of the pornocracy in the tenth century, from the pollution of which Hildebrand had saved the church, may be cited in illustration of the decline of which we speak. And yet at the beginning of the Reformation, the nimbus which surrounded the papal dignity had not disappeared, nor was that dignity the object of the first attack either of Luther or of Zwingle; only when Rome betrayed the trust reposed in her by the Reformers, and shut her ear to their cry for help, was this opposition regarded by them as a proof that instead of the Holy Father of Christendom they had to do with Antichrist.—"*History of the Reformation in Germany and Switzerland Chiefly*," *Dr. K. R. Hagenbach, Vol. I, p. 10. Edinburgh: T. & T. Clark, 1878.*

Papacy, General View of Growth and Decline.— This hierarchical centralization, which is so conspicuous in the Middle Ages, was a new thing in the seventh century, and in fact a result growing out of the church's altered relations. Such claims as were put forth by the popes in the eleventh and thirteenth centuries, would have been impossible in the first four centuries of Christendom. They were the claims of a city no longer mistress of the world, to be mistress of the world; the claims of a spiritual person to occupy the place once held by a political sovereign; the claims of one who felt the strength of his position, who, having been left to himself, had learned what it was to be free, and who, having learned what it was to be free, coveted to rule over others. They were the claims of a civilized ecclesiastic feeling his moral ascendancy over nations rude and uncultivated, and adroitly using his moral ascendancy for political purposes. Moreover, these claims were first advanced in the cause of civilization and Christianity. The error was that they were persevered in by those who had tasted the sweets of power, long after the rudeness and want which had first called them

forth had passed away. Nay, are they not even now persevered in, although those upon whom they are made are far in advance of those who make them in intellectual enlightenment?

It is interesting to watch the progress of these claims, not forgetting that they form the basis on which the Holy Empire was built, and to see the oscillations of power from the temporal to the spiritual head, and back to the temporal head again. For, in the Holy Empire, religion and politics were ever combined. At one time the religious power is the strongest; at another, the two are equal; again the civil power has secured the upper hand, and seeks to dethrone the ecclesiastical altogether. When the connection between the two is finally severed, the Holy Empire is really at an end.

Three definite stages may therefore be distinguished in the history of the see of Rome in the Middle Ages — an age of growth, an age of greatness, and an age of decline.

In the first of these stages, the age of growth, the Latin system may be watched rapidly spreading over Europe with hardly a single obstacle. Civilization is confounded with Christianity, and Christianity with the Papacy. The spiritual power is continually rising in importance, and founds the empire.

In the next of these stages — the age of greatness — the Pope has become a spiritual autocrat, ruling the church absolutely, and through the church ruling the empire. That rule brings him into collision with the emperor. A struggle goes on ostensibly between popes and emperors, really between the old world and the new world, between the old despotic Latin spirit and the new freedom-loving Teutonic spirit. And such is the power of the Papacy, that the emperors succumb in the struggle. In the moment of the greatest triumphs of the Papacy, however, the handwriting is seen on the wall.

With the fourteenth century, marked nationalities begin to show themselves in language, literature, and distinct kingdoms. Europe has reached man's estate and will no longer be held in thraldom. Soon the system of the Papacy, as a living power, is seen to crumble away, declining far more rapidly than it had grown, and dragging down with it into ruin at once the popes and the emperors. During the papal residence at Avignon, the political supremacy of the popes was lost. By the Great Schism of the West, their ecclesiastical supremacy was undermined. And when vice had deprived them of what moral weight they still possessed, Western christendom broke off its fetters, and the result was the Reformation.—"*The See of Rome in the Middle Ages,*" *Rev. Oswald J. Reichel, B. C. L., M. A., pp. 4-6. London: Longmans, Green & Co., 1870.*

Papacy, Future Extension of.— It may be that the vicars of Jesus Christ have only begun their toil and their tutelage of the monarchies and dynasties of princes and their royal houses; that a wider, larger, and weightier mission is before them to the nations and confederation of commonwealths, and to the wayward turbulence of the popular will. The gospel of the kingdom has not yet been preached to all nations. The Christian family has not yet assimilated to itself more than one third of the human race. The leaven is in the meal, but it has, as yet, penetrated only a portion. We know that "the whole must be leavened." The christendom of today may be no more than the blade, or at most the stalk, to the full corn in the ear, which shall be hereafter. — "*The Temporal Power of the Vicar of Jesus Christ,*" *Henry Edward Manning, D. D. (R. C.), Preface, p. liii. London: Burns and Lambert, 1862.*

Papacy, Revival of Power of.— The Vatican is again a great power in world politics. It has been my own business to examine many of the manifestations of this immense revival, and not in one, but in practically every country of Europe, and to a considerable extent in America, does the Roman Catholic Church openly take its part in the reconstruction of the continents torn and shattered by the long war.

In making a comprehensive survey of the situation, it must be clearly understood in advance that I do not intend to criticize or to approve the claim and the exercise of temporal power by the church, nor do I intend to criticize nor to approve the particular direction which these papal politics are taking. Not always is it easy to take a detached viewpoint and to present facts impartially, especially, indeed, when those facts are not always tangibly demonstrable, but are occult, only to be sensed by those who live in the atmosphere of international politics. But the writer believes he is impartial and has always dealt impartially with this subject. There are certain phenomena which are occurring all over the globe, in which the church is playing indubitably a prominent part after some years of comparative political extinction; and it is impossible not to put together the various movements and events, and come to the conclusion that at one bound Catholicism has become a huge force to be reckoned with.

It always has been necessary to take Catholicism seriously into the reckoning; but never anything like so much as now, and the Vatican is out to capture more and more control of world affairs. Whether that is good or bad I leave it to others to decide, remaining in my rôle of recorder — a recorder who has long been a close student of politics, living and moving about chancelleries, listening to statesmen, and trying to catch the thought of diplomatists. Diplomatists, statesmen, officials of chancelleries, if they do not always speak the language of the Vatican, are quite conscious of its new energy, and are, even when they are personally hostile to Catholicism as a religion, anxious to employ it as a political instrument in their own favor. It is precisely this anxiety of the statesmen to use the Vatican that increases its force, so that today it is hardly an exaggeration to say that it controls the world in a much more real and widespread way than any other individual government. Governments are striving, each from its own center, to control the world, and are keenly realizing how powerless they are in the confusion of things — how their writ does not run far or effectively beyond their own realm; whereas the Vatican, which has no territorial realm, which has only a center, has its spiritual kingdom everywhere. . . .

During the war the Vatican in the political sense sank lower than ever. The dilemma was obvious. How could the church take either the French or the German side? Catholics in either country would have been deeply offended. The Vatican could only be neutral, but it thereby lost a great deal of its authority, already so badly shattered by this long struggle with France, just as America would have lost all moral authority if she had persisted in her attitude of neutrality.

But after the war the wheel turned suddenly. Everywhere Catholic parties are in the ascendant. The canonization of Joan of Arc at Rome struck the public imagination. There was a great spectacular demonstration. Those of us who saw that mighty procession and assisted at that solemn ceremony, at once realized that we were at the beginning of a new epoch for the church. France in particular was flattered by this canonization of her national heroine. There was a complete change of attitude. When to this popular impulse toward friendship there is added the diplomatic necessity of papal good will, in

Catholic Alsace-Lorraine, in the buffer state of Poland, in the Catholic countries of Middle Europe, in Syria, indeed, everywhere, there is no wonder that France follows the example of England, and arranges to send a representative to the Vatican. There will be a papal nuncio at Paris before long, and, with the new alliance between France and Rome, the Vatican must be regarded as having conquered a foremost place in world politics, a place which she will undoubtedly strengthen in the near future.— *Sisley Huddleston, "The Vatican's New Place in World Politics," in Current History, November, 1920.*

Papacy, Vatican, Power of, in 1920.— The London foreign office has been forced to cultivate pleasant relations with the Vatican because the Vatican is more powerful on the Continent of Europe than it has been since the era immediately preceding the great French Revolution. — *Current Opinion, August, 1920, p. 162.*

Papacy, Revival of Power of.— The statement by keen observers that the Papacy is about to enter upon the most brilliant era since the height of its power in the thirteenth century, calls attention to a striking development of the post-war period.

In England A. J. Balfour, mouthpiece of the agnostics and speaking for a power which has for centuries battled against Rome, has called on the Vatican to strengthen the League of Nations. In France, which for three centuries has been outwardly the archenemy of clericalism, the Papacy is being used as an ally in Alsace-Lorraine, Central Europe, and the Near East. In Italy, the Catholic People's party, which is really the church in politics, holds the balance of power in Parliament, and prevents the country from going frankly and completely over to radicalism. Throughout Europe, the Vatican is today regarded as a mainstay against Bolshevism. . . .

Despite the growth of the Roman Catholic Church in this country from 12,000,000 members in 1912 to 16,000,000 in 1919, and despite many evidences of its hold upon the people, we have been slow to realize the unique position which it occupies internationally as a result of recent developments.

Benedict XV, with Cardinal Gasparri as his astute adviser, has adopted a policy which not only recognizes America more adequately than ever before in the church, but also frankly aims at regaining that temporal power which a series of disasters culminating with the "imprisonment" of the Pope in 1871, swept away.

By a strange irony, Germany and Italy, whose governments in the seventies did most to drag the Papacy in the dust, are now literally in the Pope's hands. The pressure which can be exerted for or against the present German government from the Vatican is tremendous, and well understood in Berlin. As for Italy, the Pope not only has the situation well in hand by his members in Parliament, but actually has the power to call upon the Italian government at any time to pay a staggering sum which has been piling up and has been untouched since 1871, when the government voted an annual indemnity to the Vatican for the temporalities of which it stripped it. By simply demanding the payments already due, the Pope could force the Italian government to either invite revolution by repudiating its own obligation, or to throw itself into bankruptcy by trying in this crisis to meet the payments.

As far east as Beirut, France recognizes and is dealing with the Papacy as a decisive factor in Asia Minor. Within the boundaries of France, the anticlerical government and the Papacy have found common ground in their stand against Bolshevism, and the government has not

been slow to go more than halfway in a reconciliation with its old opponent. The Irish situation, as well as the general British eagerness to foster all stabilizing world influences, have brought the British government to a desire for a working understanding with Rome on a scale hitherto undreamed of.

Putting entirely aside all questions of doctrine or of worship, the Papacy, regarded solely as a political factor, has had a sudden and unexpected birth of power. As has happened so many times before in the history of Europe, this ancient and powerful organization, which seems forever being crushed utterly and forever rising stronger than before, has started on a new path to influence.—*Article on "The New Papacy," in Los Angeles Daily Times, Nov. 24, 1920.*

Papacy, VATICAN, FRANCE RESUMES DIPLOMATIC RELATIONS WITH.— The long-expected debate on the resumption of formal diplomatic intercourse between France and the Holy See was begun in the Chamber of Deputies on November 18. Some opposition to this favorite project of President Millerand had been shown by Premier Leygues, who inclined to lend an ear to the arguments of the anticlerical party, but the premier's resistance had been overcome. In the Chamber the legal status of the French church, in case relations were resumed, was debated with some heat. The bill for a resumption in diplomatic relations was passed, however, on November 30, after the Chamber had given the government a vote of confidence. An amendment proposing that a French envoy be sent, but that the government decline to receive a papal nuncio in Paris, on the ground that it might interfere with French internal affairs, was decisively lost. The bill, declared M. Leygues, was simply a matter of foreign policy. He added: "The Vatican is a moral force which France cannot afford to neglect." The premier reminded the deputies that Great Britain was maintaining her envoy at the Vatican, and that the Swiss government was resuming diplomatic relations, broken in 1873. —*Current History, January, 1921, p. 96.*

Papacy.— Pages 28-33, 68-74, 307-311, 444, 515-518.

Papal Supremacy, RIVALRY OF ROME AND CONSTANTINOPLE.— The Patriarch of Constantinople, however, remained virtually only *primus inter pares* [first among equals], and has never exercised a papal supremacy over his colleagues in the East, like that of the Pope over the metropolitans of the West; still less has he arrogated, like his rival in ancient Rome, the sole dominion of the entire church. Toward the Bishop of Rome he claimed only equality of rights and co-ordinate dignity.

In this long contest between the two leading patriarchs of Christendom, the Patriarch of Rome at last carried the day. The monarchical tendency of the hierarchy was much stronger in the West than in the East, and was urging a universal monarchy in the church.—*"History of the Christian Church," Philip Schaff, D. D., (7 vol. edition) Vol. III, pp. 285, 286. New York: Charles Scribner's Sons, 1893.*

Papal Supremacy, ROME THE HISTORIC SEAT OF WORLD EMPIRE.— Then, too, considered even in a political point of view, old Rome had a far longer and grander imperial tradition to show, and was identified in memory with the bloom of the empire; while New Rome marked the beginning of its decline. When the Western Empire fell into the hands of the barbarians, the Roman bishop was the only surviving heir of this imperial past, or, in the well-known dictum of Hobbes, "the ghost

of the deceased Roman Empire, sitting crowned upon the grave thereof." —"*History of the Christian Church*," *Philip Schaff, D. D., (7 vol. edition) Vol. III, p. 287. New York: Charles Scribner's Sons, 1893.*

Papal Supremacy, ADVANCING CLAIMS.—Let me only add, with reference to Pope Symmachus, who held the Pontificate at the opening of the sixth century, that a council having been convened at Rome, A. D. 501, by King Theodoric's command, to judge of certain charges against him, the council demurred to entering on the matter, on the ground of incompetency; considering that the person accused was supreme above all ecclesiastical jurisdiction. And, a little after (to crown all) another Roman synod [A. D. 503], with Symmachus himself presiding and consenting, in the most solemn manner adopted a book written by Ennodius, in defense of the resolutions of the former synod: in which book it was asserted, "that the Pope was JUDGE AS GOD'S VICAR, *and could himself be judged by no one.*" It was just in accordance with the previous Roman council, that had shouted in acclamation to Gelasius, "We behold in thee Christ's Vicar," — a term this sometimes incautiously applied before to bishops generally, in their own particular restricted spheres of action, and in the character of Christ's ambassadors; but now attached to, and assumed by, this one bishop distinctively and alone, with the world itself as his sphere, and in the character of God's own appointed and supreme administrator and judge. It was a step *per saltum*, mightier than the imagination can well follow, by which he vaulted at once from the mere ecclesiastical rank of Patriarch, to that of supremacy over all the kings of the earth. The haughty assumption was repeated by Pope Boniface. So evidently, says Mosheim, was the foundation laid even thus early of the subsequent papal supremacy; so evidently, I must add, was it laid, both before kings and people, in papal pretensions that realized the precise predicted character and even appellation of Antichrist.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, pp. 132-134, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

NOTE.— Antichrist means vice-Christ or vicar of Christ, the title formally assumed. See "Antichrist, Vicar of Christ" and "Antichrist, Meaning of."— EDS.

Papal Supremacy, THE PIVOTAL AGE OF JUSTINIAN.— The sixth century may be called the age of Justinian. . . . He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. . . . On the one side his face was turned toward the past. His ideal, we are told, was to restore the proud aspect of the old Roman Empire. . . . Moreover, he represents the last stage in the evolution of the Roman *Imperium;* in him was fulfilled its ultimate absolutism. . . . On the other hand, he was a great innovator and a destroyer of old things. . . .

His military achievements decided the course of the history of Italy, and affected the development of Western Europe; . . . and his ecclesiastical authority influenced the distant future of Christendom. —"*History of the Later Roman Empire*," *J. B. Bury, Trinity College, Dublin, Vol. I, pp. 351-353. Cambridge: Macmillan & Co., 1889.*

Papal Supremacy, CHANGES OF A GENERATION.— The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation.—"*Greece under the Romans*," *George Finlay, p. 231. Edinburgh: William Blackwood & Sons, 1844.*

Papal Supremacy, JUSTINIAN'S RELATION TO.— After ecclesiastical peace had been restored between Rome and Constantinople, the kings of the Ostrogoths became suspicious of their Catholic subjects generally, and, in particular, of the Romish bishops, because the latter had broken off communion with Constantinople. John I, indeed, in his capacity of regal ambassador, procured the restoration of their churches to the Arians in the Greek Church; yet he was obliged to end his life in prison. The kings maintained a strict oversight of the choice of the Catholic bishops, reserving to themselves the confirmation, or absolute nomination of them. Yet even now the Gothic rule was not so dangerous to the Papacy as the Byzantine, which latter began after the conquest of Italy (553-554). It is true that Justinian honored the Roman see, but he distinguished the Constantinopolitan with no less favor, and endeavored in the end to convert both merely into instruments to enable him to rule both in church and state. Two of his creatures, Vigilius and Pelagius I, successively filled the Roman see; and in the controversy concerning the three chapters it soon became apparent how hazardous to Rome this dependence on Byzantium was.—*"A Compendium of Ecclesiastical History," Dr. John C. L. Gieseler, Vol. II, pp. 128, 129. Edinburgh: T. & T. Clark, 1848.*

Papal Supremacy, CHARACTER OF JUSTINIAN, BY A CONTEMPORARY.— In his zeal to bring all men to agree in one form of Christian doctrine, he recklessly murdered all who dissented therefrom, under the pretext of piety, for he did not think that it was murder, if those whom he slew were not of the same belief as himself.—*"Secret History of the Court of Justinian" (attributed to Procopius, but authorship uncertain), chap. 13, p. 110. Athens: Athenian Society's Publications, 1896.*

Papal Supremacy, DESCRIPTION OF JUSTINIAN.— A fair, fierce-looking, red-cheeked man, with long nose and shaven chin, and curly grizzled hair, rather thin about the crown, carrying his shapely figure with a fine air of distinction, and although now somewhat past the prime of life, still consciously vigorous with the strength of an iron constitution inherited from a hardy stock of Dacian peasants. . . . "Of all the princes who reigned at Constantinople," writes Agathias, "he was the first to show himself absolute sovereign of the Romans in fact as well as in name" (Hist. V. 14). . . . He gathered all the wires into his hands, and his puppets had to dance as he directed. Nor would he ever tolerate the least infraction of obedience, for he himself was perfectly persuaded that "nothing was greater, nothing more sacred, than the imperial majesty" (Cod. Just. I. xiv. 12).—*"Life of Gregory the Great," Frederick Homes Dudden, Vol. I, pp. 17-19.*

Papal Supremacy, JUSTINIAN'S IMPERIAL RECOGNITION OF, IN 533.— Justinian, victor, pious, fortunate, famous, triumphant, ever Augustus, to John, the most holy Archbishop and Patriarch of the noble city of Rome. Paying honor to the Apostolic See and to Your Holiness, as always has been and is our desire, and honoring your blessedness as a father, we hasten to bring to the knowledge of Your Holiness all that pertains to the condition of the churches, since it has always been our great aim to safeguard the unity of your Apostolic See and the position of the holy churches of God which now prevails and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness.[1] Whatever questions happen

[1] This incidentally proves that the East had not been hitherto subject to the Roman see.—*Littledale.*

to be mooted at present, we have thought necessary to be brought to Your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being the head of all the churches. For, as we have said before, we are zealous for the increase of the honor and authority of your see in all respects.— *Cod. Justin., lib. 1, title 1; "Annales Ecclesiastici," Cæsare Baronio, Ann. 533, sec. 12; translation as given in "The Petrine Claims," R. F. Littledale, LL. D., D. C. L., p. 293. London: Society for Promoting Christian Knowledge, 1889.*

NOTE.— The Latin of this letter follows: "Epistola Justiniani ad Joannem Romanum Pontificem, A. D. 533.— Reddentes honorem Apostolicæ Sedi et vestræ sanctitati (quod semper nobis in voto et fuit et est) ut decet patrem honorantes vestram beatitudinem, omnia quæ ad Ecclesiæ statum pertinent, festinavimus ad notitiam deferre vestræ sanctitatis: quoniam semper nobis fuit magnum studium, unitatem vestræ Apostolicæ Sedis, et statum sanctarum Dei Ecclesiarum custodire, qui hactenus obtinet et incommote permanet, nulla intercedente contrarietate: Ideoque omnes sacerdotes universi Orientalis tractus et subjicere at unire vestræ sanctitati properavimus. In præsenti ergo quæ commota sunt, quamvis manifesta et indubitata sint, et secundum Apostolicæ vestræ Sedis doctrinam ab omnibus semper sacerdotibus firme custodita et prædicata: necessarium duximus, ut ad notitiam vestræ sanctitatis perveniant. Nec enim patimur quicquam quod ad Ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit quod movetur, ut non etiam vestræ innotescat, sanctitati, quæ caput est omnium sanctarum Ecclesiarum. Per omnia enim (ut dictum est) properamus honorem et auctoritatem crescere vestræ Sedis."—"*Annales Ecclesiastici,*" *Cæsare Baronio, Ann. 533, sec. 12, p. 230. Coloniæ Agrippinæ: Joannis Gymnici, and Antonij Hierati, sub Monocerote, 1609.*— EDS.

Papal Supremacy, DATE OF JUSTINIAN'S LETTER.— The emperor's letter must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the Pope, "Head of all bishops, and the true and effective corrector of heretics." ["*Vel eo maxime, quod quoties in his locis hæretici pullularunt, et sententia et recto judicio illius venerabilis sedis correcti sunt.*"]—"*The Apocalypse of St. John,*" *Rev. George Croly, A. M., p. 170, 2d edition. London: C. & J. Rivington, 1828.*

Papal Supremacy, FORMALLY TO BE RECOGNIZED BY CIVIL AUTHORITY. — The Papacy being a spiritual power within the limits of the Roman Empire, Mr. Faber argues, I think rightly, when he says, that the giving the saints into the hand of the Papacy must be by some formal act of the secular power of that empire constituting the Pope to be the head of the church. It is not, in fact, easy to conceive in what other mode the saints could be delivered into the hand of a spiritual authority, which, in its infancy at least, must have been in a great measure dependent upon the secular power for its very existence, and much more for every degree of active power which it was permitted to assume or exercise.

Accordingly we are informed, by the unerring testimony of history, that an act of the secular government of the empire was issued in the reign of Justinian, whereby the Roman Pontiff was solemnly acknowledged to be the head of the church. [pp. 185, 186] . . .

The epistle which was addressed to the Pope, and another to the Patriarch of Constantinople, were inserted in the volume of the civil law; thus the sentiments contained in them obtained the sanction of the supreme legislative authority of the empire; and in both epistles, the above titles were given to the Pope.

The answer of the Pope to the imperial epistle was also published with the other documents; and it is equally important, inasmuch as it shows that he understood the reference that had been made to him, as being a formal recognition of the supremacy of the see of Rome.

From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the church, may therefore be considered to have been formally delivered into the hand of the Papacy, and this is consequently the true era of the 1260 years. —"*A Dissertation on the Seals and Trumpets of the Apocalypse,*" *William Cuninghame, pp. 185, 186, 4th edition. London: Thomas Cadell, 1843.*

Papal Supremacy, Old Writers on Epoch of Justinian.— This epoch has not been fixed on, as a fit commencing epoch to the period of Papal supremacy, for the first time by modern commentators; or with a view only to the support of ex-post facto prophetic theories, that regard the French Revolution as the correspondent terminating epoch. It is an epoch noted by Protestant commentators, such as Brightman, Cressener, Mann, etc., anterior to the time of the French Revolution. Nay, Romanists too have remarked as early on it; for example the Jesuit Gordon,[1] and Gothofred, the learned editor of Justinian's *Corpus Juris.* The latter especially, speaking of Justinian's decretal epistle to the Pope, notes it as the first imperial recognition of the primacy of Rome over Constantinople; i. e., of the *absolute* primacy. "It is hence evident," he says, "that they who suppose Phocas to have been the first that gave imperial recognition to the primacy of the Roman see over that of Constantinople are in error; Justinian having acknowledged it before."[2]—"*Horæ Apocalypticæ,*" *Rev. E. B. Elliott, A. M., Vol. III, p. 253, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Papal Supremacy, Justinian, Not Phocas, the Source.— Toward the close of the sixth century, John of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the see, "Universal Bishop." The Roman Bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of monstrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him a "usurper aiming at supremacy over the whole church," and declaring, with unconscious truth, that whoever claimed such supremacy was Antichrist. The accession of Phocas at length decided the question. . . . That Phocas repressed the claim of the Bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.—"*The Apocalypse of St. John,*" *Rev. George Croly, A. M., pp. 171-173, 2d edition. London: C. & J. Rivington, 1828.*

Papal Supremacy, Not Conferred by Phocas.— Paulus Diaconus and Anastasius, the only original historians who mention the grant of Phocas, do it in such terms as to show that no new title was given by

[1] Ad Ann. 533: "Justinianus ad summum Pontificem legatos mittit, et epistolam de dubiis circa res fidei: in quâ egregie Romani Pontificis testatur primatum, et omnium vocat ecclesiarum caput."

[2] "Hinc collige errare eos qui volunt Imperatorem Phocam primum pro Gregorio Magno Pontifice sententiam tulisse contra Joannem Patriarcham Constantinopolitanum; cùm ex his verbis constat tempore Justiniani primatum summo Pontifici donatum fuisse." So Gothofred.

this emperor, but that he merely renewed and confirmed the title of *head of all the churches*, which had been granted by Justinian, but was afterward disputed by the see of Constantinople, which wished to appropriate the title to itself. Besides, it may be observed, that the grant of Phocas has not been preserved, and it wants the requisite formality of having been recorded in the volume of the laws of the empire. —"*A Dissertation on the Seals and Trumpets of the Apocalypse*," *William Cuninghame, pp. 187, 188, 4th edition. London: Thomas Cadell. 1843.*

Papal Supremacy, JUSTINIAN'S DESIGN TO CLEAR THE ARIAN POWER FROM ITALY.— When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and religion, to join in the holy enterprise against the Arians.—"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 41, par. 32 (Vol. IV, p. 175). New York: Harper & Brothers.*

Papal Supremacy, BELISARIUS' ARMY LET INTO ROME (A. D. 536) BY THE CLERGY.— The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an ancient warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.— *Id., chap. 41, par. 22 (Vol. IV, p. 158).* [*See* p. 370, Draper.— EDS.]

Papal Supremacy, UNSUCCESSFUL SIEGE OF ROME BY GOTHS (537-538).— The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. If any credit be due to an intelligent spectator, one third at least of their enormous host was destroyed in frequent and bloody combats under the walls of the city. . . . But every attempt was defeated by the intrepid vigilance of Belisarius and his band of veterans, who, in the most perilous moments, did not regret the absence of their companions; and the Goths, alike destitute of hope and subsistence, clamorously urged their departure before the truce should expire, and the Roman cavalry should again be united. One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tumultuously repassed the Milvian bridge [538]. — *Id., chap 41, par. 30 (Vol. IV, pp. 172, 173).*

Papal Supremacy, DECISIVE CHARACTER OF GOTHIC DEFEAT OF 538. — Some of them [the retreating Goths] must have suspected the melancholy truth that they had dug one grave deeper and wider than all, the grave of the Gothic monarchy in Italy.—"*Italy and Her Invaders*," *Thomas Hodgkin, Vol. IV, p. 285. Oxford: The Clarendon Press, 1885.*

Papal Supremacy, GOTHIC WAR CONTINUED.— The utter failure of the Gothic enterprise against Rome did not, as might have been expected, immediately bring about the fall of Ravenna [the Gothic capital]. Unskilful as was the strategy of the Ostrogoths, there was yet far more power of resistance shown by them than by the Vandals. In three months the invasion of Africa had been brought to a triumphant conclusion. The war in Italy had now lasted for three years, two more were still to elapse before the fall of the Gothic capital announced even its apparent conclusion.—"*Italy and Her Invaders,*" *Thomas Hodgkin, Vol. IV, p. 286. Oxford: The Clarendon Press.*

When Witigis had gathered an army estimated at 150,000 Goths, he advanced against Rome, whose fortifications Belisarius had by this time repaired, and which he had provisioned from Sicily. His own force was small, nor were the inhabitants of Rome of much use for war; but his personal bravery, as well as his military skill, enabled him to resist successfully all the attacks which the Goths made from the seven camps they had formed round the city. The walls of Rome were strong, the Goths were unpractised in siege operations, and seem to have had little artillery; the imperial army, although small, was expert, and contained one arm, the mounted bowmen, to which Witigis had nothing similar to oppose. After he had lost many men from disease and hunger, as well as in fighting, he sent envoys to Constantinople to ask for peace, urging that Theodoric had occupied Italy at the request of the emperor Zeno, so that the legal title of the Goths was good, and even offering to cede Sicily, Naples, and Campania, and to pay an annual tribute. Justinian however refused all overtures. The siege, which had been suspended by an armistice, was resumed, but with no better success. Meanwhile an imperial general, John the Sanguinary, obtained important advantages in eastern Italy, took Ariminum, threatened Ravenna. To save his capital, Witigis broke up his camp before Rome a year and nine days from the time he formed it, and retired with a greatly reduced army.—"*A Dictionary of Christian Biography.*" *Smith and Wace, Vol. III, art. "Justinianus I," p. 541. London: John Murray, 1882.*

Papal Supremacy, SIEGE OF 537-538 A TURNING POINT OF HISTORY. — With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [A. D. 538], commences the history of the Middle Ages.—"*Greece under the Romans,*" *George Finlay, p. 295. Edinburgh and London: William Blackwood & Sons, 1844.*

NOTE.— The period known as the Middle Ages, roughly speaking, is the age of the Papacy.— EDS.

Papal Supremacy, THE STRUGGLE WITH THE GOTHS FOR ROME.— The Gothic war forms an important epoch in the history of the city of Rome; for within the space of sixteen years it changed masters five times, and suffered three severe sieges. Its population was almost destroyed.— *Id., p. 294.*

Papal Supremacy, THE ANCIENT SEAT PRESERVED FOR THE PAPACY.— When, in 546, Totila, king of the Goths [who was in possession of the city], had resolved to make of Rome "pasture land for cattle," Belisarius wrote to dissuade him from putting such a barbaric idea into execution. "Beyond all doubt Rome surpasses all other cities in size and in worth. It was not built by the resources of one man, nor did it obtain its magnificence in a short time. But emperors and countless

distinguished men, with time and wealth, brought together to this city architects, workmen, and all things needful from the ends of the earth; and left as a memorial to posterity of their greatness the glorious city, built by little and little, which you now behold. If it be injured, all ages will suffer, for thus would the monuments of the worth of the ancients be removed, and posterity would lose the pleasure of beholding them" *(De Bello Gothico, iii, c. 22).*—"*Lives of the Popes in the Early Middle Ages,*" *Rev. H. K. Mann, Vol. I, p. 17.*

Papal Supremacy, IMPERIAL ARMS PLACE VIGILIUS ON PAPAL SEAT, A. D. 538.— Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).—"*History of the Christian Church,*" *Philip Schaff, D. D., (7 vol. ed.) Vol. III, p. 327. New York: Charles Scribner's Sons, 1893.*

Papal Supremacy, A NEW ORDER OF POPES BEGAN A. D. 538.— Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537[1]-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.—"*Medieval Europe,*" *Bemont and Monod (revised by George Burton Adams), p. 120. New York: Henry Holt & Co., 1902.*

Papal Supremacy, CONFERRED BY STATE, USED BY STATE.— Under Vigilius the prestige of the Roman Church suffered most severely. The emperor had usurped the place of the Pope, and compelled him to abject submission. . . . As Rome's ascendancy had been vastly enhanced through the fourth ecumenical council (Chalcedon), so it sank to its lowest point through the fifth [the second of Constantinople]. And yet Vigilius's pontificate contained the germ of its revival. He it was, who, by a letter dated April, 550, and by his appeal to the Frankish embassy at Byzantium, first pointed out the future alliance with the Frankish king, so pregnant of consequences in the future.—"*History of All Nations,*" *Vol. VII,* "*The Early Middle Ages,*" *Julius von Pflugk-Harttung, pp. 221, 222. Philadelphia: Lea Brothers & Co., 1902.*

NOTE.— While it is the verdict of history that the prestige of the Papacy sank to the lowest point under Vigilius, because of the dominating spirit of Justinian, it is to be observed that this very use of the papacy by Justinian established but the more securely the idea that the Pope was to command and direct in all ecclesiastical affairs.—EDS.

Papal Supremacy, NEW ORDER OF POPES DEMANDS SWORD.— Pelagius [successor of Vigilius] endeavored to enlist the civil power in his aid. He wrote several letters to Narses, who seems to have shrunk from using violence, urging him to have no scruples in the matter. These letters are an unqualified defense of the principle of persecution. —"*A Dictionary of Christian Biography,*" *Smith and Wace, Vol. IV, art.* "*Pelagius (Pope),*" *p. 297. London: John Murray, 1887.*

Be not alarmed at the idle talk of some, crying out against persecution, and reproaching the church, as if she delighted in cruelty, when she punishes evil with wholesome severities, or procures the salvation of souls. He alone persecutes who forces to evil: but to

[1] The exact date should be 538, as given in the quotation from Schaff's history above. "From the death of Silverius [June, 538] the Roman Catholic writers date the episcopacy of Vigilius."—"*The History of the Popes,*" *Archibald Bower, under year 538, Vol. II, p. 369,*— EDS.

restrain men from doing evil, or to punish them because they have done it, is not persecution or cruelty, but love of mankind. Now that schism, or a separation from the apostolic sees, is an evil, no man can deny; and that schismatics may and ought to be punished, even by the secular power, is manifest both from the canons of the church and the Scripture.— *Pope Pelagius to Narses, general of Justinian in Italy; cited in "The History of the Popes," Archibald Bower, Vol. I, p. 372. Philadelphia: Griffith and Simon, 1847.*

Papal Supremacy, Recognized in Age of Persecution.— The reign of Justinian was a uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birthright of men and Christians.—*"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 47, par. 24 (Vol. IV, pp. 528, 529). New York: Harper & Brothers.*

Papal Supremacy, The Pope Ruling as a King.— Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.— *Rev. James P. Conroy (R. C.), in American Catholic Quarterly Review, April, 1911.*

Papal Supremacy, Followed by Dark Ages.— It is impossible to read the history of the early Middle Ages without feeling that, for the first six centuries after the fall of the Western Empire, there is little or no progress. The night grows darker and darker, and we seem to get ever deeper into the mire.—*"Italy and Her Invaders," Thomas Hodgkin, Vol. II, p. 536. Oxford: The Clarendon Press, 1885.*

Papal Supremacy, Maintained in General till the French Revolution.— Till the French Revolution, the Papal power, notwithstanding the partial resistance which it experienced from some of the sovereigns of Europe, continued throughout all the central territories of the Roman Empire of the West to hold the saints in subjection. Neither in Italy, France, Spain, Portugal, nor Savoy, were the Protestants tolerated; and the only part of what may be considered a central part of the Western Empire, where toleration existed, was in some of the cantons of Switzerland.—*"A Dissertation on the Seals and Trumpets of the Apocalypse." William Cuninghame, p. 194, 4th edition. London: Thomas Cadell, 1843.*

Papal Supremacy, The Papal Power in France Before the Revolution.— The church still enjoyed political power. No one in France had a legal right to live outside its pale. It controlled the schools; it kept the parish registers, on which a man's title to his property and his name depended; for the sake of Catholic truth it burned its adversaries; and, through its censorship of the press, it silenced all assailing tongues.—*"The French Revolution," Charles Edward Mallet, p. 15. New York: Charles Scribner's Sons, 1900.*

Papal Supremacy, Another Pivotal age, 1260 Years After Justinian.— There is no period in the history of the world which can be

compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension.—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., Introduction, Vol. I, p. 1, 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

The Revolution had lasted five years. These five years are five centuries for France. Never perhaps on this earth, at any period since the Christian era, did any country produce, in so short a space of time, such an eruption of ideas, men, natures, characters, geniuses, talents, catastrophes, crimes, and virtues.—"*History of the Girondists*," *Alphonse de Lamartine, book 61, sec. 16 (Vol. III, p. 544).*

Papal Supremacy, End of Political Absolutism, Era of Constitutionalism.— Absolute monarchy breathed its last without a struggle. —*Edmund Burke, "On the French Revolution" (of 1789); cited in "Horæ Apocalypticæ," Rev. E. B. Elliott, A. M., Vol. III, pp. 299, 300, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Note.— The Papacy had stood for absolutism, not only in the church, but in the state. The terrible excesses of the Revolution constituted the protest of despair against an age-long system of which the Papacy had been a supporter. — Eds.

Papal Supremacy, The Old Interdict Returned upon the Church. — On the 23d November [1793] atheism in France reached its extreme point, by a decree of the municipality ordering the immediate closing of all the churches, and placing the whole priests under surveillance. . . .

48. The services of religion were now universally abandoned. The pulpits were deserted throughout all the revolutionized districts; baptism ceased; the burial service was no longer heard; the sick received no communion, the dying no consolation. A heavier anathema than that of papal power pressed upon the peopled realm of France — the anathema of Heaven, inflicted by the madness of her own inhabitants.— "*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., chap. 14, pars. 47, 48 (Vol. III, p. 23), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

Papal Supremacy, Period Terminating in French Revolution.— And as the recognition of the supremacy of the Pope seemed thus to be complete in the year 533, on the part of the emperor [Justinian] who put the power in his hands, so, in like rapid and yet graduated progress, with the same appointed space intervening, the dominion of the Papacy was destroyed and disannulled in that kingdom which had been its chief stay for ages, in the year 1793, the power was wholly taken out of the hands of the Pope, and infidelity, or rather atheism, was proclaimed, and popery abolished.

"The churches were in most districts of France closed against priests and worshipers, the bells were broken and cast into cannon, and the whole ecclesiastical establishment destroyed."—"*Life of Napoleon*," *Sir Walter Scott, Vol. II, p. 306; quoted in "The Signs of the Times," Rev. Alexander Keith, Vol. II, pp. 93, 94, 3d edition. Edinburgh: William Whyte & Co., 1833.*

Papal Supremacy, Retribution: He That Took the Sword Slain by the Sword.— It is mentioned by Burke that the ancient chronicles

were searched and cited by the revolutionary leaders, in exemplification of the cruelty of papists in other days against those whom they called heretics: and that, more especially, the horrid Huguenot massacre of St. Bartholomew's Day was represented in the theater, the Cardinal de Lorraine, in his robes of function, being depicted as the chief actor and instigator. Nor was it in vain. At Paris (witness especially the Septembrist massacres in the prisons), at Lyons, in La Vendée, and elsewhere, the examples thus set before them were copied too faithfully: copied by a populace again "drunk with fanaticism;" only not, as once, that of popery, but of atheism,— not as once against Protestant fellow citizens, but against papists. The shootings, the drownings, the roastings of the Roman Catholic loyalists, both priests and nobles (not to speak of other injuries great, yet less atrocious), had all their prototypes in the barbarities of another age, practised under the direction of the Pope and French papists, both priests and nobles, against their innocent Huguenot fellow countrymen.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, pp. 321, 322, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Papal Supremacy, Religion Itself Abolished by Papacy's Former Supporter.— On Nov. 26, 1793, the Convention, of which seventeen bishops and some clergy were members, decreed the abolition of all religion. —"*Age of Revolution*," *W. H. Hutton, p. 156.*

Papal Supremacy, Reaping What Had Been Sown.— Of the horrors of the French Revolution it were needless to write. It is enough to say, that the blood of the saints began to be avenged. France had for ages yielded the neck to the papal yoke, and lent its aid to bind it on other nations; but never, even under the dictation of the Abbot of Citeaux, did the counts, or knights, and soldiers of France exercise more atrocious cruelties against the saints of the Most High, than those of which churchmen and loyalists were then the victims. Tithes were abolished; monasteries suppressed; church lands confiscated; the priests despoiled and beggared; and, at a time when every other form of faith was tolerated, and atheism itself esteemed rather a virtue than a vice, and religious liberty proclaimed, the clergy of France were required to abjure all allegiance to the see of Rome, and that church was "deprived of its earthly power," or the dominion forcibly taken from its hands.— "*The Signs of the Times*," *Rev. Alexander Keith, Vol. II, pp. 114, 115, 3d edition. Edinburgh: William Whyte & Co., 1833.*

Papal Supremacy, A Stroke of the Sword at Rome.— Begun in France, the spoliation of the harlot church, and of its papal patron and head, spread quickly into the other countries of Christendom. A propagandist spirit, in respect of this as in respect of its other principles, was one of the essential characteristics of the Revolution; and the tempests of war gave it wings. Its first translation was into Belgium and the Rhenish provinces of Germany; the latter the chief seat, as Ranke observes, of the ecclesiastical form of government. Thither it brought with it ecclesiastical changes analogous to those in France.

In the years 1796, 1797, French dominion being established by Bonaparte's victories in northern Italy, it bore with it thither the similar accompaniment, as of French democratism and infidelity, so too of French anti-papalism. And then, Rome itself being laid open to Bonaparte, and the French armies urging their march onward to the papal capital, the Pope only saved himself and it by the formal cession in the Treaty of Tolentino of the legations of Ferrara, Bologna, and Romagna (Peter's Patrimony), together with the city of Ancona; the payment of

above £1,500,000 sterling,— a sum multiplied threefold by exactions and oppression,— and the surrender of military stores, and of a hundred of the finest paintings and statues in the Vatican. The French ambassador wrote from Rome to Bonaparte: "The payment stipulated by the treaty of Tolentino has totally exhausted this old carcass: we are making it consume by a slow fire." It was the very language of an Apocalyptic metaphor. The aged Pope himself, now left mere nominal master of some few remaining shreds of the Patrimony of Peter, experienced *in person* soon after the bitterness of the prevailing antipapal spirit. In the Sistine Chapel of the Vatican, the ante-hall to which is covered with frescoes representing the massacre of St. Bartholomew's Day, (was the scene ordered as a memento of God's retributive justice?) while seated on his throne, and receiving the congratulations of his cardinals on the anniversary of his election to the popedom, he was arrested [February, 1798] by the French military, the ring of his marriage with the Church Catholic torn from his finger, his palace rifled, and himself carried prisoner into France, only to die there in exile shortly after.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, pp. 351-353, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Papal Supremacy, French Plans to End the Papacy.— One of the first measures of the new government was to dispatch an order to Joseph Buonaparte at Rome, to promote, by all the means in his power, the approaching revolution in the papal states; and above all things to take care that, at the Pope's death [he was ill, 1797], no successor should be elected to the chair of St. Peter.[1]—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., chap. 25, par. 72 (Vol. IV, p. 129), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

Papal Supremacy, Experience of 1798, Another View.— One day [February, 1798] the Pope was sitting on his throne in a chapel of the Vatican, surrounded by his cardinals who had assembled for the purpose of offering him their congratulations on his elevation to his high dignity. On a sudden, the shouts of an angry multitude penetrated to the conclave, intermingled with the strokes of axes and hammers on the doors. Very soon a band of soldiers burst into the hall, who tore away from his finger his pontifical ring, and hurried him off, a prisoner, through a hall, the walls of which were adorned with a fresco, representing the armed satellites of the Papacy, on St. Bartholomew's Day, as bathing their swords in the blood of unoffending women and helpless children. Thus it might seem as if he were to be reminded that the same God who visits the iniquities of the fathers upon the children unto the third and fourth generation, had made him the victim of his retributive justice for a deed of atrocity which had long been crying aloud to him for vengeance. The Pope, after having been hurried away from his territory, and treated with every indignity, at length died at Valence in Dauphiny [France] in 1799.[2]—"*Epochs of the Papacy*," *Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., pp. 449, 450. London: George Bell & Sons, 1881.*

Papal Supremacy, The Pope Removed by Force of Arms.— The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss

[1] La Révellière-Lépaux, the president of the Directory, wrote to Napoleon, "In regard to Rome, the Directory cordially approve of the instructions you have given to your brother, to prevent a successor being appointed to Pius VI. We must lay hold of the present favorable circumstances to deliver Europe from the pretended papal supremacy."— *Corresp. Confid., iv 244 (Oct. 21, 1797).*

[2] Botta, lib. xiii. p. 79: lib. xvi. p. 412.

guard relieved by a French one, and he himself ordered to dispossess himself of all his temporal authority. He replied, with the firmness of a martyr, "I am prepared for every species of disgrace. As supreme Pontiff, I am resolved to die in the exercise of all my powers. You may employ force — you have the power to do so; but know that though you may be masters of my body, you are not so of my soul. Free in the region where it is placed, it fears neither the events nor the sufferings of this life. I stand on the threshold of another world; there I shall be sheltered alike from the violence and impiety of this." Force was soon employed to dispossess him of his authority; he was dragged from the altar in his palace, his repositories were all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged Pontiff conducted, with only a few domestics, amidst the brutal jests and sacrilegious songs of the French dragoons, into Tuscany.—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., chap. 25, par. 76 (Vol. IV, p. 131), 9th edition. Edinburgh: William Blackwood & Sons, 1854.*

Papal Supremacy, Europe Thought Papacy Dead.— When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

But the Pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead.—"*The Modern Papacy*," *Rev. Joseph Rickaby, S. J., p. 1. London: Catholic Truth Society.*

Papal Supremacy, The Papacy Apparently Extinct.— The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.—"*Rome and Its Papal Rulers*," *Rev. George Trevor, Canon of York, p. 440.*

Note.— Thus, in A. D. 533 came the notable decree of the Papacy's powerful supporter, recognizing its supremacy; and then the decisive stroke by the sword at Rome in A. D. 538, cleaving the way for the new order of popes — the rulers of state.

Exactly 1260 years later, in 1793, came the notable decree of the Papacy's once powerful supporter, France,—"the eldest son of the church,"— aiming to abolish church and religion, followed by a decisive stroke with the sword at Rome against the Papacy, in 1798.—Eds.

Papal Supremacy, End of, Seen as a Fulfilment of Prophecy.— The downfall of the papal government, by whatever means effected, excited perhaps less sympathy than that of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures. —"*History of France from 1790*," *John Leycester Adolphus, Vol. II, p. 379. London, 1803.*

Papal Supremacy, CLARKE ON CLOSING EVENTS OF PERIOD.—"Until a time and times and the dividing of time." In prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year, as in Dan. 9: 24) will amount to one thousand two hundred and sixty years. . . .

If we knew precisely when the papal power began to exert itself in the anti-Christian way, then we could at once fix the time of its destruction. The end is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed.—"*A Commentary and Critical Notes,*" *Adam Clarke, D. D., on Dan. 7:25. New York: Lane and Scott, 1850.*

Papal Supremacy, SUPREMACY ENDED, BUT PAPACY RECOVERED.—Many of the men in those days [of 1798] imagined that the dominion of the Pope had come to an end, and that the knell of the temporal power was then sounding among the nations. This supposition, however, proved to be erroneous. The French republicans were very anxious that Rome should not have another Pope. But as the reverses of the revolutionary armies had left southern Italy to its ancient masters the cardinals were able to proceed to an election at Venice. They elected on March 14, 1800, Barnabas Chiaromonti, who assumed the name of Pius VII.

The first transaction of this Pope was a negotiation with the government of France, of which Napoleon Buonaparte was the First Consul. [p. 450] . . . He [Napoleon] felt that, as the large majority of the inhabitants of France knew no other form of faith than Romanism, it must become the established religion of the country. Accordingly we find that he now began negotiations with the Pope, which issued in a Concordat in July, 1801, whereby the Roman Catholic religion was once more established in France. He also left Pius in possession of his Italian principality. [p. 452]—"*Epochs of the Papacy,*" *Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., pp. 450, 452. London: George Bell & Sons, 1881.*

Papal Supremacy, POPE AGAIN EXILED BY THE REVOLUTION.—He [Pius VII] was assailed with one demand after another, his compliance with which would have involved the loss of his temporal power. He was firm in his determination not to surrender those which he considered to be the inalienable rights of the Papacy. Napoleon hereupon took possession of Rome with a large body of troops, and assumed the government of the papal territory. A decree was passed on May 17, 1809, formally annexing the remaining papal territories to the empire. Then followed in rapid succession the bull of excommunication against the emperor, the seizure of the Pope's person by the French commander on account of the strong impression which it made on the public mind in Rome, and his imprisonment, first at Grenoble, afterward at Savona, and finally at Fontainbleau [France], where he remained in close confinement till the overthrow of Napoleon in 1814. [p. 454] . . . Then followed his [Napoleon's] abdication, after which Pius was at liberty to return to his territories. He entered Rome on May 24, 1814, after an absence of five years.

Many even of the devoted adherents of Papal Rome, when they witnessed, during the period just described, one judgment after another descending upon her, imagined that the time of her long domination had come to an end, and that her glory was extinguished forever. That supposition proved to be erroneous. The princes restored after

the fall of Napoleon, convinced that, in their warfare with the Church of Rome, they had struck down a power which could aid them in curbing the evil spirits of democracy and anarchy, endowed it with a greater than its original strength, that it might assist them in subduing the domestic enemies who were banded together against them. [pp. 455, 456] — "*Epochs of the Papacy*," *Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., pp. 454-456. London: George Bell & Sons, 1881.*

NOTE.— The student of history can hardly fail to note the parallel between conditions here described and those after the war of 1914-1918, when even some leading Protestant powers acknowledged the benefit to be derived from maintaining an official representative at the Vatican.— EDS.

Papal Supremacy, REVOLUTION STILL PURSUED THE POPE.— From that time [late in 1848.— EDS.] law and order disappeared from the holy city. The chamber of deputies was without power, and became so weakened by the withdrawal of many members that it was scarcely competent to form legal resolutions; the democratic popular club, together with the rude mob of Trastevere, controlled matters. Many cardinals withdrew; Pius IX was guarded like a prisoner.

Enraged at these acts and threatened as to his safety, the Pope finally [November 24] fled to Gaeta, in disguise, aided by the Bavarian ambassador Count Spaur. Here he formed a new ministry and entered a protest against all proceedings in Rome. This move procured at first the most complete victory for the republican party in the Tiberian city. A new constitutional assembly was summoned, which in its first sitting deprived the Papacy of its worldly authority, established the Roman republic, and resolved to work for the union of Italy under a democratic-republican form of rule. A threat of excommunication from the Pope was met with scorn by the popular union.—"*The Historians' History of the World," edited by Henry Smith Williams, LL. D., Vol. IX, pp. 596, 597. New York: The Outlook Company, 1904.*

The Pope did not return to Rome till the beginning of April, 1850. As all the world knows, Louis Napoleon insured his safety from his enemies by surrounding him with a guard of his own soldiers. He brought back with him the worst abuses of his predecessors.—"*Epochs of the Papacy," Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., p. 463. London: George Bell & Sons, 1881.*

Papal Supremacy, THE DECREE OF INFALLIBILITY FOLLOWED BY LOSS OF TEMPORAL POWER.— It is a remarkable coincidence that the promulgation of the dogma of papal infallibility [July 18, 1870] was followed on the very next day, July 19, by the breaking out of the war between France and Germany, and very soon by the defeat of Louis Napoleon, the Pope's protector, the recall of the French troops to their native country, the entrance of the troops of the king of Italy within the walls of Rome on Sept. 20, 1870, and the transfer of the Italian capital to Rome by the suffrages of the Romans themselves on July 3, 1871, when, amid the acclamations of assembled thousands, Victor Emmanuel rode through the streets of the Eternal City. After these events the Pope [Pius IX] was left in possession of the Vatican, to which he confined himself during the last years of his life.— *Id., p. 472.*

Papal Supremacy, ROME'S HISTORY CONNECTING PAST AND PRESENT. — Rome is the meeting place of all history; the papal succession, oldest and newest in Europe, filling the space from Cæsar and Constantine to this democratic world of the twentieth century, binds all ages into one and looks out toward a distant future in many continents.— "*The Papal Monarchy," William Barry, D. D., p. 428. London: T. Fisher Unwin; New York: G. P. Putnam's Sons, 1902.*

Papal Supremacy, SPEAKING "GREAT WORDS" (DAN. 7: 25).— Pages 308, 309, 311, 409, 410.

Papal Supremacy, WEARING OUT SAINTS (DAN. 7: 25).— Pages 308, 310, 311, 320-323, 403-408.

Papal Supremacy, THINKING TO CHANGE TIMES AND LAWS.— Pages 308, 310, 311, 515, 516.

Papal Supremacy, PROPHETIC PERIOD OF 1260 YEARS.— Pages 310, 384, 392, 393, 614.

Papal Supremacy.— Pages 196, 527.

Parable, DIFFERENCE BETWEEN FABLE, ALLEGORY, AND.— As used in the New Testament it had a very wide application, being applied sometimes to the shortest proverbs (1 Sam. 10: 12; 24: 13; 2 Chron. 7: 20), sometimes to dark prophetic utterances (Num. 23: 7, 18; 24: 3; Eze. 20: 49), sometimes to enigmatic maxims (Ps. 78: 2; Prov. 1: 6), or metaphors expanded into a narrative (Eze. 12: 22). In the New Testament itself the word was used with a like latitude in Matthew 24: 32; Luke 4: 23; Hebrews 9: 9. It was often used in a more restricted sense to denote a short narrative under which some important truth is veiled. Of this sort were the parables of Christ. The parable differs from the fable (1) in excluding brute and inanimate creatures passing out of the laws of their nature, and speaking or acting like men; (2) in its higher ethical significance. It differs from the allegory in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear as in a drama, in their own character and costume. The allegory is self-interpreting; the parable demands attention, insight, sometimes an actual explanation. It differs from the proverb in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience.—"*A Dictionary of the Bible,*" *William Smith, LL. D., art.* "*Parable,*" *pp. 481, 482, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Pardon, FOR SIN.— Pages 256, 298.

Passover, IMPORTANCE OF.— The cycle of temple festivals appropriately opens with "the Passover" and "Feast of Unleavened Bread." For, properly speaking, these two are quite distinct, the Passover taking place on the 14th of Nisan, and the Feast of Unleavened Bread commencing on the 15th and lasting for seven days, to the 21st of the month. But from their close connection they are generally treated as one, both in the Old and in the New Testament; and Josephus, on one occasion, even describes it as "a feast for eight days."

There are peculiarities about the Passover which mark it as the most important, and, indeed, take it out of the rank of the other festivals. It was the first of the three feasts on which all males in Israel were bound to appear before the Lord in the place which he would choose (the two others being the Feast of Weeks and that of Tabernacles). All the three great festivals bore a threefold reference. They pointed, first, to the season of the year, or rather to the enjoyment of the fruits of the good land which the Lord had given to his people in possession, but of which he claimed for himself the real ownership. This refer-

ence to nature is expressly stated in regard to the Feast of Weeks and that of Tabernacles, but, though not less distinct, it is omitted in connection with the Feast of Unleavened Bread. On the other hand, great prominence is given to the historical bearing of the Passover, while it is not mentioned in the other two festivals, although it could not have been wholly wanting. But the Feast of Unleavened Bread celebrated the one grand event which underlay the whole history of Israel, and marked alike their miraculous deliverance from destruction and from bondage, and the commencement of their existence as a nation. For in the night of the Passover the children of Israel, miraculously preserved and set free, for the first time became a people, and that by the direct interposition of God. The third bearing of all the festivals, but especially of the Passover, is typical. Every reader of the New Testament knows how frequent are such allusions to the exodus, the paschal lamb, the paschal supper, and the Feast of Unleavened Bread. And that this meaning was intended from the first, not only in reference to the Passover, but to all the feasts, appears from the whole design of the Old Testament, and from the exact correspondence between the types and the antitypes. Indeed it is, so to speak, impressed upon the Old Testament by a law of internal necessity. For when God bound up the future of all nations in the history of Abraham and his seed, he made that history prophetic; and each event and every rite became, as it were, a bud, destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be gathered.

Thus nature, history, and grace combined to give a special meaning to the festivals, but chiefly to the Passover.—"*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ*," *Rev. Dr. Edersheim, pp. 177-179. Boston: Ira Bradley & Co., copyright 1881.*

Passover, Manner of Observance of.— The festival occurred in Abib (Ex. 13: 4; Deut. 16: 1, *et seq.*, where the new moon is given as the memorial day of the exodus), later named Nisan, and lasted seven days, from sunset on the fourteenth day to sunset on the twenty-first day; the first and the seventh days were set aside for holy convocation, no work being permitted on those days except such as was necessary in preparing food. Num. 28: 16-25. During the seven days of the festival leaven was not to be found in the habitations of the Hebrews. Ex. 12: 19; 13: 7. Leaven was not to be eaten under penalty of "excision" ("*karet*," Ex. 12: 15, 19, 20; 13: 3; Deut. 16: 3), and the eating of unleavened bread was commanded (Ex. 12: 15, 18; 13: 6, 7; 23: 15; 34: 18; Lev. 23: 6; Num. 28: 17). On the second day the omer of new barley was brought to the temple. Lev. 23: 10-16.

The setting aside, slaughtering, and eating of the paschal lamb was introductory to the celebration of the festival. According to Exodus 12, this rite was instituted by Moses in Egypt, in anticipation of the judgment about to be visited on Pharaoh and his people. On the tenth of the month — ever thereafter to be the first month of the year — the Hebrews were to take a lamb for each household, "without blemish, a male of the first year," "from the sheep or from the goats." Kept until the fourteenth day, this lamb was killed "at eve" ("at the going down of the sun;" Deut. 16: 6), the blood being sprinkled by means of a "bunch of hyssop" (Ex. 12: 22) on the two doorposts and on the lintels of the houses wherein the Hebrews assembled to eat the lamb during this night, denominated the ליל שמורים ("night of the vigils unto YHWH." Ex. 12: 42, Hebr.; see, however, R. V. and margin). Prepared for the impending journey, with loins girded, shoes on their feet, and staves in their hands, they were to eat "in haste." The lamb was

to be roasted at the fire, not boiled in water, or left raw; its head, legs, and inwards were not to be removed, and it was to be eaten with bitter herbs and unleavened bread. Nothing was to be left until the morning; anything that remained was to be burned. Exodus 12.

The details of this rite as observed in Egypt are summarized in "the ordinance of the Passover." Ex. 12: 43 *et seq.* No bone was to be broken; the meal was to be eaten in one house; no alien could participate; circumcision was a prerequisite in the case of servants bought for money and of the stranger desiring to participate. Ex. 12: 44-48. According to Numbers 9: 6, Levitical purity was another prerequisite. To enable such as happened to be in an unclean state through contact with the dead, or were away from home at the appointed season, to "offer the oblation of YHWH," a second Passover was instituted on the fourteenth day of the second month. Num. 9: 9 *et seq.* In Deuteronomy 16: 2, 5, the slaughtering and eating of the lamb appear to be restricted to the central sanctuary.

Glosses concerning the observance of Passover are not infrequent in the historical narratives. The keeping of the rite is first mentioned as having occurred at Sinai (Num. 9: 1 *et seq.*); under Joshua, at Gilgal (Joshua 5: 10), another celebration of it is noticed. Hezekiah figures prominently in an account of the revival of the festival after a long period in which it was not observed (2 Chronicles 30). The reforms of Josiah brought a new zeal in behalf of this institution, the Passover celebrated at his bidding in the eighteenth year of his reign being described as singular and memorable (2 Kings 23: 21 *et seq.*). After the return from the captivity (Ezra 6: 19 *et seq.*) another Passover observance is reported to have taken place in due conformity with the required laws of purity and in a most joyful spirit.

The sacrifices ordained for Passover are as follows: "An offering made by fire, a burnt offering; two young bullocks, and one ram, and seven he-lambs of the first year, without blemish, and their meal offering, fine flour mingled with oil; . . . and one he-goat for a sin offering, besides the burnt offering of the morning." These were to be offered daily for seven days. Num. 28: 16-25, Hebr. . . .

The Passover lamb was killed, in the time of the second temple, in the court where all other *kodashim* were slaughtered, in keeping with the Deuteronomic prescription, and it was incumbent upon every man and woman to fulfil this obligation. The time "between the two evenings" ("ben ha-'arbayim") was construed to mean "after noon and until nightfall," the killing of the lamb following immediately upon that of the *tamid*, the burning of the incense, and the setting in order of the lamps, according to daily routine.— *The Jewish Encyclopedia, Vol. IX, art. "Passover," pp. 548, 550, 553.*

Passover, Origin and Observance of.— One of the three principal festivals of ancient Israel. The name (Hebr. *pesah;* Aram. *pisha';* Gk. *pascha*) is given to the lamb which was offered as an immunity-sacrifice at the opening of the feast; for the verb *pasah* signifies a passing over (as in Isa. 31: 5). Everywhere in the Bible this festival is referred to the exodus. At that time, by divine command, the lamb was slaughtered in a certain manner and then eaten; and by this means the people were spared from the destroying angel who slew the first-born of the Egyptians. Exodus 12. The annual repetition of the festival was enjoined. The eating of unleavened bread *(mazzoth)* for seven days was an integral part of this memorial feast, which was therefore frequently called the Feast of Unleavened Bread. Definite rules for the festival appear in all the collections of laws in the Pentateuch. In the ancient Covenant Code it appears as one of the three great festivals of the pilgrimage (Ex. 23: 15), and likewise in Ex. 34: 18, 25. . . .

In Egypt, the blood of the lamb was smeared on the posts and lintel of the door of the house as a sign for the destroying angel to pass by. The lamb itself was roasted, not boiled; and eaten with unleavened bread and bitter herbs. No bone was to be broken and no part could be carried from the house or kept for the next day, wherefore several small families united for the repast. This was required to be eaten quickly, with girded loins, staff in hand, and shoes on the feet. Ex. 12: 11. Later, this regulation was considered to refer only to the first Passover; but the Samaritans observe the usage at the present day. Only those who were circumcised could partake of the repast. Ex. 12: 43 *sqq.* Whoever was prevented from so doing, either by a journey or by uncleanness (cf. Num. 9: 9-11), must observe the sacrifice on the fourteenth day of the second month. This sacrificial meal was the beginning of the seven-day festival of unleavened bread. From the fifteenth to the twenty-first day, to eat anything leavened was forbidden under penalty of being cut off from the community. The first and seventh days were special holidays on which a solemn assembly took place and no work was done. Ex. 12: 14 *sqq.;* Lev. 23: 1 *sqq.* [p. 369] . . .

According to the Talmudic and Rabbinical sources of the New Testament period, the paschal sacrifice could be offered only in the court of the temple, like all other sacrifices. A great multitude of people was always attracted by this festival, and the Romans were frequently apprehensive of a revolt on these occasions (Josephus, *Ant.*, XVII, ix, 3; XX, v, 3; cf. *Wars*, I, iv, 3). On such days many executions took place to terrorize the people; on the other hand, a prisoner was sometimes liberated to gain their good graces. The arrival of great crowds of people before the siege of Jerusalem by Titus proved very disastrous, since they were shut up in the city and perished with its destruction. Josephus relates (*Wars*, VI, ix, 3) that at the request of Cestius, who wished to give Nero some idea of the size of the Jewish population, the high priests counted the paschal lambs, which numbered 256,500. Since at least ten men were reckoned to each lamb, the result would be 2,700,000 men, excluding those who were unclean.

The date of the celebration was fixed by the harvest. If in the middle of the twelfth month this was not far enough advanced to hold the festival four weeks later, that month was treated as an intercalary one and a thirteenth month was added. Whoever ate leavened bread during the festival was punished by scourging. The lambs were slaughtered in the outer court of the temple at half past eight (2: 30 P. M. of our reckoning). If the day was the preparation for the Sabbath, this occurred two hours earlier. The priests stood in rows, holding golden or silver vessels, in which they received the blood, passing the full vessels from hand to hand, until they reached the priest nearest the altar, who poured the blood over it. The parts of the lamb dedicated to the sacrifice were also brought to the altar by a priest. Meanwhile, the Levites chanted the Hallel. The priests determined how many should partake of the lamb: not less than ten and seldom more than twenty. Josephus and the Mishna assume that women participated in the repast; but according to the Gemara they were not bound to do so (cf. Deut. 16: 16).

After the first cup, the first-born son asked his father the meaning of the feast, whereupon the latter (later, a reader) related the story of the exodus. Then the company chanted the first part of the Hallel (particularly Psalms 113, 114) upon which followed the second cup and finally the repast proper. Then a third cup was drunk, which is that mentioned in Luke 22: 20 as the one used by our Lord for the institution of the eucharist. Still a fourth cup was taken, and after it was filled, the second part of the Hallel was sung. Psalms 115 to 118. The

passages, Matthew 26: 30 and Mark 14: 26, "when they had sung a hymn," seem to refer to this.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VIII, art. "Passover," pp. 369, 370.*

Passover, STILL OBSERVED BY THE SAMARITANS.— So long as the temple at Jerusalem remained, the Jews went thither to celebrate the Passover feast. But when the temple was destroyed, it was no longer lawful for them to sacrifice the paschal lamb; for the command was explicit: "Thou mayest not sacrifice the Passover within any of thy gates; . . . but at the place which the Lord thy God shall choose to cause his name to dwell in." And now the Jewish observance of that feast is but a partial one, in the household, with a bit of roasted lamb to represent the commanded sacrifice. In only one place in all the world is there any continuation of that sacrifice; and that is near the ruins of the ancient Samaritan temple on Mount Gerizim, by the scanty remnant of the Samaritan people.

Although that temple was unauthorized by Jehovah, and the Samaritans were a mongrel people, with a mongrel religion, so many sacred associations cluster around Mount Gerizim, and the connection of the Samaritan rites and ceremonies is so direct with the original Hebrew ritual, that an exceptional interest attaches to this one vestige of the ancient Passover sacrifice, with its standing witness to God's foreshadowed plan of salvation by the blood of the Lamb.—*"Studies in Oriental Social Life," H. Clay Trumbull, pp. 371, 372. Philadelphia: John D. Wattles & Co., 1894.*

Passover.— Pages 152, 153, 186, 187, 367, 503, 611.

Pellagra.— Page 234.

Pentateuch, REFERENCES TO, IN THE PROPHETS.— It is alleged by modern critics that while Deuteronomy was the work of some anonymous writer in the reigns of Josiah and Manasseh, the ritual portions of Exodus, Leviticus, and Numbers were the work of Ezra and the priests in Babylon. Thus, practically, the greater part of the Pentateuch is assumed to be post-exilic, and therefore not written by Moses; and this in spite of the fact that the claims of the whole Bible necessitate the Mosaic authorship.

On the other hand, it is admitted by the same modern critics that the prophets lived and wrote in the reigns of those kings with whose reigns they are respectively associated.

But the Pentateuch is full of technical terms and legal phraseology, and has its own peculiar vocabulary. The constant reference to these by all the prophets proves conclusively that the Pentateuch as a whole must have had a prior existence; and must have been well known by the prophets, and understood by those who heard the prophetic utterances and read the prophetic writings. . . .

An examination of these references will show that altogether 1,531 have been noted, and are distributed as follows: Genesis is referred to 149 times; Exodus, 312; Leviticus, 285; Numbers, 168; while Deuteronomy is referred to 617 times.

Thus Deuteronomy, of which the modern critics have made the greatest havoc, is referred to more often than any of the other four books: 468 times more often than Genesis; 305 times more often than Exodus; 332 times more often than Leviticus; and 449 times more often than Numbers. That is to say, more often than any two of the other books put together.

It is also remarkable that the references to technical, legal, and ritual terms are more numerous than to those relating to historical events. The latter would necessarily be better known and remembered; but the former could not have been thus referred to unless the ritual itself (less easily remembered) had existed in writing, and thus been generally known and understood.— "*The Companion Bible*," *Part IV, Appendix, p. 132. London: Oxford University Press.*

Pentecost, TYPICAL MEANING OF.— The Greek word "Pentecost" Πεντηκοστή [*Pentēcostē*] (Acts 2: 1; 20: 16) is derived from the circumstance of its being kept on the fiftieth day after the first day of unleavened bread. The number of Jews assembled at Jerusalem on this joyous occasion was very great. This festival had a typical reference to the miraculous effusion of the Holy Spirit upon the apostles and first fruits of the Christian church on the day of Pentecost (corresponding with our Whitsunday), on the fiftieth day after the resurrection of Jesus Christ.— "*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*," *Thomas Hartwell Horne, B. D., Vol. III, p. 315. London: T. Cadell, 1839.*

Pentecost.— Page 187.

Pepin (Pipin, Pippin).— Pages 364, 486, 487.

Pergamos, TRANSFER OF BABYLONIAN PRIESTHOOD TO.— Page 72.

Persecution, TACITUS ON ROMAN.— Those who were called Christians by the mob and hated for their moral enormities, were substituted in his place as culprits by Nero and afflicted with the most exquisite punishments. Christ, from whom the name was given, was put to death during the reign of Tiberius, by the procurator Pontius Pilate. Although checked for the time, this pernicious superstition broke out again not only in Judea, where the evil originated, but throughout the city, in which the atrocities and shame from all parts of the world center and flourish. Therefore those who confessed were first seized, then on their information a great multitude were convicted, not so much of the crime of incendiarism, as of hatred of the human race. The victims who perished also suffered insults, for some were covered with the skins of wild beasts and torn to pieces by dogs, while others were fixed to crosses and burnt to light the night when daylight had failed. Nero had offered his gardens for the spectacle, and was giving a circus show, mingling with the people in the dress of a driver, or speeding about in a chariot. Although they were criminals who deserved the most severe punishment, yet a feeling of pity arose, since they were put to death, not for the public good, but to satisfy the rage of an individual. (Tacitus, Annales XV, 44.)— "*The Library of Original Sources*," *edited by Oliver J. Thatcher, Vol. IV, pp. 6, 7. Milwaukee, Wis.: University Research Extension Company, copyright 1907.*

Persecution, THE TEN PERIODS OF ROMAN.— There were ten special periods of persecution between the days of Nero and Constantine (A. D. 64 to A. D. 312). Augustine gives the following list of persecuting emperors: Nero, Domitian, Trajan, Marcus Aurelius, Septimius Severus, Maximin, Decius, Valerian, Aurelian, and Diocletian.— "*The Bible and the British Museum*," *Ada R. Habershon, p. 7. London: Morgan and Scott, 1909.*

Persecutions, Ten, An Ancient but Unauthorized Notion.— The notion of the Christians suffering exactly ten persecutions under the different heathen emperors, is without doubt extremely ancient, and may be traced back as far as to the fifth century. But notwithstanding this, I will venture to incur the responsibility of assuring all lovers of truth that it is wholly built on popular error, without the least shadow of foundation. The authors of it are indeed unknown; but thus far is certain, that they did not derive this opinion from what was to be met with on record, but first of all imbibed it from a mistaken interpretation of Scripture, and then obtruded it on the world as a point of history. We have good authority for stating that, in the fourth century, the number of Christian persecutions had not been exactly ascertained. —"*Historical Commentaries on the State of Christianity*," *John Laurence von Mosheim, D. D., Vol. I, p. 126. New York: The Trow and Smith Book Manufacturing Company, 1868.*

Persecution Justified by St. Thomas Aquinas.— If counterfeiters of money or other criminals are justly delivered over to death forthwith by the secular authorities, much more can heretics, after they are convicted of heresy, be not only forthwith excommunicated, but as surely put to death.— "*Summa Theologica*," *St. Thomas Aquinas (R. C.), 2a 2ae, qu. xi, art. iii ("Moral Theology," Second of the Second, question 11, article 3).*

Persecution Defined.— There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege. —"*A Treatise on the Constitutional Limitations*," *Thomas M. Cooley, LL. D., pp. 575, 576 (6th ed.). Boston: Little, Brown & Co., 1890.*

Persecution Defended.— Every part is referred to the whole as the imperfect to the perfect; and therefore every part naturally exists for the whole. And therefore we see that if it be expedient for the welfare of the whole human body that some member should be amputated, as being rotten and corrupting the other members, the amputation is praiseworthy and wholesome. But every individual stands to the whole community as the part to the whole. Therefore, if any man be dangerous to the community, and be corrupting it by any sin, the killing of him for the common good is praiseworthy and wholesome. For "a little leaven corrupteth the whole lump." [p. 40] . . .

Man by sinning withdraws from the order of reason, and thereby falls from human dignity, so far as that consists in man being naturally free and existent for his own sake; and falls in a manner into the state of servitude proper to beasts, according to that of the psalm: "Man when he was in honor did not understand: he hath matched himself with senseless beasts and become like unto them;" and, "The fool shall serve the wise." And therefore, though to kill a man, while he abides in his native dignity, be a thing of itself evil, yet to kill a man who is a sinner may be good, as to kill a beast. For worse is an evil man than a beast, and more noxious, as the philosopher says. [p. 41]—"*Aquinas Ethicus: or, The Moral Teaching of St. Thomas*," *Joseph Rickaby, S. J. (R. C.), Vol. II, pp. 40, 41. London: Burns and Oates, 1892.*

The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the

Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior. — *The Western Watchman (R. C.), Dec. 24, 1908.*

The principal teachers of the church held back for centuries from accepting in these matters the practice of the civil rulers; they shrank particularly from such stern measures against heresy as torture and capital punishment, both of which they deemed inconsistent with the spirit of Christianity. But, in the Middle Ages, the Catholic faith became alone dominant, and the welfare of the commonwealth came to be closely bound up with the cause of religious unity. King Peter of Aragon, therefore, but voiced the universal conviction when he said: "The enemies of the cross of Christ and violators of the Christian law are likewise our enemies and the enemies of our kingdom, and ought therefore to be dealt with as such."— *The Catholic Encyclopedia, Vol. VIII, art. "Inquisition," p. 35.*

Persecution, RESPONSIBILITY FOR.— In the bull *Ad Exstirpanda* (1252) Innocent IV says: "When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the *podestà*, or chief magistrate, of the city shall take them at once, and shall, within five days at the most, execute the laws made against them." . . . Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of impenitent heretics were inserted in the papal decretals from the imperial constitutions *Commissis nobis* and *Inconsutibilem tunicam.* The aforesaid bull *Ad Exstirpanda* remained thenceforth a fundamental document of the Inquisition, renewed or re-enforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, under pain of excommunication, to execute the legal sentences that condemned impenitent heretics to the stake.— *Id., p. 34.*

Early in the year the most sublime sentence of death was promulgated which has ever been pronounced since the creation of the world. The Roman tyrant [Nero] wished that his enemies' heads were all upon a single neck, that he might strike them off at a blow; the Inquisition assisted Philip [II of Spain] to place the heads of all his Netherland subjects upon a single neck for the same fell purpose. Upon Feb. 16, 1568, a sentence of the Holy Office condemned *all the inhabitants* of the Netherlands *to death* as heretics. From this universal doom *only a few persons, especially named,* were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines.—"*The Rise of the Dutch Republic,*" *John Lothrop Motley, D. C. L., LL. D., part 3, chap. 2, par. 12 (Vol. I, p. 626). New York: A. L. Burt.*

Therefore by this present apostolical writing we give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. You shall exercise the rigor of the ecclesiastical power against them and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and if necessary, you may cause the princes and people to suppress them with the sword. — *Orders of Pope Innocent III concerning Heretics; quoted from Migne, 214, col. 71, in "A Source Book for Mediæval History," Oliver J. Thatcher, Ph. D., and Edgar H. McNeal, Ph. D., p. 210. New York: Charles Scribner's Sons, 1905.*

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.—"*History of the Rise and Influence of the Spirit of Rationalism in Europe," William Edward Hartpole Lecky, Vol. II, p. 32. London: Longmans, Green & Co., 1904.*

Persecution, Responsibility of Roman Church for.— If the church thus still shrank from shedding blood, it had by this time reached the point of using all other means without scruple to enforce conformity. Early in the fifth century we find Chrysostom teaching that heresy must be suppressed, heretics silenced and prevented from ensnaring others, and their conventicles broken up, but that the death penalty is unlawful. About the same time St. Augustin entreats the prefect of Africa not to put any Donatists to death because, if he does so, no ecclesiastic can make complaint of them, for they will prefer to suffer death themselves rather than be the cause of it to others. Yet Augustin approved of the imperial laws which banished and fined them and deprived them of their churches and of testamentary power, and he consoled them by telling them that God did not wish them to perish in antagonism to Catholic unity. To constrain any one from evil to good, he argued, was not oppression, but charity; and when the unlucky schismatics urged that no one ought to be coerced in his faith, he freely admitted it as a general principle, but added that sin and infidelity must be punished.

Step by step the inevitable progress was made, and men easily found specious arguments to justify the indulgence of their passions. The fiery Jerome, when his wrath was excited by Vigilantius forbidding the adoration of relics, expressed his wonder that the bishop of the hardy heretic had not destroyed him in the flesh for the benefit of his soul, and argued that piety and zeal for God could not be cruelty; rigor, in fact, he argues in another place, is the most genuine mercy, since temporal punishment may avert eternal perdition. It was only sixty-two years after the slaughter of Priscillian and his followers had excited so much horror, that Leo I, when the heresy seemed to be reviving, in 447, not only justified the act, but declared that if the followers of heresy so damnable were allowed to live, there would be an end of human and divine law. The final step had been taken, and the church was definitely pledged to the suppression of heresy at whatever cost. It is impossible not to attribute to ecclesiastical influence the successive edicts by which, from the time of Theodosius the Great, persistence in heresy was punished with death.—"*A History of the Inquisition of the Middle Ages," Henry Charles Lea, Vol. I, pp. 214, 215. New York: Harper & Brothers, 1888.*

We have already seen that the church was responsible for the enactment of the ferocious laws punishing heresy with death, and that she intervened authoritatively to annul any secular statutes which should interfere with the prompt and effective application of the penalties. In the same way, as we have also seen, she provided against any negligence or laxity on the part of the magistrates in executing the sentences pronounced by the inquisitors. According to the universal belief of the period, this was her plainest and highest duty, and she did not shrink from it. Boniface VIII only recorded the current practice when he embodied in the canon law the provision whereby the secular authorities were commanded to punish duly and promptly all who were handed over to them by the inquisitors, under pain of excommunication, which became heresy if endured for a twelve month, and the inquisitors were rigidly instructed to proceed against all magistrates who proved recalcitrant, while they were at the same time cautioned only to speak of executing the laws without specifically mentioning the penalty, in order to avoid falling into "irregularity," though the only punishment recognized by the church as sufficient for heresy was burning alive. Even if the ruler was excommunicated and incapable of legally performing any other function, he was not relieved from the obligation of this supreme duty, with which nothing was allowed to interfere. Indeed, authorities were found to argue that if an inquisitor were obliged to execute the sentence himself, he would not thereby incur irregularity.— "*A History of the Inquisition of the Middle Ages*," *Henry Charles Lea, Vol. I, pp. 536, 537. New York: Harper & Brothers, 1888.*

Persecution IN SOUTHERN FRANCE.— Then followed such scenes of horror as the sun had never looked on before. The army was officered by Roman and French prelates; bishops were its generals, an archdeacon its engineer. It was the Abbot Arnold, the legate of the Pope, who, at the capture of Beziers, was inquired of by a soldier, more merciful or more weary of murder than himself, how he should distinguish and save the Catholic from the heretic. "Kill them all," he exclaimed; "God will know his own." At the church of St. Mary Magdalene seven thousand persons were massacred, the infuriated crusaders being excited to madness by the wicked assertion that these wretches had been guilty of the blasphemy of saying, in their merriment, "*S. Mariam Magdalenam fuisse concubinam Christi*" [Saint Mary Magdalene was the concubine of Christ]. It was of no use for them to protest their innocence. In the town twenty thousand were slaughtered, and the place then fired, to be left a monument of papal vengeance. At the massacre of Lavaur four hundred people were burned in one pile; it is remarked that "they made a wonderful blaze, and went to burn everlastingly in hell."

Language has no powers to express the atrocities that took place at the capture of the different towns. Ecclesiastical vengeance rioted in luxury. The soil was steeped in the blood of men, the air polluted by their burning. From the reek of murdered women, mutilated children, and ruined cities, the Inquisition, that infernal institution, arose. Its projectors intended it not only to put an end to public teaching, but even to private thought. In the midst of these awful events, Innocent was called to another tribunal to render his account. He died A. D. 1216.—"*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. II, p. 62. New York: Harper & Brothers, copyright 1876.*

Persecution, SUMMARY OF ROMAN.— Under these maxims Rome has always acted. What a long roll of bloody persecutions is her record!

The extirpation of the Albigenses, the massacre of the Waldenses, the martyrdoms of the Lollards, the slaughter of the Bohemians, the burning of Huss, Jerome, Savonarola, Frith, Tyndale, Ridley, Hooper, Cranmer, Latimer, and thousands of others as godly and faithful as they, have been her acts; the demoniacal cruelties of the Inquisition were invented by her mind and inflicted by her hand — that Inquisition which was for centuries the mighty instrument of her warfare against devoted men and women whose crime was only this, that they "kept the commandments of God and the faith of Jesus."

The ferocious cruelties of the Duke of Alva in the Netherlands; the bloody martyrdoms of Queen Mary's reign; the extinction by fire and sword of the Reformation in Spain and Italy, in Portugal and Poland; the Massacre of St. Bartholomew; the long and cruel persecutions of the Huguenots, and all the infamies and barbarities of the revocation of the Edict of Nantes, which flung its refugees on every shore of Europe, were perpetrated by papal Rome. Her victims have been innumerable. In Spain alone Llorente reckons as the sufferers of the Inquisition 31,912 burnt alive, and 291,450 so-called penitents forced into submission "by water, weights, fire, pulleys, and screws," and "all the apparatus by which the sinews could be strained without cracking, and the bones bruised without breaking, and the body racked exquisitely without giving up the ghost." A million perished in the massacre of the Albigenses.

In the thirty years which followed the first institution of the Jesuits nine hundred thousand faithful Christians were slain. Thirty-six thousand were dispatched by the common executioner in the Netherlands, by the direction of the Duke of Alva, who boasted of the deed. Fifty thousand Flemings and Germans were hanged, burnt, or buried alive under Charles V. And when we have added to this the bloodshed of the Thirty Years' War in Germany, and the long agony of other and repeated massacres of Protestants in England, Ireland, Scotland, France, Spain, Italy, and the Netherlands, we have to remember that for all this "no word of censure ever issued from the Vatican, except in the brief interval when statesmen and soldiers grew weary of bloodshed and looked for means to admit the heretics to grace."

In the light of these facts we maintain that the fulfilment of the prophecy uttered of old in Patmos is plainly evident. The prediction of the apostle as to its leading features was this: that "a domineering power was to be established in the city of Rome, to corrupt the faith, to spread that corruption, to be distinguished by the display of gaudy splendors, to persecute the professors of the Christian faith, to intoxicate itself in the blood of persecution, to be supported by subservient kings, and to requite them for their homage with larger drafts of her cup of abominations." We are justified in maintaining that the history of the Church of Rome has fulfilled every detail of the prophecy.— *"Key to the Apocalypse," H. Grattan Guinness, D. D., pp. 91-94. London: Hodder and Stoughton, 1899.*

Persecution, Effect of Edict of Nantes Upon.— They [the measures of the Edict of Nantes, promulgated in 1598] secured to the Huguenots the free practice of the reformed religion throughout the greater part of the kingdom, excepting certain towns belonging to the league, where the Calvinists had realized that it was better not to settle. They provided that Protestants should enjoy the same civil rights as Catholics, and the very law for depriving people of hereditary rights on account of religious opinions, which was to be formally promulgated in England against the Catholics, was as formally suspended in France with regard to the Protestants. Lastly, not to mention the less im-

portant clauses, a chamber was created in Parliament called the Chamber of the Edict, an allowance was granted to the Protestants for their ministers and their schools, and they were admitted to the dignities and offices of state.— "*The Historians' History of the World,*" *edited by Henry Smith Williams, LL. D., Vol. XI, p. 406. New York: The Outlook Company, 1904.*

Persecution, EDICT OF 1685 REVOKING EDICT OF NANTES.— On the 22d of October, 1685, an edict appeared ordaining: (1) The suppression of all the privileges which had been accorded to the Protestants by Henry IV and Louis XIII; (2) the proscription of Protestant worship throughout the kingdom (except Alsace and Strassburg); (3) the expulsion of Protestant ministers, the closing of Protestant schools, and the demolition of the churches, etc. Numerous rewards were given to those who agreed to change their religion; Calvinists were forbidden on pain of being sent to the galleys and the confiscation of their property, to go out of France; permission was given them to remain on their own property and engage in business without their worship being interfered with so long as they did not hold public services.— *Id., p. 546.*

Persecution, CESSATION OF, IN ENGLAND.— The English Revolution marked the end of papal supremacy in England, and papal persecution on any widely extended scale in the world. It was the first stage in the inauguration of a new era.

In 1688, James II, the last popish king of England, abandoned his throne, and fled. The victories of William of Orange in Ireland and on the Continent followed; including those of Marlborough over the armies of Louis XIV, in the nine years' war with France from May, 1689, to January, 1697.

The almost unexampled series of English victories of this war was succeeded by the Treaty of Ryswick in September, 1697, and the full establishment of civil and religious liberty.— "*History Unveiling Prophecy,*" *H. Grattan Guinness, D. D., pp. 153, 154. New York: Fleming H. Revell Company, copyright 1905.*

Persecution, CLOSE OF, IN FRANCE.— The last executions of Huguenots in France because of their Protestantism occurred in 1762. Francis Rochette, a young pastor, twenty-six years old, was laid up by sickness at Montauban. He recovered sufficiently to proceed to the waters of St. Antonin for the recovery of his health, when he was seized, together with his two guides or bearers, by the burgess guard of the town of Caussade. The three brothers Grenier endeavored to intercede for them; but the mayor of Caussade, proud of his capture, sent the whole of the prisoners to gaol.

They were tried by the judges of Toulouse on the 18th of February. Rochette was condemned to be hung in his shirt, his head and feet uncovered, with a paper pinned on his shirt before and behind, with the words written thereon, "*Ministre de la religion prétendue réformée* [A minister of the sham reformed religion]." The three brothers Grenier, who interfered on behalf of Rochette, were ordered to have their heads taken off for resisting the secular power; and the two guides, who were bearing the sick Rochette to St. Antonin for the benefit of the waters, were sent to the galleys for life.

Barbarous punishments such as these were so common when Protestants were the offenders, that the decision of the judges did not excite any particular sensation. It was only when Jean Calas was shortly after executed at Toulouse that an extraordinary sensation

was produced — and that not because Calas was a Protestant, but because his punishment came under the notice of Voltaire, who exposed the inhuman cruelty to France, Europe, and the world at large. [pp. 256, 257] . . .

One of the ordinary practices of the Catholics was to seize the children of Protestants and carry them off to some nunnery to be educated at the expense of their parents. The priests of Toulouse had obtained a *lettre de cachet* [letter of authority] to take away the daughter of a Protestant named Sirven, to compel her to change her religion. She was accordingly seized and carried off to a nunnery. She manifested such reluctance to embrace Catholicism, and she was treated with such cruelty, that she fled from the convent in the night and fell into a well, where she was found drowned.

The prejudices of the Catholic bigots being very much excited about this time by the case of Calas, blamed the family of Sirven (in the same manner as they had done that of Calas) with murdering their daughter. Foreseeing that they would be apprehended if they remained, the whole family left the city, and set out for Geneva. After they left, Sirven was in fact sentenced to death *par contumace* [in contempt of court]. It was about the middle of winter when they set out, and Sirven's wife died of cold on the way, amid the snows of the Jura.

On his arrival at Geneva, Sirven stated his case to Voltaire, who took it up as he had done that of Calas. He exerted himself as before. Advocates of the highest rank offered to conduct Sirven's case; for public opinion had already made considerable progress. Sirven was advised to return to Toulouse, and offer himself as a prisoner. He did so. The case was tried with the same results as before; the advocates, acting under Voltaire's instructions and with his help, succeeded in obtaining the judges' unanimous decision that Sirven was innocent of the crime for which he had already been sentenced to death.

After this, there were no further executions of Protestants in France. [pp. 263, 264] — "*The Huguenots in France*," *Samuel Smiles, pp. 256, 257, 263, 264. New York: Harper & Brothers, 1874.*

Persecution, Edict of Toleration by Joseph II of Austria in 1781. — He [Joseph II] was a zealous reformer; and as soon as he found himself in full possession of the government of Austria, he proceeded to declare himself independent of the Pope, and to prohibit the publication of any new papal bulls in his dominions without his *placet* [authorization]. The continued publication of the bulls "*Unigenitus*" and "*In Cœna Domini*" was prohibited. Besides this, he suppressed no fewer than 700 convents, reduced the number of regular clergy from 63,000 to 27,000, prohibited papal dispensations as to marriage, and in 1781 published the celebrated Edict of Toleration, by which he allowed the free exercise of their religion to the Protestants and Non-united Greeks in his dominions. Pius VI thought to check this course by visiting Vienna in 1782, but was unsuccessful in his object.— *Standard Encyclopedia of the World's Knowledge, Vol. XV, art. "Joseph II," p. 178.*

Note.—The idea has prevailed that Maria Theresa issued an edict of toleration, but this is not warranted by the history of those times.— Eds.

Persecution, A Mark of Papal Rome.— But more than this, more than by any other mark, we recognize papal Rome by the last, the most marvelous characteristic which is given us in the sacred prediction — her strange and terrible inebriation with the blood of saints and martyrs! Old heathen Rome persecuted for a brief period the early church, but papal Rome through long centuries has held the pre-eminence as the persecutor of those faithful to the teachings of the gospel of Christ.

She has been all along in her essential and unalterable character a persecuting church. Persecution has occupied a prominent place in her doctrines, decrees, canons, excommunications, tribunals, trials, condemnations, imprisonments, executions, and exterminating wars. Centuries of persecuting action witness against her. Her laws for the persecution and extermination of heretics have increased in malignity from their first rise down to modern times. Plainly and openly she has declared herself to be a persecuting church. She has gloried in her intolerance. Her avowed doctrine is "that heretics ought to be visited by the secular powers with temporal punishments, and even with death itself."— *"Key to the Apocalypse," H. Grattan Guinness, D. D., pp. 89, 90. London: Hodder and Stoughton, 1899.*

Persecution, INDICTMENT OF ROME FOR.— Hear me, though in truth I scarcely know how to speak upon this subject. I am almost dumb with horror when I think of it. I have visited the places in Spain, in France, in Italy, most deeply stained and dyed with martyr-blood. I have visited the valleys of Piedmont. I have stood in the shadow of the great cathedral of Seville, on the spot where they burned the martyrs, or tore them limb from limb. [p. 107] . . . I have waded through many volumes of history and of martyrology. I have visited, either in travel or in thought, scenes too numerous for me to name, where the saints of God have been slaughtered by papal Rome, that great butcher of bodies and of souls. I cannot tell you what I have seen, what I have read, what I have thought. I cannot tell you what I feel. Oh, it is a bloody tale!

I have stood in that valley of Lucerna where dwelt the faithful Waldenses, those ancient Protestants who held to the pure gospel all through the Dark Ages, that lovely valley with its pine-clad slopes which Rome converted into a slaughter-house. Oh, horrible massacres of gentle, unoffending, noble-minded men! Oh, horrible massacres of tender women and helpless children! Yes; ye hated them, ye hunted them, ye trapped them, ye tortured them, ye stabbed them, ye stuck them on spits, ye impaled them, ye hanged them, ye roasted them, ye flayed them, ye cut them in pieces, ye violated them, ye violated the women, ye violated the children, ye forced flints into them, and stakes, and stuffed them with gunpowder, and blew them up, and tore them asunder limb from limb, and tossed them over precipices, and dashed them against the rocks; ye cut them up alive, ye dismembered them; ye racked, mutilated, burned, tortured, mangled, massacred holy men, sainted women, mothers, daughters, tender children, harmless babes, hundreds, thousands, thousands upon thousands; ye sacrificed them in heaps, in hecatombs, turning all Spain, Italy, France, Europe, Christian Europe, into a slaughter-house, a charnel house, an Akeldama. Oh, horrible; too horrible to think of! The sight dims, the heart sickens, the soul is stunned in the presence of the awful spectacle.

O harlot, gilded harlot, with brazen brow and brazen heart! red are thy garments, red thine hands. Thy name is written in this book. God has written it. The world has read it. Thou art a murderess, O Rome. Thou art the murderess Babylon —"Babylon the Great," drunken, foully drunken; yea, drunken with the sacred blood which thou hast shed in streams and torrents, the blood of saints, the blood of the martyrs of Jesus. [pp. 107, 108]—*"Romanism and the Reformation," H. Grattan Guinness, D. D., F. R. A. S., pp. 107, 108. London: J. Nisbet & Co., 1891.*

Persecution, A CATHOLIC PROFESSOR ON.— The Catholic Church is a respecter of conscience and of liberty. [p. 182] . . . She has, and she loudly proclaims that she has, a "horror of blood." Nevertheless, when

confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the state to her aid, if necessary she encourages a crusade, or a religious war, and all her "horror of blood" practically culminates into urging the secular power to shed it, which proceeding is almost more odious — for it is less frank — than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, while both in France and Germany, during the second half of the sixteenth and the first half of the seventeenth century, if she did not actually begin, at any rate she encouraged and actively aided, the religious wars. [pp. 182, 183] — "*The Catholic Church, the Renaissance, and Protestantism*," *Alfred Baudrillart (R. C.), pp. 182, 183. London: Kegan Paul, Trench, Trübner & Co., 1908.*

Persecution.— Pages 264-266, 319-323, 448.

Pope, Position of, Defined by the Council of Trent.— We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians; and that to him, in the person of blessed Peter, was given, by our Lord Jesus Christ, full power to feed, rule, and govern the universal church, as is contained also in the acts of the ecumenical councils, and in the sacred canons.—"*The Most Holy Councils*," *Labbe and Cossart (R. C.), Vol. XIII, col. 1167.*

Pope, Power of.— The kingly power is not superior to the pontifical, but is subject to it, and is bound to obey it.—"*Decret. Greg. IX*," *lib. i. tit. xxxiii. cap. 6 ("Decretals of Gregory IX" (R. C.), book 1, title 33, chapter 6).*

Pope, "Vicar of the Son of God."—"*Beatus Petrus in terris vicarius filii Dei videtur esse constitutus* [Blessed Peter seems to have been appointed the vicar of the Son of God on earth]."—"*Decretum Gratiani*," *prima pars, dist. xcvi ("Decretum of Gratian" (R. C.), part 1, division 96).*

Pope, Exaltation of.— The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

The Pope is called most holy because he is rightfully presumed to be such.

Nor can emperors and kings be called most holy; for although in civil laws the term "most sacred" seems sometimes to have been usurped by emperors, yet never that of "most holy."

The Pope alone is deservedly called by the name "most holy," because he alone is the vicar of Christ, who is the fountain and source and fulness of all holiness.

The Pope by reason of the excellence of his supreme dignity is called bishop of bishops.

He is also called ordinary of ordinaries.

He is likewise bishop of the universal church.

He is likewise the divine monarch and supreme emperor, and king of kings.

Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

For he is of so great dignity and power that he forms one and the same tribunal with Christ.

So that whatever the Pope does, seems to proceed from the mouth of God, as according to most doctors, etc.

The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.

The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

[In proof of this last proposition various quotations are made, among them these:]

The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep.

Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith. — *Extracts from Ferraris' Ecclesiastical Dictionary (R. C.), article on the Pope.*

NOTE.— The full title of this work is *"Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubricistica, historica."* There have been various editions of this book since the first was published in 1746, the latest one being issued from Rome in 1899 at the Press of the Propaganda. This shows that this work still has the approval of the Roman Catholic hierarchy, and the Catholic Encyclopedia (Vol. VI, art. "Ferraris," p. 48) speaks of it as "a veritable encyclopedia of religious knowledge" and "a precious mine of information." It is therefore legitimate to conclude that the statements in this work represent the current Roman Catholic view concerning the power and authority of the Pope.— EDS.

We hold upon this earth the place of God Almighty.— *Pope Leo XIII, in an encyclical letter dated June 20, 1894, "The Great Encyclical Letters of Leo XIII," p. 304. New York: Benziger Brothers.*

Called God

It is shown with sufficient clearness that by the secular power the Pope cannot in any way be bound or loosed, who it is certain was called God by the pious leader Constantine, and it is clear that God cannot be judged by man.— *Decretum of Gratian, part 1, div. 96, chap. 7.*

NOTE.— While this is one of the interesting perversions of fact so common in the Decretum of Gratian, yet it shows the extravagant teaching of the time concerning the person of the Pope. What Constantine actually said was quite different from what Gratian makes him say.— EDS.

One Consistory

Therefore the decision of the Pope and the decision of God constitute one [i. e., the same] decision, just as the opinion of the Pope and of his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key-bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without the mediation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one court [curia] of God and of the Pope.— *From the writings of Augustinus de Ancona (Augustinus Triumphus) (R. C.), printed without title page or pagination, commencing, "Incipit summa Catholici doctoris Augustini de Ancona potestate ecclesiastica," Questio VI, "De Papalis Sententiæ Appellatione" (On an Appeal from a Decision of the Pope). British Museum, London.*

"Another God on Earth"

For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth.— *From the Oration of Christopher Marcellus (R. C.) in the fourth session of the Fifth Lateran Council, 1512 (an address to the Pope); "History of the Councils," Labbe and Cossart, Vol. XIV, col. 109.*

NOTE.— In several editions of the Roman Canon Law printed previously to 1632, there is found in a gloss (note) upon the word *Declaramus* in the *Extravagantes* of Pope John XXII, title XIIII, chap. 4, the expression *Dominum Deum nostrum Papam* (Our Lord God the Pope). In the edition of the *Extravagantes* printed at Lyons in 1556 these words are found in column 140. In later editions of the Canon Law the word *Deum* (God) has been omitted, and Roman Catholic writers claim that it was inserted in some of the earlier editions by a mistake of the copyist. It is asserted by one writer, who affirms that he examined the original manuscript of the commentator Zenzelinus, in the Vatican library, that the word *Deum* did not appear in it. Under these circumstances Protestants do not seem to be warranted in using this particular expression as evidence against the Papacy.— EDS.

All Power

Christ intrusted his office to the chief Pontiff; . . . but all power in heaven and in earth had been given to Christ; . . . therefore the chief Pontiff, who is his vicar, will have this power.— *Gloss on the "Extravagantes Communes,"* [1] *book 1, "On Authority and Obedience," chap. 1, on the words Porro Subesse Rom. Pontiff.* (See the collection of Canon Laws, published in 1556, "*Extravagantes Communes*," col. 29.)

Christ and the Pope

All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.—"*On the Authority of Councils*," *Bellarmine (R. C.), book 2, chap. 17 (Vol. II, p. 266), ed. 1619.*

The Pope's Power to Pardon Sin and to Annul the Canons of the Church

Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when needful, to annul them. It is theirs to judge offenses against

[1] A division of the *Corpus Juris Canonici*, or Roman Canon Law.— EDS.

the laws, to impose and to remit penalties. This judicial authority will even include the power to pardon sin. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges.— *The Catholic Encyclopedia, Vol. XII, art. "Pope," p. 265.*

He [the Pope] is not subject to them [the canons of the church], because he is competent to modify or to annul them when he holds this to be best for the church.— *Id., p. 268.*

The Pope is the vicar of Christ, or the visible head of the church on earth. The claims of the Pope are the same as the claims of Christ. Christ wanted all souls saved. So does the Pope. Christ can forgive all sin. So can the Pope. The Pope is the only man who claims the vicarage of Christ. His claim is not seriously opposed, and this establishes his authority.

The powers given the Pope by Christ were given him, not as a mere man, but as the representative of Christ. The Pope is more than the representative of Christ, for he is the fruit of his divinity and of the divine institution of the church.— *Extract from a Sermon by Rev. Jeremiah Prendergast, S. J. (R. C.), preached in the Church of St. John the Baptist, Syracuse, N. Y., Wednesday evening, March 13, 1912, as reported in the Syracuse Post-Standard, March 14, 1912.*

For not man, but God separates those whom the Roman Pontiff (who exercises the functions, not of mere man, but of the true God), having weighed the necessity or benefit of the churches, dissolves, not by human but rather by divine authority.—"*Decretals of Gregory" (R. C), book 1, title 7, chapter 3, on the Transfer of Bishops.*

In 1335 Bishop Alvarez Pelayo lays down the doctrine that as Christ partook of the nature of God and man, so the Pope, as his vicar, participates with him in the divine nature as to spiritual things and in the nature of man as to temporals, so that he is not simply a man, but rather a God on earth. These extravagances are perpetuated to modern times. During the sessions of the Vatican Council, on Jan. 9, 1870, Mermeillod, bishop of Hebron and coadjutor of Geneva, in a sermon preached in the church of San Andrea delle Valle, described three incarnations of Christ,— the first in Judea for the atonement, the next in the sacrifice of the eucharist, and now "the Saviour is once more on earth (he is in the Vatican in the person of an aged man)," and the promotion with which the preacher was rewarded showed that such adulation was duly appreciated. Scarcely less blasphemous were the expressions used by the Irish Church at the *triduum*, or celebration of papal infallibility in Dublin, in September, 1870: "The Pope is Christ in office, Christ in jurisdiction and power; . . . we bow down before thy voice, O Pius, as before the voice of Christ, the God of truth; . . . in clinging to thee, we cling to Christ."—"*Studies in Church History," Henry C. Lea, p. 389. Philadelphia: Henry C. Lea's Sons & Co., 1883.*

Pope, Superior to a Council.— It is clear, in the first place, that the Pope does not hold his authority from a council, but from God, or at all events chiefly from God, and secondarily from councils by the command or authority of God. . . . Therefore, neither the council nor the church ought to have it in its power to take away or remove this authority from him, and, consequently, neither to depose him nor to dismiss him.—"*Jacobatius (R. C.) on the Councils," p. 412.*

Pope, Power of, over Ecclesiastical Law.— Hence he [the Pope] is said to have a heavenly power, and hence changes even the nature of things, applying the substantial of one thing to another — can make something out of nothing — a judgment which is null he makes to be real, since in the things which he wills, his will is taken for a reason. Nor is there any one to say to him, Why dost thou do this? For he can dispense with the law, he can turn injustice into justice by correcting and changing the law, and he has the fulness of power.—"*Decretals of Gregory" (R. C.), book 1, title 7, chap. 3, gloss on the Transfer of Bishops.*

Pope, Deposing Power of, Defined.— The deposing power of the Pope,— what was it but that supreme arbitration whereby the highest power in the world, the vicar of the incarnate Son of God, anointed high priest, and supreme temporal ruler, sat in his tribunal, impartially to judge between nation and nation, between people and prince, between sovereign and subject? The deposing power grew up by the providential action of God in the world; to subjects obedience, and princes clemency.—"*The Temporal Power of the Vicar of Jesus Christ," Henry Edward Manning, D. D. (R. C.), p. 46. London: Burns and Lambert, 1862.*

Pope, Deposing Power Exercised by Gregory VII.— O blessed Peter, prince of the apostles, bend down to us, we beseech thee, thine ear; hear me, me thy servant, whom thou hast sustained from infancy and preserved till this day from the hands of the wicked, who hate me because I am faithful to thee.

And thou, my lady, mother of God, with blessed Peter, thy brother, among the saints, art my witness that the Holy Roman Church placed me, in spite of myself, at its helm, and that I sought not to raise myself to thy see, but would rather have ended my life in exile than to have taken thy place by considerations of worldly glory or in a secular spirit. Therefore it is, as I believe, by thy grace, O holy apostle, and not because of my works, that it has pleased thee, and that it pleases thee still, that the Christian people committed specially to thy care should obey me; for thy life has entered into me, and the power that God has given me to bind and to loose in heaven and on earth is thy grace.

So then, strong in this confidence, for the honor and safety of thy church, in the name of the Father, the Son, and the Holy Ghost, I depose King Henry [IV], son of the emperor Henry, who, by insolence unparalleled, has risen up against thy church, the governments of the Teutonic kingdom and of Italy. I loose all Christians from the oaths they have taken or may take to him, and I forbid all persons to obey him as king; for it is just that he who strives to diminish the honor of thy church should lose the honor he himself appears to possess. And as he has refused to obey as a Christian, and has not returned to the Lord he had forsaken, communicating with those that were excommunicated, committing many iniquities, despising the counsels I gave him for his salvation, as thou knowest, and separating himself from thy church, in which he has put division, I bind him, in thy name, with the bond of the anathema; I bind him, relying on thy power, so that the nations may know and prove the truth of these words: "Thou art Peter, and on this stone the living God has built his church, and the gates of hell shall not prevail against it."—"*Life of Gregory the Seventh," M. Abel François Villemain, Vol. II, pp. 48, 49. London: Richard Bentley & Son, 1874.*

In the second sentence of excommunication which Gregory [VII] passed upon Henry the Fourth are these words: "Come now, I beseech

you, O most holy and blessed fathers and princes, Peter and Paul, that all the world may understand and know that if ye are able to bind and to loose in heaven, ye are likewise able on earth, according to the merits of each man, to give and to take away empires, kingdoms, princedoms, marquisates, duchies, countships, and the possessions of all men. For if ye judge spiritual things, what must we believe to be your power over worldly things? and if ye judge the angels who rule over all proud princes, what can ye not do to their slaves?"—"*The Holy Roman Empire*," *James Bryce, D. C. L., p. 161. London: Macmillan & Co., 1892.*

Pope, Authority of, Now and in Ancient Church.— A Roman Catholic bishop derives all his authority from the Pope. No Romanist archbishop can consecrate a church, or confirm a child, without receiving the pallium from Rome. All Romanist prelates are what they are, not by divine providence or permission, but by the grace of the papal see! All this is in direct defiance of the laws and practice of the ancient church. It is notorious that "most princes in the West, as in Germany, France, and England, did invest bishops till the time of Gregory VII." It is certain, also, that the popes of Rome, who now claim a right to ordain and place bishops throughout the world, were themselves appointed by the emperor till the ninth century.—"*Letters to M. Gondon*," *Chr. Wordsworth, D. D., pp. 326, 327. London: Francis & John Rivington, 1848.*

Pope, Opposite Views Concerning Power of.— Now [in the fourteenth century], as at all times, the strongest partisans of the supremacy both of the Papacy and of the church were found among the monks or "regulars" (churchmen who lived under a "rule"). In A. D. 1328 the monk Augustinus Triumphus [Augustinus de Ancona], in his book, "*Summa de Potestate Ecclesiastica*," "Of Church Power," maintained, with regard to the Pope's position in the church, that he is universal bishop; that he can bind and loose in every part of the church; that while other bishops have a place, it is under his authority, and he can, when occasion calls for it, pass them by; that from the sentence of the Pope there is no appeal, not even to God; and that the honor due to saints and angels, and in a certain sense the honor due to God, is thus rightly given to the vicar of Christ on earth. Five centuries were yet to run before the proclamation by the Pope of his official infallibility. But most of the other powers to be attributed to him by the Vatican Council in the nineteenth century are already conceded by these partisans in the fourteenth; and Triumphus goes on to use those attributions in the conflict with the emperor. He argued that the only power held immediately of God is that of the Pope; that the power of sovereigns is a subdelegated power; that the Pope, being the vicar of Christ, is, of course, to be obeyed rather than the emperor; and that he can, in virtue of the same powers, choose an emperor or a dynasty and depose them, and can choose and depose kings of any realm in Christendom.

In A. D. 1330 Alvarus Pelagius [Alvarez Pelayo] followed with his book, "*De Planctu Ecclesiæ*," "Of the Church's Complaint," and from the same premises drew like conclusions. He held "that the Pope is the sole authority of Christ upon earth; that from him general councils derive their power; that he is not bound even by his own laws, for he may dispense with them as and when he pleases; and that he has a universal jurisdiction in spiritual and in temporal things."

On the imperial side, on the other hand, arose thinkers who, for the first time, were prepared not only to refuse the powers claimed for the Bishop of Rome in later centuries over the universal church, but, also

in defense of the civil power, to limit or deny that original independence which the church itself now so grievously misused. The most remarkable book of this nature was the "*Defensor Pacis*," the composition of Marsilius of Padua, now the emperor's physician, but formerly rector of the great University of Paris, aided by John of Jandun, one of the imperial secretaries. In this work, published about A. D. 1325, it was argued in detail on the internal church question, that all presbyters or bishops were equal in the primitive church, greater authority being gradually given to one of them in each district only as a matter of convenience; that as Peter had no authority over the other apostles, so no one succeeding bishop had authority over others ruling elsewhere; and that the habit which other bishops and churches had got into, of consulting the pastor of the central church of the world, had gradually come to be considered a duty on their part, and had now led to an unfounded claim of authority by Rome over the churches and bishops, and even the princes of Christendom. The universal powers of the church, thus denied to any local bishop, were by this book assigned to a general council; and Scripture, interpreted when need is by the definitions of such a council, is held by it to be the sole guide to blessedness.

These principles, anticipating many results of historical criticism in modern times, had already been prepared for by the investigations of the universities, and were now spread through Europe by the incessant labors of William of Occam and others. But the Reformation was still two centuries distant, and they took little hold of the hearts of men.—"*Church and State*," *A. Taylor Innes, pp. 97, 98. Edinburgh: T. & T. Clark.*

Pope, JOAN.— An alleged female Pope, the central figure of a legend dating from the middle of the thirteenth century. . . . In the fifteenth century the legend of Pope Joan was regarded as a fact, and was one of the main arguments in the controversies on the justification and extent of the papal power, additional credibility being given the story through its circulation by Roman Catholic historians. The legend is now regarded as based on a local Roman tradition concerning an ancient statue which has disappeared, but which seems to have represented a priest of Mithra and a child. This figure of the priest was popularly supposed to be a woman, and the unintelligible inscription on the group was taken to be the epitaph of the female Pope.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VI, art. "Pope Joan," p. 185.*

Popes, MANY HAVE BEEN HERETICS.— Pope Adrian VI, in his *Quæstiones de Sacramentis in quartum Sententiarum librum* (fol. xxvi. coll. iii., iv.), when treating of the minister of confirmation, discusses the question, "*Utrum papa possit errare in his quae tangunt fidem*"? [Whether the Pope can err in those things which pertain to faith?] He replies, "*Dico primo quod si per ecclesiam Romanam intelligat caput ejus, puta pontifex, certum est quod possit errare, etiam in iis quae tangunt fidem, hæresim per suam determinationem aut decretalem asserendo. Plures enim fuerunt pontifices Romani hæretici.*" [I say firstly, if by the church one understands its head, namely, the Pope, it is certain that he can err even in those matters which pertain to faith, by asserting heresy through his definition or decretal. For many Roman pontiffs have been heretics.] I quote from the edition published by Pope Adrian in 1522 during his pontificate, under his own eye at Rome. —"*The Primitive Saints and the See of Rome*," *F. W. Puller, pp. 398, 399, Note 2. London: Longmans, Green & Co., 1900.*

Popery, A Usurpation of All Authority.— It is to be remarked further, that a religious establishment is not to be estimated merely by what it is in itself, but also by what it is in comparison with those of other nations; . . . and what is still more material, the value of our own ought to be very much heightened in our esteem, by considering what it is a security from, I mean that great corruption of Christianity,— popery, which is ever hard at work, to bring us again under its yoke. Whoever will consider the popish claims to the disposal of the whole earth, as of divine right; to dispense with the most sacred engagements; the claims to supreme absolute authority in religion; in short, the general claims which the canonists express by the terms "plenitude" of "power,"— whoever, I say, will consider popery as it is professed at Rome, may see that it is manifest open usurpation of all divine and human authority.— *Bishop Butler, Sermon before the House of Lords in Westminster Abbey, on the King's Accession, June 11, 1747; quoted in "Letters to M. Gondon," Chr. Wordsworth, D. D., p. 320. London: Francis & John Rivington, 1848.*

Popery and Christianity, Wylie on.— We are accustomed to speak of popery as a corrupt form of Christianity. We concede too much. The Church of Rome bears the same relation to the Church of Christ which the hierarchy of Baal bore to the institute of Moses; and popery stands related to Christianity only in the same way in which paganism stood related to primeval revelation. Popery is not a corruption simply, but a transformation. It may be difficult to fix the time when it passed from the one into the other; but the change is incontestable. Popery is the gospel transubstantiated into the flesh and blood of paganism, under a few of the accidents of Christianity.—" *The Papacy," Rev. J. A. Wylie, p. 14. Published under the auspices of the Evangelical Alliance, Edinburgh, 1851; Johnstone and Hunter, printers.*

Popery, Paganism of.— I am afraid that, after all that has been said, not a few will revolt from the above comparative estimate of popery and undisguised paganism. Let me, therefore, fortify my opinion by the testimonies of two distinguished writers, well qualified to pronounce on this subject. They will, at least, show that I am not singular in the estimate which I have formed. The writers to whom I refer, are Sir George Sinclair of Ulbster, and Dr. Bonar of Kelso. Few men have studied the system of Rome more thoroughly than Sir George, and in his "Letters to the Protestants of Scotland" he has brought all the fertility of his genius, the *curiosa felicitas* [painstaking felicity] of his style, and the stores of his highly cultivated mind, to bear upon the elucidation of his theme. Now, the testimony of Sir George is this: "Romanism is a refined system of Christianized heathenism, and chiefly differs from its prototype in being more treacherous, more cruel, more dangerous, more intolerant." The mature opinion of Dr. Bonar is the very same, and that, too, expressed with the Cawnpore massacre particularly in view: "We are doing for popery at home," says he, "what we have done for idolaters abroad, and in the end the results will be the same; nay, worse; for popish cruelty, and thirst for the blood of the innocent, have been the most savage and merciless that the earth has seen. Cawnpore, Delhi, and Bareilly are but dust in comparison with the demoniacal brutalities perpetrated by the Inquisition, and by the armies of popish fanaticism." These are the words of truth and soberness, that no man acquainted with the history of modern Europe can dispute. There is great danger of their being overlooked at this moment. Let will be a fatal error if they be. Let not the pregnant fact be overlooked, that, while the Apocalyptic history runs down to

the consummation of all things, in that divine foreshadowing all the other paganisms of the world are in a manner cast into the shade by the paganism of papal Rome. It is against Babylon that sits on the seven hills that the saints are forewarned; it is for worshiping the beast and his image pre-eminently, that "the vials of the wrath of God, that liveth and abideth forever," are destined to be outpoured upon the nations.— "*The Two Babylons*," *Rev. Alexander Hislop, p. 285, 7th edition. London: S. W. Partridge & Co.*

Presbyterian Church.— Page 146.

Priesthood.— Sacrifice and priesthood are, by the ordinance of God, in such wise conjoined, as that both have existed in every law. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy visible sacrifice of the eucharist; it must needs also be confessed that there is, in that church, a new, visible, and external priesthood (can. i), into which the old has been translated. And the Sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord our Saviour (can. iii), and that to the apostles and their successors in the priesthood was the power delivered of consecrating, offering, and administering his body and blood, as also of forgiving and retaining sins (Canon 1[1]).—"*Dogmatic Canons and Decrees*," *pp. 150, 151. New York: The Devin-Adair Company, 1912.*

Priesthood, Priests Called Gods.— As bishops and priests are as certain interpreters and heralds of God, who in his name teach men the divine law and the precepts of life, and are the representatives on earth of God himself, it is clear that their function is such that none greater can be conceived; wherefore they are justly called not only "angels" (Mal. 2: 7), but also "gods" (Ps. 81: 6), holding as they do among us the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the new testament far excel all the others in honor; for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, which has been conferred on them, transcends human reason and intelligence, still less can there be found on earth anything equal and like to it.— "*Catechism of the Council of Trent*," *translated by Rev. J. Donovan, D. D. (R. C.), p. 275. Dublin: James Duffy, Sons & Co.*

Priesthood, Jewish, a Shadow of Roman.— It is only necessary to run over the books of the Old Testament, especially Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish church, called by the evangelists and the apostles the *shadow* and the *figure* of the Christian society, can in fact be the shadow and figure of the Catholic Church alone. In the Jewish system there is one visible head, Moses, continuing to live on in the sovereign pontiffs, the successive high priests, who sat in his chair. This head presides over a complete hierarchy, to which entire obedience is due under the severest penalties. These priests teach with authority, explain the law, preserve the traditions, maintain the practice of morality, pray, and offer sacrifices,— in a word, govern the religious society. In these features who cannot recognize Jesus Christ still living for the government of the Catholic Church in Peter and his successors, the Roman pontiffs presiding over the whole ecclesiastical hierarchy, over the authority, the consecration, and the functions of the priests of the new law? If Christ is come "not to destroy the law, but to carry it to perfection," all that

[1] See Canon 1, under "Order," p. 353.

is imperfect in the synagogue ought to be perfect in the church: high priesthood, sacraments, sacrifice, etc., etc. This perfection of the law we perceive throughout the Catholic system; Protestants can find in theirs only *the law destroyed.*—"*Catholic Doctrine as Defined by the Council of Trent,*" *Rev. A. Nampon, S. J. (R. C.), p. 62. Philadelphia: Peter F. Cunningham, 1869.*

Priesthood, CANONS ON.— Canon IX. If any one saith that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only he believe himself to be absolved, or (even though) the priest absolve not in earnest, but in joke; or saith that the confession of the penitent is not required in order that the priest may be able to absolve him; let him be anathema.

Canon X. If any one saith that priests who are in mortal sin have not the power of binding and of loosing; or that not priests alone are the ministers of absolution, but that to all and each of the faithful of Christ is it said: "Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven;" and, "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained;" by virtue of which words every one is able to absolve from sins, to wit, from public sins by reproof only, provided he who is reproved yield thereto, and from secret sins by a voluntary confession; let him be anathema.—"*Dogmatic Canons and Decrees,*" *pp. 118, 119. New York: The Devin-Adair Company, 1912.*

Priesthood, THE PRIEST "ANOTHER CHRIST."— The priest is the man *of God,* the minister *of God,* the portion *of God,* the man *called of God, consecrated to God,* wholly occupied with *the interests of God;* he that despiseth him, despiseth *God;* he that hears him hears *God:* he remits sins *as God,* and that which he calls his body at the altar is adored *as God* by himself and by the congregation [italics his]. This shows Jesus Christ as God-man! . . . The priest is not vested with the functions and powers of the priesthood except by a *holy anointing,* whence comes the name of *Christ* (anointed) given him in the Scriptures. This shows that the incarnation was for the Saviour an anointing altogether divine, celebrated by the prophets, which causes the name of *Christ* to be added to his name Jesus. . . . The priest daily offers a great sacrifice; and the victim which he immolates is the Lamb of God, bearing the sins of the world; and by continence, by apostolic self-devotion, he ought daily to associate himself with this great immolation. This shows Jesus Christ content to offer himself as a holocaust upon the altar of the cenacle and on that of the cross, for the salvation of the whole world. . . . From the virtue of this sacrifice, which he offers daily, the priest derives the power and the right to teach the faith, to administer the sacraments, to govern souls. It is because Jesus Christ, becoming our Redeemer, by the sovereign efficacy of his sacrifice, is thereby also teacher, pattern, pastor, legislator, supreme judge of all men, the eternal glory of the saints. In one word, the priest, such as he is in the Christian system, that is to say, the Catholic priest, presupposes, represents, shows forth Jesus Christ, the God-man, Jesus Christ as he is known and adored by the whole of Christendom.—"*Catholic Doctrine as Defined by the Council of Trent,*" *Rev. A. Nampon, S. J. (R. C.), pp. 543, 544. Philadelphia: Peter F. Cunningham, 1869.*

Priesthood, THE PRIEST THE CREATOR OF THE CREATOR.— With regard to the power of priests over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration, the Incarnate

Word has obliged himself to obey and to come into their hands under the sacramental species. . . . We are struck with wonder when we . . . find that in obedience to the words of his priests — *Hoc est corpus meum* [This is my body] — God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. And after having come, he remains, entirely at their disposal; and they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others. . . . Besides, the power of the priest surpasses that of the Blessed Virgin Mary; for, although this divine mother can pray for us, and by her prayers obtain whatever she wishes, yet she cannot absolve a Christian from even the smallest sin. . . .

Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created,— *He spoke, and they were made,*— so it is sufficient for the priest to say, "*Hoc est corpus meum,*" and, behold, the bread is no longer bread, but the body of Jesus Christ. "The power of the priest," says St. Bernardine of Sienna, "is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world." And St. Augustine has written: "O the venerable sanctity of the hands! O happy function of the priest! he that created (if I may say so) gave me the power to create him; and he that created me without me is himself created by me!" As the word of God created heaven and earth, so, says St. Jerome, the words of the priest create Jesus Christ. . . . When he ascended into heaven, Jesus Christ left his priests after him to hold on earth his place of mediator between God and men, particularly on the altar.—"*Dignity and Duties of the Priest; or Selva,*" *St. Alphonsus Liguori (R. C.), pp. 26-34. New York: Benziger Brothers, 1889.*

Priesthood, Medieval Belief Concerning.— The requirements of the practical religion of everyday life were also believed to be in the possession of this ecclesiastical monarchy to give and to withhold. For it was the almost universal belief of medieval piety that the mediation of a priest was essential to salvation; and the priesthood was an integral part of this monarchy, and did not exist outside its boundaries. "No good Catholic Christian doubted that in spiritual things the clergy were the divinely appointed superiors of the laity, that this power proceeded from the right of the priests to celebrate the sacraments, that the Pope was the real possessor of this power, and was far superior to all secular authority."

In the decades immediately preceding the Reformation, many an educated man might have doubts about this power of the clergy over the spiritual and eternal welfare of men and women; but when it came to the point, almost no one could venture to say that there was nothing in it. And so long as the feeling remained that there might be something in it, the anxieties, to say the least, which Christian men and women could not help having when they looked forward to an unknown future, made kings and peoples hesitate before they offered defiance to the Pope and the clergy. The spiritual powers which were believed to come from the exclusive possession of priesthood and sacraments went for much in increasing the authority of the papal empire.— "*A History of the Reformation,*" *Thomas M. Lindsay, M. A., D. D., pp. 3, 4. New York: Charles Scribner's Sons, 1906.*

Priesthood, NEW TESTAMENT DOCTRINE OF.— In ancient times it was held that men in general could not have direct access to God, that any approach to him must be mediated by some member of the class of priests, who alone could approach God, and who must accordingly be employed by other men to represent them before him. This whole conception vanishes in the light of Christianity. By virtue of their relation to Christ all believers have direct approach to God, and consequently, as this right of approach was formerly a priestly privilege, priesthood may now be predicated of every Christian. That none needs another to intervene between his soul and God; that none can thus intervene for another; that every soul may and must stand for itself in personal relation with God — such are the simple elements of the New Testament doctrine of the priesthood of all believers.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. IV, art. "Priesthood in the New Testament," p. 2446.*

Priesthood, THE HEAVENLY SANCTUARY.— Heaven is the sphere of his [Christ's] ministry. When God said to Moses, to make all according to the pattern showed him in the mount, to serve as a shadow of the heavenly things; in the very appointment of the tabernacle, there was the indication that it was but a copy and promise of the true tabernacle, with its heavenly sanctuary. . . . All the ministry or service of the priests in the tabernacle had its fulfilment in Him. The priests served in the tabernacle day by day, ordered everything for the service of God according to his will; as representatives of the people they received the assurance of God's favor, and brought them out God's blessing. Jesus is the minister of the heavenly sanctuary. He represents us there. . . .

A priest must have a sanctuary in which he dwells, to receive all who come to seek his God. Our great High Priest has his sanctuary in the heavens; there he dwells, there we find him; there he receives us, there he introduces us to meet God; there he proves that he is a priest who abides continually, and who gives those who come to God through him the power to do it too — to abide continually in his presence.—*"The Holiest of All," Rev. Andrew Murray, pp. 264, 265. London: James Nisbet & Co., 1895.*

Priesthood, CHRIST THE ONLY PRIEST.— Page 522.

Primacy of Bishop of Rome, ARGUMENT ON MATTHEW 16: 18.— The rule of Biblical interpretation imposed upon us is this: that the Scriptures are not to be interpreted contrary to the unanimous consent of the Fathers. It is doubtful whether any instance of that unanimous consent is to be found. But this failing, the rule seems to lay down for us the law of following, in their interpretation of Scripture, the major number of the Fathers, that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, "On this rock will I build my church."

In a remarkable pamphlet "printed in facsimile of manuscript," and presented to the Fathers almost two months ago, we find five different interpretations of the word "rock," in the place cited; "the first of which declares" (I transcribe the words) "that the church was built on Peter; and this interpretation is followed by seventeen Fathers — among them, Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

"The second interpretation understands from these words, 'On this rock will I build my church,' that the church was built on all the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by eight Fathers — among them, Origen, Cyprian, Jerome, Augustine, Theodoret.

"The third interpretation asserts that the words, 'On this rock,' etc., are to be understood of the *faith* which Peter had professed — that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the church. This interpretation is the weightiest of all, since it is followed by forty-four Fathers and doctors; among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

"The fourth interpretation declares that the words, 'On this rock,' are to be understood of that rock which Peter had confessed, that is, Christ — that the church was built upon Christ. This interpretation is followed by sixteen Fathers and doctors.

"The fifth interpretation of the Fathers understands by the name of the rock, the faithful themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built."

Thus far the author of the pamphlet aforesaid, in which may be read the words of the Fathers and doctors whom he cites.

From this it follows, either that no argument at all, or one of the slenderest probability, is to be derived from the words, "On this rock will I build my church," in support of the primacy. Unless it is certain that by the rock is to be understood the apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the primacy of the Bishop of Rome. If we are bound to follow the majority of the Fathers in this thing, then we are bound to hold for certain that by the rock should be understood the faith professed by Peter, not Peter professing the faith.— *Speech of Archbishop Kenrick; cited in "An Inside View of the Vatican Council," edited by Leonard Woolsey Bacon, pp. 107-109. New York: American Tract Society.*

Private Judgment, From a Speech on, in the House of Commons, 1530.— Because each man is created by God a free citizen of the world, and obliged to nothing so much as the inquiry of these means by which he may attain his everlasting happiness, it will be fit to examine to whose tuition and conduct he commits himself. . . . Shall each man, without more examination, believe his priests, in what religion soever, and call their doctrine his faith? . . . Must he take all that each priest upon pretense of inspiration would teach him, because it might be so? Or, may he leave all, because it might be otherwise? Certainly, to embrace all religions, according to their various and repugnant rites, tenets, traditions, and faiths, is impossible. . . . On the other side, to reject all religions indifferently is as impious; . . . so that there is a necessity to distinguish. . . . Neither shall he fly thus to particular reason, which may soon lead him to heresy; but, after a due separation of the more doubtful and controverted parts, shall hold himself to common, authentic, and universal truths. . . . It will be worth the labor, assuredly, to inquire how far these universal notions will guide us, before we commit ourselves to any of their abstruse and scholastic mysteries, or supernatural and private revelations.

These, therefore, as universal and undoubted truths, should in my opinion be first received; they will at least keep us from impiety and atheism, and together lay a foundation for God's service and the hope of a better life. . . . That will dispose us to a general concord and peace; for, when we are agreed concerning these eternal causes and means of our salvation, why should we so much differ for the rest?

. . . The common truths of religion, being firmer bonds of unity than that anything emergent out of traditions should dissolve them, let us establish and fix these catholic or universal notions . . . so that whether my Lord Bishop of Rochester, Luther, Zwinglius, Erasmus, or Melanchthon, etc., be in the right, we laics may so build upon these catholic and infallible grounds of religion, as whatsoever structure of faith be raised, these foundations yet may support them.—"*Parliamentary History," Hansard, Vol. I, p. 506; cited in "British History and Papal Claims," James Parton, B. A., Vol. I, pp. 48, 49. London: Hodder and Stoughton, 1893.*

Prophecy, Primary Idea of.—What is a prophecy? The primary idea of a prophet is not one who foretells, but one who "brings to light" or "makes manifest." A man might be a prophet, while yet not foretelling any future event. Elisha was simply an inspired teacher, unfolding the hidden things of God. The idea of foretelling is secondary: first, insight; second, foresight. Very naturally God, in giving to a man insight into his secret mysteries, might grant insight into that future which has to do with these mysteries; and such insight is foresight. Oftentimes a true insight into the present implies a foresight of the future as the key to present problems.

Foresight was frequently granted to prophets, in order to furnish additional evidence of their divine mission and commission. But the prime element in the prophet is capacity to teach spiritual truth. This discrimination is important, for, first, it leads us to look for evidence of the prophetic office and authority in the very nature of the truths he proclaims and teaches. In the character of his message is often higher proof of his divine calling than in miracle or prediction. This was pre-eminently true of Christ, the greatest of prophets. Secondly, this conception of the true criterion of a prophet will lead to rejection of any whose teachings are plainly unsound and unscriptural, even though he might work apparent wonders or predict future events. The Bible teaches us to find prophetic credentials, first of all, in this conformity of his moral and spiritual teaching to a divine pattern. There must be correspondence between his utterances and the Word of God and the moral sense of mankind. Deut. 13: 3.—"*Many Infallible Proofs," Arthur T. Pierson, D. D., pp. 35, 36. London: Morgan and Scott.*

Prophecy, Real Purpose of.— The declaration of events yet future is a faculty not given to man. Whenever there is clear evidence of its existence, we are compelled either to resort to the hypothesis of a lucky chance or to postulate divine foreknowledge. The predictions of the Hebrew prophets cannot be ascribed to chance. Where they exist, they are only to be ascribed to divine foreknowledge.

We must beware, however, that we do not ascribe that foreknowledge to the prophets themselves. The predictions of the prophets were frequently verified in a way far different from that which they themselves expected. The written record of their sayings is the witness to their prophetic power, and not their anticipations as to its fulfilment, which may have been partial or even false. It is divine and not human foreknowledge of which prophecy is the record. And we affirm that there are those broad features in the Hebrew prophecy which warrant us in regarding it as a record of divine foreknowledge, and that a wide and general survey of all the circumstances forbids, and emphatically forbids, us otherwise regarding it. [p. 242] . . .

To acknowledge, however, the predictive character of prophecy is not an end in itself, but only a means to an end, the end being to accept

the message of prophecy, whether conveyed with or without prediction, as the message of God. If there are real predictions in prophecy, then they must be the work of the Spirit of God. We may be sure that if that is the case, he desires us to acknowledge his work, but only that we may adore him. If we lose ourselves in stolid wonderment at his work, or in the excitement of contending for it, instead of giving our hearts to him and conforming our wills to his will, we shall miss the true end of prophecy; but none the less may we miss that end if we are content with vague generalities as to the glory, the beauty, the dignity, the grandeur of prophecy, and the like, and after all refuse to acknowledge the patent and conspicuous evidence it bears of being the special and distinct utterance of the mind of God conveyed in a highly exceptional and superhuman way, and bearing superhuman credentials.

In short, the object and design of all prophecy is that we should imbibe its spirit; and the evangelist apostle has told us that "the testimony of Jesus is the spirit of prophecy," that the spirit which animates the faculty is the spirit that bears witness to Jesus and about Jesus. [pp. 244, 245] — "*Old Testament Prophecy*," *Rev. Stanley Leathes, D. D., pp. 242-245. London: Hodder and Stoughton, 1880.*

Prophecy, Subject, Unity, and Object of.— The gradual progress of Christianity in the world, in the face of all opposition, the various persecutions with which the church of Christ was to be afflicted, its successes and reverses, its joys and its trials, its approximation to extinction, and its final and lasting triumph, are all the subject of express prophecies uttered by our Lord and his apostles.—"*Fulfilled Prophecy*," *Rev. W. Goode, D. D., F. S. A., p. 9, 2d edition. London: James Nisbet & Co., 1891.*

There is unity in these prophecies with respect to the source from which they profess to be derived. All were uttered by individuals between whom, as a body, there could be no mutual intercommunication; but all were worshipers of the same God, and professed to derive their inspiration from the same source. And all these various prophecies are connected together and interwoven with each other. We must, therefore, receive the whole as a divine revelation, or reject the whole as a human fabrication. And if we reject it, we must suppose that a series of prophecies was uttered at various times, during a period of four thousand years, by men separated from each other by long intervals of time,— prophecies differing from one another in circumstantials, but relating mostly to the same events, and all accomplished in those events,— without any interposition of more than human intelligence.— *Id., p. 12.*

We must remember, further, the great end of prophecy. It was not written to enable those who lived before the period of its fulfilment to know precisely what was about to happen. This was well understood by the ancient prophets, to whom it was revealed, says St. Peter, that not unto themselves, but unto us, they did minister the things which, by the aid of the Holy Spirit, they delivered to mankind. 1 Peter 1: 12. Hence it was veiled in language to a certain extent dark and obscure, but which was exactly applicable to the events that fulfilled it, and became by them clear and plain. It was not ambiguous, or capable of various meanings, like the heathen oracles, so as to be adapted to almost anything that might happen, but had one definite signification, to which the event exactly answered, and thus proved the foreknowledge of it by him from whom the prophecy emanated. Thus it answered the purpose for which it was given, which was not to enable man to discern the exact course of future events, but that on its fulfilment we

might see in it the proofs of a superintending divine agency in the affairs of men. To man the precise knowledge of future events would be anything but a blessing. It would produce a moral paralysis unfitting him for action. Prophecy, therefore, is, by the mercy of God, in consideration of our imperfection, clothed in language which, while it shadows forth the future with sufficient plainness for the purpose of warning or encouragement, awaits for its full interpretation the event of which it speaks.—"*Fulfilled Prophecy*," *Rev. W. Goode, D. D., F. S. A., p. 15, 2d edition. London: James Nisbet & Co., 1891.*

Thus the great object of prophecy is accomplished. That object appears to have been, so far to unveil the future as to reveal to man the prominent outlines of God's subsequent providential dealings with mankind, and especially those events that were to have a decisive influence upon his present position or future hopes as a being destined for translation to another and an eternal world; but at the same time to reveal these things in terms which, until their accomplishment, should leave men unacquainted with the precise time and manner in which they were to be fulfilled.—*Id., p. 20.*

Prophecy, HAND OF GOD IN.— If only one single man had left a book of predictions concerning Jesus Christ, and had distinctly and precisely marked out the time, place, manner, and other circumstances of his advent, life, doctrine, death, resurrection, and ascension,— a prophecy, or series of prophecies, so astonishing, so circumstanced, so connected, would be the most wonderful thing in the world, and would have infinite weight. But the miracle is far greater: for here is a succession of men, for four thousand years, who were widely separated from each other by time and place, yet who regularly, and without any variation, succeeded one another to foretell the same event. Here, therefore, the hand of God is manifest; and Jesus Christ is evidenced to be the Messiah. Since the beginning of the world, all the prophecies have been present to his mind: he has taken from them all that seemed contradictory, when not considered in respect to him; he has equally accomplished them, whether the thing they predicted concerning him were humiliating or divine; and has demonstrated that he is the center and end of them all, by reducing them to unity in his own person.

Further, by the accomplishment of the prophecies, which is the particular and incommunicable character of Jesus Christ, all seducers or pretended Messiahs, whether past or future, are convicted of imposture.—"*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*," *Thomas Hartwell Horne, B. D., Vol. I, pp. 296, 297. London: T. Cadell, 1839.*

Prophecy, COMPASS OF.— In the Holy Scriptures we have a series of prophecies extending through a period of more than 4,000 years, and relating to a course of events commencing at the very beginning of the world's history, and terminating only at its close. Within its compass are brought all the most important facts in the history of the human race; so far as they set forth the character of the divine government, or affect the interests of God's worshipers. The point of time at which we stand enables us to see the fulfilment of but a portion of those prophecies. Many of them, especially those that relate to that kingdom which our blessed Lord was to establish in the world, include the events of a long series of years in the midst of which we are living, and will afford warning, instruction, and comfort to all the successive generations of mankind till time shall be no more.—"*Fulfilled Prophecy*," *Rev. W. Goode, D. D., F. S. A., p. 10, 2d edition. London: James Nisbet & Co., 1891.*

Prophecy, RELATED TO REDEMPTION.— The gradual accomplishment of one great scheme of mercy, was evidently the great object in view in the mind of God; and they who spoke of future events, under his inspiration, foretold only what had some connection with the work of human redemption. The rise and fall of empires were of little account with them, except so far as they stood connected with the interests of religion in the world.—"*Fulfilled Prophecy,*" *Rev. W. Goode, D. D., F. S. A., p. 11, 2d edition. London: James Nisbet & Co., 1891.*

Prophecy, INDIRECT.— Even the historic books are indirect prophecies. First, because they prepare for and point toward Him. They tell of a chosen man, family, tribe, nation, out of whom, as the consummate flower of this historic elect race, comes a divine Leader and Lawgiver, the Founder of the church of the world. The centuries are marshaled by an invisible Power, and take up their march toward the cross of Christ; there they all find both their rallying and radiating center. Reading history in the light of the cradle at Bethlehem and the cross of Calvary, all its pages are illumined with new significance.— "*Many Infallible Proofs,*" *Arthur T. Pierson, D. D., p. 203. London: Morgan and Scott.*

Prophecy, THE UNANSWERABLE ARGUMENT.— Among all external, historical proofs, prophecy is the unanswerable argument. Among all internal and experimental proofs, the one all-sufficient is the person of Christ.— *Id., p. 212.*

Prophecy, EVIDENTIAL VALUE OF.— Of all the various lines of Christian evidence, none is so specially adapted to these last days as that based on fulfilled prophecy. . : .

The prophecies of Daniel stand pre-eminent among all others in their evidential value. It is an astounding fact, that not only does his brief book give a foreview of twenty-five centuries of Jewish and Gentile history, including the first and the second advents of Christ, but that it also fixes the chronology of various episodes of the then unknown future, with a simple certainty which would be audacious if it were not divine. Would any mere man dare to foretell, not only a long succession of events lying far in the remote future, but in addition the periods they would occupy? This Daniel has done, and the predictions have come to pass.— "*Light for the Last Days,*" *Mr. and Mrs. H. Grattan Guinness, p. v. London: Hodder and Stoughton, 1893.*

Prophecy, FULFILLED AND TO BE FULFILLED.— If in opening to his disciples the Scriptures, and expounding unto them all things in the law and in the prophets and in the Psalms, concerning himself, he demonstrated his Messiahship by the accuracy with which every prediction was fulfilled; if his birth of the virgin, his nativity in Bethlehem, his ministry and work, were all foretold; if prophecy was fulfilled by the beast that carried him, by the nation that rejected him, by the disciple that betrayed him, by the price of his betrayal, by the nails that pierced his hands, by his death, and burial, and resurrection, and ascension,— if in all these instances God fulfilled his word with the utmost literality and precision, by what rule shall we, when we read the words of those same prophets concerning his future glory, refuse to accept them as precise and unquestionable statements of things which must shortly come to pass? If the prophecies of his shame were literally fulfilled, shall the predictions of his glory be cast aside as vague and shadowy? If the cross on which he hung was a reality, shall the throne which he shall inherit be a figure of speech? If the sufferings which he

endured were real, shall the glory which is to follow be an empty vision or an idle dream? Surely if any portion of the prophecy were to be figuratively expounded, it should be that portion which told of the shame, and sorrow, and suffering of the Son of God.—"*The Reign of Christ on Earth*," *Daniel T. Taylor, Editor's Preface, pp. xviii, xix. Boston: Scriptural Tract Repository, 1882.*

Prophecy.— Pages 16, 22, 189, 245, 246, 307-310, 316, 362, 363, 436, 444, 473, 514, 570, 629.

Prophecies, MAXIMS IN THE INTERPRETATION OF.— Ever since the time of the Reformation, the following maxims in the interpretation of the sacred prophecies have been generally received by the Protestant churches:

1. That the visions of Daniel commence with the times of the prophet.
2. That the events predicted in the Apocalypse begin from the time of [the] prophecy, or within the first century.
3. That the fourth beast denotes the Roman Empire.
4. That Babylon in the Apocalypse denotes Rome.
5. That the little horn in Daniel 7 denotes the Papacy.
6. That the man of sin relates to the same power.
7. That the prophecy in 1 Timothy 4 is fulfilled in past events.
8. That Babylon denotes, at least inclusively, Rome papal.—"*First Elements of Sacred Prophecy*," *Rev. T. R. Birks, p. 1. London: William Edward Painter, 1843.*

Prophecies, PROTESTANT INTERPRETATION OF.— The writers of the primitive church almost unanimously contradict the futurists, and agree with the Protestant interpreters, on the following points:

1. That the head of gold denotes the Babylonian Empire, not the person of Nebuchadnezzar, or Babylon and Persia in one.
2. That the silver denotes the Medo-Persian Empire.
3. That the brass denotes the Greek Empire.
4. That the iron denotes the Roman Empire.
5. That the clay mingled with the iron denotes the intermixture of barbarous nations in the Roman Empire.
6. That the mingling with the seed of men relates to intermarriages among the kings of the divided empire.
7. That the lion denotes the Babylonian Empire.
8. That the eagle wings relate to Nebuchadnezzar's ambition.
9. That the bear denotes the Medo-Persian Empire.
10. That the rising on one side signifies the later supremacy of the Persians.
11. That the leopard relates to the Macedonian Empire.
12. That the four wings denote the rapidity of Alexander's conquests.
13. That the fourth beast is the Roman Empire.
14. That the ten horns denote a tenfold division of that empire, which was then future.
15. That the division began in the fourth and fifth centuries.
16. That the rise of the ten horns is later than the rise of the beast.
17. That the vision of the ram and he-goat begins from the time of the prophecy.
18. That the higher horn of the ram denotes the Persian dynasty, beginning with Cyrus.

19. That the first horn of the he-goat is Alexander the Great.
20. That the breaking of the horn, when strong, relates to the sudden death of Alexander in the height of his power.
21. That the four horns denote four main kingdoms, into which the Macedonian Empire was divided.— "*First Elements of Sacred Prophecy*," *Rev. T. R. Birks, pp. 40, 41. London: William E. Painter, 1843.*

Prophet, SIGNIFICATION OF.— The ordinary Hebrew word for prophet is *nâbi*, derived from a verb signifying "to bubble forth" like a fountain; hence the word means one who announces or pours forth the declarations of God. The English word comes from the Greek *prophētēs* (προφήτης), which signifies in classical Greek one who speaks for another, specially one who speaks for a god, and so interprets his will to man; hence its essential meaning is "an interpreter." The use of the word in its modern sense as "one who predicts" is post-classical. The larger sense of interpretation has not, however, been lost. In fact, the English word "prophet" has always been used in a larger and in a closer sense. The different meanings or shades of meanings in which the abstract noun is employed in Scripture have been drawn out by Locke as follows: "Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture by an immediate illumination and motion of the Spirit."—"*A Dictionary of the Bible*," *William Smith, LL. D., art.* "*Prophet*," *pp. 534, 535, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Protest of the Princes.— Pages 89, 440, 441, 452.

Protestant, ORIGIN OF THE NAME.— The name "Protestant" originated from the "protestation" in which the leading German princes friendly to the Reformation united with fourteen cities of Germany on April 25, 1529, against the decree of the Roman majority of the second Diet of Speyer. It was a designation quite colorless from the religious point of view, and was first used as a political epithet by the opponents of those who signed the protest.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol IX, art.* "*Protestantism*," *p. 290, 291.*

Protestants, RELIGION OF, CHILLINGWORTH'S STATEMENT.— By the "religion of Protestants," I do not understand the doctrine of Luther or Calvin or Melanchthon, or the Confession of Augsburg or Geneva, or the Catechism of Heidelberg, or the Articles of the Church of England, no, nor the harmony of Protestant confessions, but that wherein they all agree, and to which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. —"*Works of William Chillingworth*," *M. A., Vol. II, pp. 409-411. Oxford University Press, 1838.*

Protestants.— Pages 90, 120, 121, 236, 237, 239, 242, 296, 321, 407, 408, 440, 441, 605, 607.

Protestantism, DEFINED.— Protestantism is a principle which has its origin outside human society: it is a divine graft on the intellectual and moral nature of man, whereby new vitalities and forces are introduced into it, and the human stem yields henceforth a nobler fruit. It is the descent of a heaven-born influence which allies itself with all the instincts and powers of the individual, with all the laws and cravings of society, and which, quickening both the individual and the social being into a new life, and directing their efforts to nobler objects, permits the highest development of which humanity is capable, and the fullest possible accomplishment of all its grand ends. In a word, Protestantism is revived Christianity.—"*The History of Protestantism,*" *Rev. J. A. Wylie, LL. D., Vol. I, p. 2. London: Cassell and Company.*

Protestantism, A RETURN TO PRIMITIVE CHRISTIANITY.— Protestantism in its primary principle is the return to primitive Christianity. The whole development which we have traced, culminating in the ecclesiastical-doctrinal system of the Roman Church, is regarded as a corruption, since foreign and even heathen elements have been brought in, so that the religion established by Christ is obscured or lost. For Protestants the Bible only now becomes the infallible, inspired authority in faith and morals. Interpretations by the Fathers or by the councils are to be taken only as aids to its understanding. With this principle is associated a second, the liberty of the individual; he reads the Sacred Scriptures and interprets them for himself without the intervention of priests or church; and he enters by faith in Christ into communion with God, so that all believers are priests. Here may be noted a fundamental difference in the psychology of religion, since in the Roman Church the chief appeal is to the emotions, while in the Reformed it is to the intelligence. Yet this appeal to the intelligence is not rationalism: the latter makes reason the supreme authority, rejecting all which does not conform to it; the Bible is treated like any other book, to be accepted or rejected in part or in whole as it agrees with our canons of logic and our general science, while religion submits to the same process as do other departments of knowledge. But in Protestantism reason and the light of nature are in themselves as impotent as in the Roman Church. The Bible interpreted by man's unaided intelligence is as valueless as other writings, but it has a sacramental value when the Holy Spirit accompanies its teaching, and the power of God uses it and makes the soul capable of holiness.— *The Encyclopedia Britannica, Vol. VI, art. "Christianity," p. 287, 11th edition.*

Protestantism, BELIEFS OF.— It is important that we should know why we call ourselves Protestants. It is because we believe in the great principles of the Reformation.

1. We believe that we are justified by faith in Christ alone, and not by any works of ours. Good works are the fruits of faith and the proof of its sincerity.

2. We believe in the sufficiency of the Holy Scriptures — that we need not go beyond them to learn how we should live and what doctrines we should hold.

3. We believe in the priesthood of all believers — that sinful men can approach God directly without any mediation save that of Jesus Christ.

4. We believe in an open Bible so that all men may learn for themselves what is the will of God for their salvation.

5. We believe that all should be encouraged to search Scripture at first hand and not be afraid of differing from "infallible" interpreters.

6. We believe in full liberty of conscience, and in the responsibility of each man to God for his faith and conduct.— *Rev. J. M. Kyle, D. D., in Protestant Magazine, August, 1915.*

Protestantism, THREE FUNDAMENTAL DOCTRINES OF.— The Protestant goes directly to the Word of God for instruction, and to the throne of grace in his devotions; while the pious Roman Catholic consults the teaching of his church, and prefers to offer his prayers through the medium of the Virgin Mary and the saints.

From this general principle of evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism — the absolute supremacy of (1) the Word, and of (2) the grace of Christ, and (3) the general priesthood of believers. The first is called the formal, or, better, the objective principle; the second, the material, or, better, the subjective principle; the third may be called the social, or ecclesiastical principle. German writers emphasize the first two, but often overlook the third, which is of equal importance.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IX, art. "Reformation," p. 419.*

Protestantism, THE CENTER OF.— The center of Protestantism is not a principle, not a power, not a doctrine, but a Person. In its innermost essence Protestantism is witness for *Christ.* Let this never be forgotten, let it be taken close to our hearts and held there forever. We are witnesses for Christ, for the power of Christ, for the love of Christ, for the sole claim of Christ upon our obedience, our allegiance, and our love. No one — no thing — shall stand between us and him — no person, however venerated; no system, however splendid; no organization, however ancient or imposing. Especially we are witnesses for the finished work of Christ as our only Saviour. We know that what is usually considered the cardinal doctrine of Protestantism is the doctrine of justification by faith. It was of this Luther became the champion, and it was this he called "the article of a standing or a falling church." But what does it mean? We are saved by faith indeed, but faith in itself has no power to save. It is only a link uniting us to Him who saves. Justification by faith means justification by Christ — by trusting him, following him, *having* him. Faith in itself is nothing — Christ is all. That is what Protestantism means — Christ is all. As one of our martyrs said in the fire, crying it out again and again in his dying agonies: "None but Christ! None but Christ!" That is the center word of Protestantism —"None but Christ." As long as we hold to that, we live, we grow, we triumph. Once let that go, and all goes.—"*The Romance of Protestantism," D. Alcock, pp. 70-72. New York: Eaton and Mains, 1908.*

Protestantism, TEST OF DOCTRINES OF.— Protestantism, as we have seen, was a resolve to let no church and no ceremony and no official stand between the sinner and his Saviour. This central doctrine of Protestantism, justification by faith alone, forbids any rite and any experience to come between us and Christ. Baptism, when used as a rite with independent power located mysteriously in "holy water," by which regeneration and justification are supposed to be produced, is a rival of Christ and not a help toward him. And infused or inherent righteousness, when regarded as the sandy foundation of justification before God, only leads us away from the rock of his righteousness on which justification should be built. We object to "baptismal justification," and we object to "justification through inherent righteousness," on the same clear ground that they lead us away from Christ instead of leading us to him. Whatever interposes itself between us and him,

so as to detract from his unique relation to us as Saviour and Lord, must be rejected. We need no other test than this regarding any doctrine. Does it detract from the Saviour's rightful honor as Saviour of the world? If it does, it is to be in the name of Protestantism rejected, no matter what names can be quoted in its favor or what temporary purpose it may be supposed to serve.—"*The Genius of Protestantism*," *Rev. R. M'Cheyne Edgar, M. A., D. D., p. 162. Edinburgh: Oliphant, Anderson, and Ferrier, 1900.*

Protestantism, First Foundation Stone of.— The righteousness of Christ instead of man's righteousness is the first foundation stone upon which Protestantism was built.—"*Modernism and the Reformation*," *John Benjamin Rust, Ph. D., D. D., p. 71. New York: Fleming H. Revell Company.*

Protestantism, A Difference.— Calvin presupposes that in God alone certainty of salvation is to be found, and that the deepest difference between Catholicism and Protestantism lies in the fact that the former makes the certainty of salvation depend upon the priestly mediation of the church, and the latter builds it upon the immediate fellowship of God.— *Id., p. 72.*

Protestantism, What It Stood for.— Protestantism was actuated by zeal for the glory of God, the mediatorial work of Jesus Christ, and the divine authority of the Bible. The Protestants insisted upon the supreme authority of Scripture, and its sufficiency, over against the traditional interpretations which seemed to them to make void the Word of God, and to substitute human fallible authority for divine infallible authority. They urged the sovereign right of God to forgive sin, and were zealous against any kind of barter or purchase in ecclesiastical works. They knew that salvation was by divine grace alone, and they would not allow any place in it for human merit, or an *opus operatum* in the sacraments. Jesus Christ, to them, was their mediator, sacrifice, and priest, and they would not recognize any other sacrifice, any other mediators, or any other priests that in any way depreciated their Saviour's mediatorial work. They worshiped God alone, and it was to them simply idolatry to worship, even in a secondary sense, Virgin and saints, relics, images, and pictures. They had such an exalted conception of the two sacraments, baptism and the Lord's Supper, that they were unwilling to classify with them any, even the most sacred, Christian institutions. They were so filled with the gospel of Jesus Christ that the preaching of that gospel seemed to them such a great function of the Christian ministry that everything else fell into its shadow.— *Prof. Charles Augustus Briggs, D. D., Litt. D., Union Theological Seminary (New York), in the Homiletic Review, March, 1912.*

Protestantism, The Final Court of Appeal for.— We firmly believe, on what we consider very rational grounds, that the Bible is the final court of appeal in matters of faith and practice. The Bible self-interpreting and self-correcting — the Bible in its self-harmonized whole — the Bible studied, obeyed, illumined by the Holy Spirit, by whom it exists — the Bible, the tested, the proved, the ever new, the inexhaustible.— *The Bible Record, March, 1911.*

Protestantism, Triumphs of.— Within fifty years from the day on which Luther publicly denounced communion with the Papacy, and burned the bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy, an ascendancy which it soon lost, and which it has never regained. Hundreds, who could well remember

Brother Martin, a devout Catholic, lived to see the revolution, of which he was the chief author, victorious in half the states in Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemburg, the Palatinate, in several cantons of Switzerland, in the northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing.— *Lord Macaulay, in his Essay on Ranke's "History of the Popes of Rome;" "Miscellaneous Essays and Poems," Thomas Babington Macaulay, Vol. II, pp. 475, 476. Chicago: Donohue, Henneberry & Co.*

Protestantism, Losses of.— The history of the two succeeding generations [after the Reformation] is the history of the struggle between Protestantism possessed of the North of Europe, and Catholicism possessed of the South, for the doubtful territory which lay between. All the weapons of carnal and of spiritual warfare were employed. Both sides may boast of great talents and of great virtues. Both have to blush for many follies and crimes. At first the chances seemed to be decidedly in favor of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what was then lost.— *Id., pp. 483, 484.*

Protestantism, Meaning of.— The secret of the strength of Protestantism lies in its name. Luther, Calvin, the Reformers everywhere, protested against the imposition upon them, in the name of religion, of things which were not true. They protested against papal indulgences, pretensions of priests to pardon sin, lying miracles, conscious falsehoods, and childish superstitions. Against these they fought, and died as martyrs, as the early Christians died for refusing to acknowledge the divinity of the emperor. They were required to say that they believed what they knew they did not believe, and they gave their lives rather than lie against their own souls.—"*Lectures on the Council of Trent," James Anthony Froude, p. 206. London: Longmans, Green & Co., 1896.*

Protestantism, Foundation Stone of.— His [Martin Luther's] favorite book even now, however, was the Bible, an entire copy of which he found in the library of the convent also: it was the treasure from which he nevermore parted; it, the sacred thing into whose spirit he sought to press further and further; it, that higher wisdom, the meaning and consistent tenor of which he strove to realize more and more fully in his life. And thus it became also the foundation stone of Protestantism! —"*History of the Reformation," Dr. K. R. Hagenbach, Vol. I, p. 84. Edinburgh: T. & T. Clark, 1878.*

Protestantism, Not a Schism.— Those who know the story of the strivings and yearnings of the centuries which preceded the Reformation know well that the Reformed Church is the church reformed, and that it is not to be viewed as if it were either a new communion or a mere secession from the Catholic Church. There never was a time, even when the mystery of iniquity was most potent, when there were not purity and piety and faith, or when there were not protests and attempts at reform. In the best sense Protestantism is not a breaking

away from the undivided Church of the West, but is the evangelicalism of that church — that in virtue of which it survived and was a church, purified, strengthened, and, above all, made explicit.—" *The Arrested Reformation*," *Rev. William Muir, M. A., B. D., B. L., pp. 48, 49. London: Morgan and Scott, 1912.*

Protestantism.— Pages 319, 321, 413, 528.

Pseudo-Isidorian Decretals.— Page 367.

Ptolemy's " Almagest."— The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity; the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem,— raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.

Ptolemy's great work, the " Almagest," is a treatise on astronomy, setting forth the researches of ancient observers and mathematicians with reference to the position of the stars, the exact length of the year, and the elements of the orbits of the sun, moon, and planets. This work was written in Greek, and subsequently translated into Arabic, Persian, Hebrew, and Latin, etc.; it became the textbook of astronomic knowledge both in the East and in Europe, and retained that high position for about fourteen centuries, or till the time of Copernicus, the birth of modern astronomy, three centuries ago.

The chronological value of the " Almagest " is owing to the fact that it interweaves a series of ancient dates with a series of celestial positions. It contains a complete catalogue of the succession of Babylonian, Persian, Grecian, and Roman monarchs, from Nabonassar to Hadrian and Antoninus, together with the dates of their accession and the duration of their reigns. Its astronomic events are referred to definite historic dates, and by this connection there is conferred on the latter the character of scientific certainty.—" *Light for the Last Days*." *Mr. and Mrs. H. Grattan Guinness, Appendix A, pp. 395, 396. London: Hodder and Stoughton, 1893.*

Ptolemy's Canon.— Connected with the era of Nabonassar is the so-called Astronomical or Regal Canon, which was used by the ancient astronomers for the purpose of recording the dates of astronomical phenomena. The canon consists of the names of the several kings of the Babylonian, Persian, Macedonian, and Roman Empires, with the length of reign in complete years. It is proved beyond all doubt that the principle on which the length of reign of the Roman emperors is assigned, is the following: The epoch of each reign is the 1st Thoth immediately preceding the proclamation, even if the date of the proclamation lies toward the end of the year. Eckhel says: *Hæc Doctrina adeo vera est, adeo solidis argumentis et exemplis stabilita, ut jam a nemine in dubium vocetur* [This teaching is true, being established by convincing arguments and examples, so that it is now called in question by no one]. This being the Egyptian usage in respect of the Roman emperors, it is highly probable that the Egyptian reigns are dated on the same principle; i. e., that the years of the Ptolemies are reckoned complete from

the 1st Thoth immediately preceding each accession. Whether the earlier reigns, Babylonian and Persian, are reckoned in the same way, may perhaps be questioned; certain it is, however, that the years are counted complete at 365 days each, and that each reign begins 1 Thoth. Of course, therefore, the date cannot, in every instance, be that of the accession, but is probably the 1st Thoth of the year in which the accession took place.—"*Chronology of the Holy Scriptures*," *Henry Browne, M. A., p. 484. London: John W. Parker, 1844.*

Ptolemy's Canon.—

	Each	Sum	Beginning of Reigns Julian Time B. C.
KINGS OF THE ASSYRIANS AND MEDES			
1. Nabonassar	14	14	Feb. 26, 747
2. Nadius	2	16	23, 733
3. Khozirus and Porus	5	21	22, 731
4. Jougaius	5	26	21, 726
5. Mardocempadus	12	38	20, 721
6. Archianus	5	43	17, 709
7. First Interregnum	2	45	15, 704
8. Belibus	3	48	15, 702
9. Apronadius	6	54	14, 699
10. Regibelus	1	55	13, 693
11. Mesesimordachus	4	59	12, 692
12. Second Interregnum	8	67	11, 688
13. Asaridinus	13	80	9, 680
14. Saosduchinus	20	100	6, 667
15. Khuniladanus	22	122	1, 647
16. Nabopolassar	21	143	Jan. 27, 625
17. Nabokolassar	43	186	21, 604
18. Ilvarodamus	2	188	11, 561
19. Nerikassolasar	4	192	10, 559
20. Nabonadius	17	209	9, 555
PERSIAN KINGS			
21. Cyrus	9	218	Jan. 5, 538
22. Cambyses	8	226	3, 530
23. Darius I	36	262	1, 522
24. Xerxes	21	283	Dec. 23, 486
25. Artaxerxes I	41	324	17, 465
26. Darius II	19	343	7, 424
27. Artaxerxes II	46	389	2, 405
28. Ochus	21	410	Nov. 21, 359
29. Arogus	2	412	16, 338
30. Darius III	4	416	15, 336
31. Alexander of Macedon	8	424	14, 332
YEARS OF THE KINGS AFTER THE DEATH OF KING ALEXANDER			
1. Philip, after Alexander the Founder	7	7	12, 324
2. Alexander Ægus	12	19	10, 317
KINGS OF THE GREEKS IN EGYPT			
3. Ptolemy Lagus	20	39	7, 305
4. Ptolemy Philadelphus	38	77	2, 285
5. Ptolemy Euergetes I	25	102	Oct. 24, 247
6. Ptolemy Philopator	17	119	18, 222
7. Ptolemy Epiphanes	24	143	13, 205
8. Ptolemy Philometor	35	178	7, 181
9. Ptolemy Euergetes II	29	207	Sept. 29, 146

10. Ptolemy Soter	36	243	21, 117
11. Ptolemy Dionysius	29	272	12, 81
12. Cleopatra	22	294	5, 52
KINGS OF THE ROMANS			
13. Augustus	43	337	Aug. 29, 30
			A. D.
14. Tiberius	22	359	20, 14
15. Caius	4	363	15, 36
16. Claudius	14	377	14, 40
17. Nero	14	391	10, 54
18. Vespasian	10	401	7, 68
19. Titus	3	404	5, 78
20. Domitian	15	419	4, 81
21. Nerva	1	420	July 31, 96
22. Trajan	19	439	31, 97
23. Adrian	21	460	26, 116
24. Antoninus	23	483	21, 137

—"*Light for the Last Days*," *Mr. and Mrs. H. Grattan Guinness, pp. 402, 403. London: Hodder and Stoughton, 1893.*

NOTE.— The first column shows the years of each king's reign, the second the sum of the years from the beginning of the era (Feb. 26, 747 B. C.) to the end of each reign. The last column gives the date, according to our reckoning, when each reign begins. This last is no part of the canon, nor is it included in Dr. Guinness' book from which we quote the canon. The column of modern-style dates we take from "Chronology of the Holy Scriptures," by Henry Browne, M. A., pp. 485, 486. London: John W. Parker, 1844.— EDS.

Ptolemy's Canon, AUTHORITY OF.— From its great use as an astronomical era, confirmed by unerring characters of eclipses, this canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, *omni auro pretiosior* [more precious than all gold], as Calvisius says, and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history.—"*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. I, p. 166. London: C. J. G. & F. Rivington, 1830.*

The most valuable record of this period, independent of Scripture, is the Canon of Ptolemy. The length of each reign is there given, expressed in Egyptian years, and dated from the era of Nabonassar. A. C. 747. The Egyptian year consisted of 365 days, without intercalation; and its *Thoth*, or commencement, will thus fall later in the Julian year the higher we ascend. The accession of each monarch. in the canon, is referred to the beginning of the year in which his reign began. —"*The Four Prophetic Empires*," *Rev. T. R. Birks, M. A., p. 24, 2d edition. London: Seeley, Burnside, and Seeley. 1845*

Ptolemy's Canon, PRINCIPLES ON WHICH CONSTRUCTED.— The principles upon which this truly scientific canon was constructed are next to be explained.

Rule 1. The reigns consist of full or complete years. . . .

Rule 2. Each king's reign begins at the Thoth, or New Year's Day, before his accession, and all the odd months of his last year are included in the first year of his successor.

Thus, the actual accession of Alexander the Great, was at the decisive victory of Arbela, Oct. 1. B. C. 331, but his reign in the canon began the preceding New Year's Day of the same current Nabonassarean year, Nov. 14, B. C. 332, which ended soon after the battle, Nov. 14, B. C. 331, [See Fig. 1, next page.]

The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but the era of his successor, Philip Aridæus, began in the canon the preceding New Year's Day, Nov. 12, B. C. 324, as confirmed by Censorinus, who reckons from thence 294 years to the accession of Augustus, B. C. 30. But B. C. 324 — 294 = B. C. 30. [See Fig. 2.]

Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the canon from the preceding New Year's Day, Aug. 14, A. D. 36. [See Fig. 3.]

From these two rules, it follows, that the last year of any reign belongs thereto wholly, or exclusively, and that the beginning of a reign

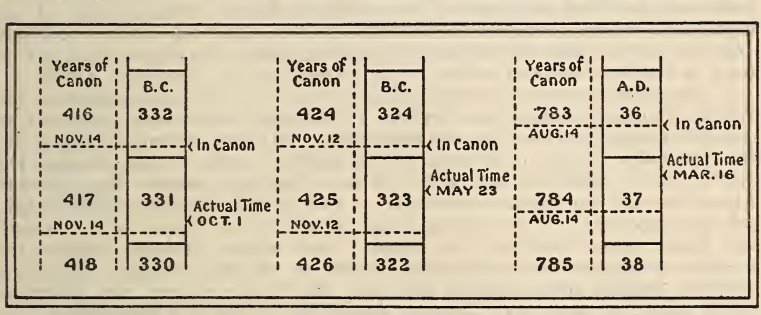


Fig. 1. Alexander's Succession

Fig. 2. Aridæus's Succession

Fig. 3. Caligula's Succession

is sometimes dated in the canon near a full year before the actual accession.—"*A New Analysis of Chronology and Geography,*" *Rev. William Hales, D. D., Vol. I, pp. 170, 171. London: C. J. G. & F. Rivington, 1830.*



Fig. 4. Artaxerxes' Succession

Fig. 5. Time of Year of Artaxerxes' Succession

Fig. 6. Seventh Year of Artaxerxes

NOTE.— Inasmuch as the canon shows only that Artaxerxes began his reign sometime in the Nabonassarean year beginning Dec. 17, 465 B. C., and ending Dec. 17, 464 (see Fig. 4), the question is, At what time of the year did he come to the throne? Here Inspiration itself gives the answer. The record of Ezra and Nehemiah fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn (Neh. 1 : 1 ; 2 : 1 ; Ezra 7 : 7-9), which shows that the king came to the throne at such a season that the ninth month Chisleu (November-December) came in order before Nisan, the first (March-April), while the fifth month (July-August) was also in the same year of the king (see Fig. 5). Thus he came to the throne somewhere between the latter part of August and the latter part of November. His first year, therefore, was from the very late summer or autumn of 464 B. C. to the autumn of 463 B. C., and his seventh year was from the autumn of 458 B. C. to the autumn of 457 B. C. (Fig. 6).— EDS.

Ptolemy's Canon, Application of, in Prophecy.— It is a deeply interesting fact that these four empires are similarly presented as successive in the celebrated astronomical Canon of Ptolemy, which traces the course of imperial rule from the era of Nabonassar, king of Babylon, to the reign of the Roman Emperor Antoninus. Between the historical and chronological outline given in the Canon of Ptolemy, and that set forth in the fourfold image of Nebuchadnezzar's vision, there is the most striking and complete agreement. "As the good Spirit of God," says Faber ["The Sacred Calendar of Prophecy," Vol. II, p. 7], "employs the four successive empires of Babylon, Persia, Greece, and Rome, in the capacity of the Grand Calendar of Prophecy, so Ptolemy has employed the very same four empires in the construction of his invaluable canon; because the several lines of their sovereigns so begin and end, when the one line is engrafted upon the other line, as to form a single unbroken series from Nabonassar to Augustus Cæsar.

"In each case the principle of continuous arrangement is identical. Where Ptolemy makes the Persian Cyrus the immediate successor of the Babylonic Nabonadius, or Belshazzar, without taking into account the preceding kings of Persia or of Media, there, in the image, the silver joins itself to the gold; where Ptolemy makes the Grecian Alexander the immediate successor of the Persian Darius, without taking into account the preceding kings of Macedon, there, in the image, the brass joins itself to the silver; and where Ptolemy makes the Roman Augustus the immediate successor of the Grecian Cleopatra, without taking into account the long preceding roll of the Consular Fasti and the primitive Roman monarchy, there, in the image, the iron joins itself to the brass. In short, the Canon of Ptolemy may well be deemed a running comment upon the altitudinal line of the great metallic image."—"*Creation Centred in Christ,*" *H. Grattan Guinness, D. D., pp. 236, 237. London: Hodder and Stoughton, 1896.*

Note.—While it is true that the Grecian royal line did not become extinct until the death of Cleopatra, B. C. 30, authorities are quite generally agreed that world dominion passed from Greece to Rome at the battle of Pydna, B. C. 168.—Eds.

Ptolemy's Canon.— Page 39.

Purgatory Defined.— It is a place in which the souls of the righteous dead, subject to temporal punishment, suffer enough [or make satisfaction].—"*Theologia,*" *Dens (R. C.), Tom. VII, Tractatus de Quatuor Novissimis, N. 25, "De Purgatorio" (Dens' Theology, Vol. VII, Treatise on The Four Last Things, No. 25, "On Purgatory").*

Purgatory, Decree Concerning.— Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught in sacred councils, and very recently in this ecumenical synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning purgatory, transmitted by the holy Fathers and sacred councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ.— *Decree Concerning Purgatory, published in the Twenty-Fifth Session of the Council of Trent; "Dogmatic Canons and Decrees," p. 165. New York: The Devin-Adair Company, 1912.*

Purgatory, Pretended Scripture Proof for.— Holy Scripture does not mention the word "purgatory," but the idea is conveyed of a place of expiation after death. This is neither heaven nor hell. From the

Old Testament we infer the existence of purgatory, as a belief of the Jews, from the passage telling the action of Judas Maccabeus regarding the dead. He made a collection and sent to Jerusalem 2,000 drachms of silver, that sacrifice might be offered for the sins of those who had died. 2 Mac. 12: 43-45.

In the New Testament, reference is generally made to the words of our divine Lord in Matt. 12: 32: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." St. Augustine and St. Gregory, among many others, have gathered from these words that some sins may be remitted in the world to come, and that, consequently, there is a purgatory.

The passage of St. Paul, 1 Cor. 3: 11-15, is taken in its concluding words, "But he himself shall be saved, yet so as by fire," to refer to the cleansing fire of purgatory.— *The Catholic Citizen, May 1, 1915.*

Purgatory, Its Place.— The ordinary place of purgatory, which is appropriately and generally understood by the name purgatory, is under the earth, near to hell.—"*Theologia,*" *Dens (R. C.), Tom. VII, Tractatus de Quatuor Novissimis, N. 27,* "*De Loco Purgatorii*" *(Dens' Theology, Vol. VII, Treatise on The Four Last Things, No. 27,* "*On the Place of Purgatory*").

Purgatory Adopted from Paganism.— Go wherever we may, in ancient or modern times, we shall find that paganism leaves hope after death for sinners who, at the time of their departure, were consciously unfit for the abodes of the blest. For this purpose a middle state has been feigned, in which, by means of purgatorial pains, guilt unremoved in time may in a future world be purged away, and the soul be made meet for final beatitude. In Greece the doctrine of a purgatory was inculcated by the very chief of the philosophers. Thus Plato, speaking of the future judgment of the dead, holds out the hope of final deliverance for *all,* but maintains that, of "those who are judged," "some" must *first* "proceed to a subterranean place of judgment, where they shall *sustain the punishment they have deserved;*" while others, in consequence of a favorable judgment, being elevated at once into a certain celestial place, "shall pass their time in a manner becoming the life they have lived in a human shape." In pagan Rome, purgatory was equally held up before the minds of men; but there, there seems to have been no hope held out to any of exemption from its pains. [p. 167] . . .

In Egypt, substantially the same doctrine of purgatory was inculcated. But when once this doctrine of purgatory was admitted into the popular mind, then the door was opened for all manner of priestly extortions. Prayers for the dead ever go hand in hand with purgatory; but no prayers can be completely efficacious without the interposition of the priests; and no priestly functions can be rendered unless there be *special pay* for them. Therefore, in every land we find the pagan priesthood "devouring widows' houses," and making merchandise of the tender feelings of sorrowing relatives, sensitively alive to the immortal happiness of the beloved dead.—"*The Two Babylons,*" *Rev. Alexander Hislop, pp. 167, 168, 7th edition. London: S. W. Partridge & Co.*

Pythagorean Doctrine.— Page 200.

Quakers.— Page 146.

Reformation, The, Its Importance.— The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It was no sudden revolution; for what has no roots

in the past can have no permanent effect upon the future. It was prepared by the deeper tendencies and aspirations of previous centuries. and, when finally matured, it burst forth almost simultaneously in all parts of Western Christendom. It was not a superficial amendment, not a mere restoration, but a regeneration; not a return to the Augustinian, or Nicene, or ante-Nicene age, but a vast progress beyond any previous age or condition of the church since the death of St. John. It went, through the intervening ages of ecclesiasticism, back to the fountain-head of Christianity itself, as it came from the lips of the Son of God and his inspired apostles. . . . It brought out from this fountain a new phase and type of Christianity, which had never as yet been fully understood and appreciated in the church at large. It was, in fact, a new proclamation of the free gospel of St. Paul, as laid down in the epistles to the Romans and Galatians. It was a grand act of emancipation from the bondage of the medieval hierarchy, and an assertion of that freedom wherewith Christ has made us free. It inaugurated the era of manhood and the general priesthood of believers. It taught the direct communion of the believing soul with Christ. It removed the obstructions of legalism, sacerdotalism, and ceremonialism, which, like the traditions of the Pharisees of old, had obscured the genuine gospel and made void the Word of God.—"*A History of the Creeds of Christendom,*" *Philip Schaff, D. D., pp. 204, 205. New York: Harper & Brothers, 1877.*

Reformation, The, PREPARATION FOR.— It [the Reformation] was not an abrupt revolution, but had its roots in the Middle Ages. There were many "reformers before the Reformation," and almost every doctrine of Luther and Calvin had its advocates long before them. The whole struggling of medieval Catholicism toward reform and liberty; the long conflict between the German emperors and the popes; the reformatory councils of Pisa, Constance, and Basel; the Waldenses and Albigenses in France and northern Italy; Wycliffe and the Lollards in England; Hus and the Hussites in Bohemia; Arnold of Brescia, and Savonarola, in Italy; the spiritualistic piety and theology of the mystics of the fourteenth and fifteenth centuries; the theological writings of Wesel, Goch, and Wessel, in Germany and the Netherlands; the rise of the national languages and letters in connection with the feeling of national independence; the invention of the printing press; the revival of letters and classical learning under the direction of Agricola, Reuchlin, and Erasmus,— all these, and similar movements, were preparations for the Reformation. The evangelical churches claim a share in the inheritance of all preceding history, and own their indebtedness to the missionaries, schoolmen, Fathers, confessors, and martyrs of former ages, but acknowledge no higher authority than Christ and his inspired organs.—*Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Reformation," subtitle, "Preparation for the Reformation," p. 2004, 3d edition, 1891.*

Reformation, The, GOD'S INSTRUMENTS IN ITS ACCOMPLISHMENT.— God who prepares his work through ages, accomplishes it by the weakest instruments, when his time is come.—"*History of the Reformation,*" *J. H. Merle D'Aubigné, D. D., book 2, chap. 1, par. 1.*

Reformation, The, ITS BEGINNINGS IN THE STRUGGLES OF A HUMBLE SPIRIT.— The Reformation, commenced by the struggles of a humble spirit in the cell of a cloister at Erfurt, had continually increased. . . . A final struggle remained to be undergone. The Word was destined to triumph over the emperor of the West, over the kings and princes of

the earth; and then, victorious over all the powers of the world, to uprise in the church, and reign as the very Word of God.—"*History of the Reformation," J. H. Merle D'Aubigné, D. D., book 7, chap. 1, par. 1.*

Reformation, The, LUTHER'S EARLY WORK.— Martin Luther, the son of a German peasant, was born in 1483. In his twenty-second year he left the study of law and entered the Augustinian convent at Erfurt. His legal studies had prepared him to sympathize with the German Church and the German Empire against the aggressions of Rome; but now for some years these external questions were forgotten, in a profound and passionate desire to solve, chiefly in the study of the Holy Scriptures, the question how the individual man may be just with God. He visited Rome in 1511, and on his return to the University of Wittenberg, in which he had for some years been professor of philosophy, he became doctor of Biblical theology, and his preaching of justification of a sinner by faith became a most powerful influence through the whole of Saxony. The inevitable collision between this and the church system came when Tetzel, a Dominican monk, was authorized by Pope Leo X to go through Germany selling pardons or indulgences in the form of stamped tickets, at the rate of a few ducats for the graver sins.— "*Church and State," A. Taylor Innes, pp. 111, 112. Edinburgh: T. & T. Clark.*

Reformation, The, LUTHER'S EXPERIENCE ON PILATE'S STAIRCASE.— One day, among others, wishing to obtain an indulgence promised by the Pope to all who should ascend on their knees what is called Pilate's staircase, the poor Saxon monk [Luther] was humbly creeping up those steps, which he was told had been miraculously transported from Jerusalem to Rome. But while he was performing this meritorious act, he thought he heard a voice of thunder crying from the bottom of his heart, as at Wittenberg and Bologna, "The just shall live by faith." These words, that twice before had struck him like the voice of an angel from God, resounded unceasingly and powerfully within him. He rises in amazement from the steps up which he was dragging his body; he shudders at himself; he is ashamed of seeing to what a depth superstition had plunged him. He flies far from the scene of his folly.— "*History of the Reformation," J. H. Merle D'Aubigné, D. D., book 2, chap. 6, par. 19.*

Reformation, The, LUTHER'S SAYING CONCERNING ROME.— Luther subsequently regarded his visit to Rome as a good providence of God; for he said to his friends that he would not have missed this journey for a thousand florins. On the other hand, however, he likewise recognized the danger of a lengthy stay in that city, on which account he was, in after years, accustomed to say, "He who goes to Rome for the first time, seeks a knave; the second time, he finds him; the third time, he brings him back with him." — "*History of the Reformation," Dr. K. R. Hagenbach, Vol. I, p. 89. Edinburgh: T. & T. Clark, 1878.*

Reformation, The, ECK'S APPEAL TO PREJUDICE AGAINST LUTHER.— ECK: "I am surprised at the humility and modesty with which the reverend doctor [Luther] undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! . . . It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs — until the advent of the reverend father! " — "*History of the Reformation," J. H. Merle D'Aubigné, D. D., book 5, chap. 5, par. 24.*

Reformation, The, LUTHER'S REPLY TO SPALATIN.— But Luther, undismayed, turned his eyes on the messenger, and replied: "Go and tell your master [Spalatin, chaplain to the Elector Frederick], that even should there be as many devils in Worms as tiles on the housetops, still I would enter it." — "*History of the Reformation*," *J. H. Merle D'Aubigné, D. D., book 7, chap. 7, last par.*

Reformation, The, "HERE I STAND; I CAN DO NO OTHER."—"Since your most serene majesty and your high mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the Pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture, or by the clearest reasoning,— unless I am persuaded by means of the passages I have quoted,— and unless they thus render my conscience bound by the Word of God, *I cannot and I will not retract*, for it is unsafe for a Christian to speak against his conscience." And then, looking round on this assembly before which he stood, and which held his life in its hands, he said: "Here I stand, I can do no other; may God help me! Amen!"— *Id., book 7, chap. 8, par. 54.*

Reformation, The, LUTHER'S PROTEST REPEATED BY THE PRINCES.— At Worms, Luther stood alone; at Spires, the one man has grown into a host. The "No" so courageously uttered by the monk in 1521 is now in 1529 taken up and repeated by princes, cities, and nations. Its echoes travel onward, till at last their murmurs are heard in the palaces of Barcelona and the basilicas of Rome. Eight years ago the Reformation was simply a doctrine, now it is an organization, a church. This little seed, which on its first germination appeared the smallest of all seeds, and which popes, doctors, and princes beheld with contempt, is a tree, whose boughs, stretched wide in air, cover nations with their shadow....

In that document [their Protest drawn up in legal form] they recite all that had passed at the Diet, and they protest against its decree, for themselves, their subjects, and all who receive or shall hereafter receive the gospel, and appeal to the emperor, and to a free and general council of Christendom. On the morning after their appeal, the 26th, the princes left Spires. This sudden departure was significant. It proclaimed to all men the firmness of their resolve. Ferdinand had spoken his last word and was gone. They, too, had spoken theirs, and were gone also. Rome hoists her flag; over against hers the Protestants display theirs; henceforward there are two camps in Christendom.

Even Luther did not perceive the importance of what had been done. The Diet he thought had ended in nothing. It often happens that the greatest events wear the guise of insignificance, and that grand eras are ushered in with silence. Than the principle put forth in the Protest of the 19th April, 1529, it is impossible to imagine one that could more completely shield all rights, and afford a wider scope for development. Its legitimate fruit must necessarily be liberty, civil and religious. What was that principle? This Protest overthrew the lordship of man in religious affairs, and substituted the authority of God. But it did this in so simple and natural a way, and with such an avoidance of all high-sounding phraseology, that men could not see the grandeur of what was done, nor the potency of the principle. The protesters assumed the Bible to be the Word of God, and that every man ought to be left at liberty to obey it. This modest affirmation falls on our ear as an almost insipidity. Compared with some modern charters of rights, and recent declarations of independence, how poor does it look! Yet let us see how much is in it. "The Word," say the protesters, "is the

only truth; it is the sure rule of all doctrine and of all life; " and " each text of the Holy Scriptures ought to be explained by other and clearer texts." Then what becomes of the pretended infallibility of Rome, in virtue of which she claims the exclusive right of interpreting the Scriptures, and binding down the understanding of man to believe whatever she teaches? It is utterly exploded and overthrown. And what becomes of the emperor's right to compel men with his sword to practise whatever faith the church enjoins, assuming it to be the true faith simply because the church has enjoined it? It too is exploded and overthrown. The principle, then, so quietly lodged in the Protest, lays this twofold tyranny in the dust. The chair of the Pontiff and the sword of the emperor pass away, and conscience comes in their room. But the Protest does not leave conscience her own mistress; conscience is not a law to herself. That were anarchy — rebellion against Him who is her Lord. The Protest proclaims that the Bible is the law of conscience, and that its Author is her alone Lord. Thus steering its course between the two opposite dangers, avoiding on this hand anarchy, and on that tyranny, Protestantism comes forth unfurling to the eyes of the nations the flag of true liberty. Around that flag must all gather who would be free.—" *The History of Protestantism,*" *Rev. J. A. Wylie, Vol. I, pp. 551-553. London: Cassell & Co.*

Reformation, The, PROTEST OF THE PRINCES.— Thus, in presence of the diet, spoke out those courageous men whom Christendom will henceforward denominate *The Protestants.* . . .

The principles contained in this celebrated protest of the 19th April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles: " We must obey God rather than man." In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God. Even the primitive church, by recognizing the writings of the apostles, had performed an act of submission to this supreme authority, and not an act of authority, as Rome maintains; and the establishment of a tribunal charged with the interpretation of the Bible, had terminated only in slavishly subjecting man to man in what should be most unfettered — conscience and faith. In this celebrated act of Spires, no doctor appears, and the Word of God reigns alone. Never has man exalted himself like the Pope; never have men kept in the background like the Reformers.—" *History of the Reformation,*" *J. H. Merle D'Aubigné, D. D., book 13, chap. 6, pars. 16-19.*

Reformation, The, THE SIXTY-SEVEN ARTICLES OF ZÜRICH.— The Sixty-seven Articles of Zürich were prepared for, and maintained at, the great public disputation held in that city in 1523, which virtually decided the repudiation of Rome. They thus correspond to Luther's theses of six years before. Though not enforced as a standard, they were an epoch-making theological manifesto, and exercised a certain local normative function. . . . The Reformation produced no more impressive or thought-provoking document. Their scope, purport, and form may best be gathered from a few examples in their own words:

" 1. All who say that the gospel is nothing without the approval of the church, err and cast reproach upon God.

"2. The sum of the gospel is that our Lord Jesus Christ, the true Son of God, has made known to us the will of his heavenly Father, and redeemed us by his innocence from eternal death and reconciled us to God.

"3. Therefore Christ is the only way to salvation for all who were, who are, and who shall be.

"7, 8. Christ is the head of all believers. All who live in this Head are his members, and children of God. And this is the true catholic church, the communion of saints.

"17. Christ is the one eternal high priest. Therefore those who give themselves out as high priests are opposed to the glory and power of Christ and reject Christ.

"18. Christ, who offered himself once on the cross, is the sufficient and perpetual sacrifice for the sins of all believers. Therefore the mass is no sacrifice, but a commemoration of the one sacrifice of the cross and a seal of the redemption through Christ.

"22. Christ is our righteousness. Hence it follows that our works are good so far as they are Christ's, but not good so far as they are our own. . . .

"27. All Christians are brethren of Christ, and brethren one with another; therefore they ought not to call any one 'father' upon earth. This does away with orders, sects, factions, etc.

"34. The so-called spiritual power has no ground for its display in the teaching of Christ.

"49. Greater scandal I know not than that priests should be forbidden lawful wedlock, but allowed for money to have concubines. Shame on it!

"50. God alone forgives sins, and that through Christ Jesus, our Lord, alone.

"52. Confession therefore to priest or neighbor ought not to be for remission of sins, but for consultation.

"57. Holy Scripture knows of no purgatory after this life.

"58. The judgment of the deceased is known to God alone.

"59. The less that God reveals to us concerning these matters, the less ought they to be searched into by us.

"60. If any one in anxiety for the dead beseeches or prays for favor to them from God, I do not condemn him; but to appoint a time concerning it,— a seven-year for a mortal sin,— and to lie for profit, is not human but devilish.

"62. Scripture knows no other presbyters or priests than those who proclaim God's word."—"*A History of Creeds and Confessions of Faith,*" *William A. Curtis, B. D., D. Litt., pp. 195, 196. New York: Charles Scribner's Sons, 1912.*

Reformation, The, Real Strength of.— The real strength of the Reformation movement did not lie in statesmen or even Reformers, but in the loyal, earnest men and women in all the nations, who in their sense of sin and their yearning for reconciliation to God had gone directly to him, as the Reformers did, and had found pardon and peace in his free saving grace. At its best it was a great revival of heart religion, the greatest since apostolic days; and wherever that side of it predominated, it not only overcame all opposition, but spread in spite of the most cunning and cruel devices of the foe.—"*The Arrested Reformation,*" *Rev. William Muir, M. A., B. D., B. L., pp. 7, 8. London: Morgan and Scott, 1912.*

Reformation, The, A Return to the Living God.— But it was not restored learning, it was not rekindled genius, it was not reinvigorated

reason, it was not the newborn power of the press, it was not its own accumulated vices and consummated corruptions before which the Papacy went down over half Christendom, which constituted the great assailing force which dealt the crushing and confounding stroke. These all came up at the right time, and did good service as auxiliaries in the great battle. The onslaught was more mightily made; the stroke was more divinely dealt. The victorious and irresistible assailant was a soul deeply stirred and divinely inspired, possessed by an intense yearning and filled with a quickening truth, eager to be rid of the crushing burden of sin, and finding only full deliverance in the free grace of God.

The Reformation has been spoken of not altogether wrongly as the insurrection of reason against authority, as the assertion of the right of private judgment in matters of religion, as the general emancipation of the intellect: the Reformation was all this, and something likewise far diviner. It was the re-enthronement of God's truth; it was the reproduction of a vital principle of Christianity long hidden and buried under a heap of false dogmas and idle observances; it was the restoration of the soul to its right place in things spiritual, the renewal of direct communication between the spirit of man and the Spirit of God. The Reformation brought with it the negation of much, but it began with the most positive, profound, and glorious of all conceivable affirmations, that salvation is from the Lord, that divine life flows down into our hearts directly from the Divine Being. It brought low the Church of Rome by magnifying the Word; it deposed the Pope over the half of Christendom by re-enthroning faith in the living God. Luther was no subversive speculator, no discontented priest, but a sin-stricken soul, who weary of dead works had turned to living faith, and after trial of man's absolution had won healing from God's grace. He never sought directly to emancipate the intellect; he did not at first seek to overthrow the Papacy, but he sought to bring Christendom back into personal and living contact with the living God, and to pour into other souls the fire of that potent truth which had kindled his own. The Reformation was in truth a baptism of fire, a coming down of the Holy Ghost upon Christendom.—"*The Papal Drama*," *Thomas H. Gill, pp. 182, 183. London: Longmans, Green & Co., 1866.*

Reformation, The, Doctrine of the Atonement at.— The innumerable masses of the later Middle Ages were so many confessions of the deep-felt need of atonement; and, formal as they ultimately became, they were in intention so many cries for forgiveness from the terror-struck consciences of sinful men and women. Luther was a true child of the church in his keen apprehension of the same need, and it was precisely because he realized it with exceptional truth and depth that he was forced to seek some deeper satisfaction than the offering of masses could afford. He reasserted the truth that the need had been met and answered once for all by the sacrifice on the cross: and by proclaiming the sufficiency of that one eternal offering he swept away all the "sacrifices of masses," while at the same time he provided the answer to the craving to which they testified. The doctrine of the atonement, as asserted at the Reformation, is the true answer to that cry of the human conscience which the church of the preceding age had vainly endeavored to satisfy. The sacrament, of which the mass was a perversion, was thus restored to its true character as a pledge and an instrument of blessings bestowed by God, instead of a propitiatory offering on the part of men. The cross of Christ, the favorite symbol of the medieval church, was thus held aloft by the Reformer in still deeper reality, as the central symbol of the church's message, and as the one adequate

ground for the faith to which he called men.—"*Luther's Primary Works*," *edited by Wace and Buchheim, pp. 434, 435. London: Hodder and Stoughton, 1896.*

Reformation, The, MILTON ON.— When I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads and hears; and the sweet odor of the returning gospel imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs, with the unresistable might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon.—"*Prose Works of John Milton*," *pp. 4, 5,* "*From the Treatise of Reformation in England.*" *New York: John B. Alden, 1885.*

Reformation, The, LINES DRAWN BY.— After the first shock of battle was over, and the counter-Reformation had done its work, it was found that Protestantism and the Evangel had triumphed among the Germanic or Teutonic peoples, whereas Rome had kept the great Latin or Romance nations. On the one side of the line were the North Germans and the Swiss, the Scandinavians and the English, the Scots and the Dutch. On the other were the Austrians and the Italians, the Spanish and the French. And as it was then, so it is now. From the first the victory of the Reformation was swift and decisive among the peoples of Northern Europe, and they have never gone back on the choice which they made in the sixteenth century.—"*The Arrested Reformation*," *Rev. William Muir, M. A., B. D., B. L., pp. 3, 4. London: Morgan and Scott, 1912.*

Reformation, The, RELATION OF PROPHECY TO.— I do not say that the teachings of Scripture prophecy form the *sole* foundation of the Reformation. The *doctrinal* and *practical* truths of Scripture guided the action of the Reformers as well as the prophetic. They opposed the Church of Rome, as condemned alike by the doctrines, the precepts, and the prophecies of the Word of God. It might be difficult to say which of the three weighed with them most. On each they were clear and emphatic. These three elements cannot be separated in estimating the springs of the Reformation. From the first, and throughout, that movement was energized and guided by the prophetic word. Luther never felt strong and free to war against the papal apostasy till he recognized the Pope as Antichrist. It was then he burned the papal bull. Knox's first sermon, the sermon which launched him on his mission as a Reformer, was on the prophecies concerning the Papacy. The Reformers embodied their interpretations of prophecy in their confessions of faith, and Calvin in his "Institutes." All the Reformers were unanimous in the matter; even the mild and cautious Melanchthon was as assured of the antipapal meaning of these prophecies as was Luther himself. And their interpretation of these prophecies determined their reforming action. It led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist the claims of that apostate church to the uttermost. It made them martyrs; it sustained them at the stake. And the views of the Reformers were shared by thousands, by hundreds of thousands. They were adopted by

princes and peoples. Under their influence nations abjured their allegiance to the false priest of Rome. In the reaction which followed, all the powers of hell seemed to be let loose upon the adherents of the Reformation. War followed war: tortures, burnings, and massacres were multiplied. Yet the Reformation stood undefeated and unconquerable. God's Word upheld it, and the energies of his almighty Spirit. It was the work of Christ as truly as the founding of the church eighteen centuries ago; and the revelation of the future which he gave from heaven — that prophetic book with which the Scripture closes — was one of the mightiest instruments employed in its accomplishment.—"*Romanism and the Reformation*," *H. Grattan Guinness, D. D., F. R. A. S., pp. 153, 154. London: J. Nisbet & Co., 1891.*

Reformation, The, ITS FUNDAMENTAL DOCTRINE THE ONE MEDIATOR. — The church had fallen, because the great doctrine of justification by faith in the Saviour had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be re-established in Christendom, all the errors and observances that had taken its place — all that multitude of saints, of works, penances, masses, indulgences, etc., would disappear. As soon as the one only Mediator and his only sacrifice were acknowledged, all other mediators and sacrifices would vanish.—"*History of the Reformation*," *J. H. Merle D'Aubigné, D. D., book 1, chap. 6, par. 6.*

Reformation, The, NOT YET COMPLETED.— The present situation [the incompleted work of reform] is not only sad but intolerable, and prayer should be offered continually that it may soon come to an end. Those who love our Lord can never look with complacency on the persistence of a great unreformed system which in so many respects is a menace to the spirituality of the kingdom of God; and what does the prayer, "Thy Kingdom come," mean if it does not involve the endeavor to complete the Reformers' work? —"*The Arrested Reformation*," *Rev. William Muir, M. A., B. D., B. L., p. 23. London: Morgan and Scott, 1912.*

Reformation.— Pages 70, 295, 296, 317, 376, 377, 405, 431, 528, 533.

Reformed Episcopal Church.— Page 147.

Religions OF THE EAST, JUDAISM NO PRODUCT OF.— It is clear that from none of the religions here treated of could the religion of the ancient Hebrews have originated. The Israelite people at different periods of its history came, and remained for a considerable time, under Egyptian, Babylonian, and Persian influence; and there have not been wanting persons of ability who have regarded "Judaism" as a mere offshoot from the religion of one or other of these three peoples. But with the knowledge that we have now obtained of the religions in question, such views have been rendered untenable, if not henceforth impossible. Judaism stands out from all other ancient religions, as a thing *sui generis* [of its own kind], offering the sharpest contrast to the systems prevalent in the rest of the East, and so entirely different from them in its essence that its origin could not but have been distinct and separate. [pp. 174, 175] . . .

The historic review which has been here made lends no support to the theory that there is a uniform growth and progress of religions from the fetishism to polytheism, from polytheism to monotheism, and from monotheism to positivism, as maintained by the followers of Comte.

None of the religions here described shows any signs of having been developed out of fetishism, unless it be the shamanism of the Etruscans. In most of them the monotheistic idea is most prominent *at the first*, and gradually becomes obscured, and gives way before a polytheistic corruption. [p. 175] . . .

Altogether, the theory to which the facts appear on the whole to point, is the existence of a primitive religion, communicated to man from without, whereof monotheism and expiatory sacrifice were parts, and the gradual clouding over of this primitive revelation everywhere, unless it were among the Hebrews. [pp. 175, 176] — "*The Religions of the Ancient World*," *George Rawlinson, M. A., pp. 174-176. New York: Hurst & Co.*

Religious Liberty, DEFINED BY THE DICTIONARY.— Religious liberty, the right of freely adopting and professing opinions on religious subjects, and of worshiping or refraining from worship according to the dictates of conscience, without external control.— *The Century Dictionary and Cyclopedia, Vol. IV, art. "Liberty," subtitle "Religious Liberty."*

Religious Liberty, VIEW OF, IN EARLY CHURCH.— It is a fundamental human right, a privilege of nature, that every man should worship according to his convictions. It is assuredly no part of religion to compel religion. It must be embraced freely and not forced. Christians cannot slay their enemies, or condemn, as Moses commanded the contemners of the law to be put to death.— *Tertullian, Ad. Scap. cap. ii; cited in "The Inquisition: A Critical and Historical Study of the Coercive Power of the Church," E. Vacaudard, translated by Bertrand L. Conway, C. S. P., p. 3. Imprimatur, John M. Farley, D. D., Archbishop of New York; N. Y., June 24, 1907. New York: Longmans, Green & Co., 1908.*

I ask you bishops to tell me, whose favor did the apostles seek in preaching the gospel, and on whose power did they rely to preach Jesus Christ? Today, alas! while the power of the state enforces divine faith, men say that Christ is powerless. The church threatens exile and imprisonment; she in whom men formerly believed while in exile and prison, now wishes to make men believe her by force. . . . What a striking contrast between the church of the past and the church of today! — *St. Hilary of Poitiers, Contra Auxentium, cap. iv (when Arian bishops used the power of the state against Catholics, A. D. 363); cited in "The Inquisition," E. Vacaudard, p. 6.*

To sum up: As late as the middle of the fourth century and even later, all the Fathers and ecclesiastical writers who discuss the question of toleration are opposed to the use of force.— *Id., p. 7.*

Religious Liberty, WHEN THE CHURCH SEIZED THE SWORD.— When the Christian church became the Roman Church, and the Roman Church, by the might of its unconquerable spirit and its indestructible faith, became the Roman Empire, . . . the church, instead of giving both hands to the Bible, gave one hand to the sword, and that not the left hand; and wickedly grasping a power under whose blows it had many times fallen prostrate and bleeding in the dust, the persecuted then became the persecutors, the sufferers became the avengers, only the victims were not their former enemies, but members of their own household of faith.—"*Religious Liberty," Henry M. King, pp. 4, 5. Providence: Preston and Rounds.*

Religious Liberty, ROMAN CATHOLIC VIEW OF LIBERTY OF CONSCIENCE. — Liberty of conscience is a perverse opinion diffused by fraudulent endeavors of infidels.

It is a corrupt fountain, a folly, a poisonous error.

It is an injury to the church and the state, vaunted with shameless impudence as becoming to religion.

It is the liberty of error and the death of the soul.

It is the abyss, the smoke whereof darkens the sun, and the locusts out of which lay waste the earth.

The liberty of the press is an evil liberty, never sufficiently execrated or abhorred.

It is an extravagance of doctrines, and a portentous monstrosity of errors, at which we are horrified.— *Civiltá Cattolica (R. C.), Série IV, Vol. IV, p. 430; cited in "The Pope, the Kings, and the People," William Arthur, A. M., p. 31. London: Hodder and Stoughton, 1903.*

Religious Liberty, THEODORIC, THE GOTH, ON.— In his remonstrances with Justin, the great barbarian monarch [Theodoric] displays sentiments far above his times, yet they were the sentiments that had hitherto regulated his actions. "To pretend to a dominion over the conscience is to usurp the prerogative of God. By the nature of things, the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects because they believe not according to his belief."—"*History of the Intellectual Development of Europe,*" *John William Draper, M. D., LL. D., Vol. I, p. 354. New York: Harper & Brothers, copyright 1876.*

Religious Liberty, A HARD LESSON FOR THE REFORMERS TO LEARN.— The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. . . . But whether it was that men only half saw what they had done, or that finding it hard enough to unrivet priestly fetters, they welcomed all the aid a temporal prince could give, the result was that religion, or rather religious creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion raged for a century or more. [p. 332] . . . In almost every country the form of doctrine which triumphed associated itself with the state, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.—"*The Holy Roman Empire,*" *James Bryce, D. C. L., pp. 332, 333. London: Macmillan & Co., 1892.*

Religious Liberty, FIRST CLEAR PRONOUNCEMENT ON, IN CHURCH ARTICLES.— There was, however, one body or band of Separatists in James's reign who had pushed farther ahead, and grasped the idea of liberty of conscience at its very utmost. . . . They were the poor and despised Anglo-Dutch Anabaptists who called John Smyth their leader. In a Confession, or Declaration of Faith, put forth in 1611 by the English Baptists in Amsterdam, just after the death of Smyth, this article occurs: "The magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion; because Christ is the King and Lawgiver of the church and conscience." It is believed

that this is the first expression of the absolute principle of liberty of conscience in the public articles of any body of Christians.—"*The Life of John Milton," David Masson, Vol. III, p. 101.*

Religious Liberty, ROGER WILLIAMS THE PIONEER OF, IN THE NEW WORLD.— [It is] a monstrous paradox that God's children should persecute God's children, and that they that hope to live eternally together with Christ Jesus in the heavens, should not suffer each other to live in this common air together, etc. I am informed it was the speech of an honorable knight of the Parliament: "What! Christ persecute Christ in New England?"—"*The Bloudy Tenent of Persecution," Roger Williams, p. 370, note 1. London: The Hanserd Knollys Society; printed by J. Haddon, 1848.*

At a time when Germany was desolated by the implacable wars of religion; when even Holland could not pacify vengeful sects; when France was still to go through the fearful struggle with bigotry; when England was gasping under the despotism of intolerance; almost half a century before William Penn became an American proprietary; and while Descartes was constructing modern philosophy on the method of free reflection — Roger Williams asserted the great doctrine of intellectual liberty, and made it the corner-stone of a political constitution. It became his glory to found a state upon that principle. . . . He was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law.— "*History of the United States," George Bancroft, part 1, chap. 15, (Vol. I, pp. 254, 255). New York: D. Appleton & Co., 1888.*

Religious Liberty, FAMOUS PREACHER ON, AT TIME OF RISE OF METHODISM.— It highly becomes those who are the advocates for the interference of government to restrain the efforts of Methodists and dissenters to diffuse the principles of knowledge and piety, to advert to the consequences which must result.

Those who are conscientious will feel it their duty, in opposition to the mandates of authority, to proceed patiently, enduring whatever punishment the legislature may think proper to inflict. The government, irritated at their supposed criminal obstinacy, will be tempted to enact severer laws, accompanied with severer penalties, which the truly conscientious will still think it their duty to brave, imitating the example of the early teachers of Christianity, who departed from the presence of the council "rejoicing that they were thought worthy to suffer for the name of Christ."

Thus will commence a struggle betwixt the ruling powers and the most upright part of the subjects, which shall first wear each other out, the one by infliction, or the other by endurance; prisons will be crowded, cruel punishments will become familiar, and blood probably will be spilt. The nation will be afflicted with the frightful spectacle of innocent and exemplary characters suffering the utmost vengeance of the law for crimes which the sufferers glory in having committed.

It is an inherent and inseparable inconvenience in persecution that it knows not where to stop. It only aims at first to crush the obnoxious sect; it meets with a sturdy resistance; it then punishes the supposed crime of obstinacy, till at length the original magnitude of the error is little thought of in the solicitude to maintain the rights of authority. This is illustrated in the letter of Pliny to Trajan, treating of the persecution of the Christians.—"*The Works of Robert Hall, A. M.," Vol. III, pp. 402, 403. London: Holdsworth and Ball, 1833.*

Religious Liberty, Provision of United States Constitution.— Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.— *Article I of Amendments to the Federal Constitution of the United States of America.*

Religious Liberty, A Virginia Presbytery's Memorial on.— Every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but what may be pleaded with equal propriety for establishing the tenets of Mahomet by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a chair of infallibility, which would lead us back to the Church of Rome.— *Extract from the Memorial of the Presbytery of Hanover to the General Assembly of Virginia, "Journal of the House of Delegates of Virginia," Oct. 24, 1776.*

Religious Liberty, Bancroft on the United States Constitution. — No one thought of vindicating liberty of religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of this gospel for all men. No sooner was the religion of freedom adopted by the chief of the Roman Empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy state; and so it continued till the new nation,— the least defiled with the barren scoffings of the eighteenth century, the most sincere believer in Christianity of any people of that age, the chief heir of the Reformation in its purest form,— when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a state.

Vindicating the right of individuality even in religion and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—"*History of the United States," George Bancroft, book 5, chap. 1 (Vol. VI, p. 444). New York: D. Appleton & Co., 1888.*

Religious Liberty, First Amendment Dictated by Regard for Religion.— It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects thus exemplified in our domestic as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject.—" *Commentaries on the Constitution," Joseph Story, p. 702, sec. 992 (1 vol. edition), 1833.*

By the First Amendment to the Constitution of the United States, it is provided that "Congress shall make no law respecting the establishment of a religion, or prohibiting the free exercise thereof," and the States of the American Union have, in their various constitutions, placed the same restriction upon their legislatures. The amendment of the Constitution and the like provisions in State constitutions were not dic-

tated by indifference or hostility to the principles of the Christian religion, but aimed to prevent not merely the establishment of any one form of religion, however widely spread, but to establish upon a firm footing the right before the law of every religious sect.— *Solicitor for the Department of State (Washington, D. C.), in Statement presented to Edinburgh World Missionary Conference, 1910; in "Missions and Governments," p. 124, Vol. VII of Report of Commission. Edinburgh: Oliphant, Anderson and Ferrier.*

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it; but, strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion, and defies you.— *From House Report on Sunday Mails, communicated to House of Representatives, March 4, 5, 1830; "American State Papers," Class VII, Post Office Department, p. 230. Washington: Gales and Seaton, 1834.*

Religious Liberty, GEORGE WASHINGTON ON CONSTITUTIONAL GUARANTEE OF.— If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.— *George Washington, to Baptist delegation, Aug. 8, 1789; cited in "A History of the Baptists," Thomas Armitage, D. D., LL. D., pp. 806, 807. New York: Bryan, Taylor & Co., 1887.*

Religious Liberty, THOMAS JEFFERSON ON.— Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do.— *"Act for Establishing Religious Freedom" (1786); in "Notes on the State of Virginia," Thomas Jefferson, p. 235. Boston: Lilly and Wait, 1832.*

Religious Liberty, JAMES MADISON ON UNALIENABLE RIGHTS OF CONSCIENCE.— The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, de-

pending only on the evidence contemplated by their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right toward men is a duty toward the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. — *From Madison's Memorial to the General Assembly of Virginia, 1785; "Writings of James Madison," Vol. I, p. 162. Philadelphia, 1865.*

Religious Liberty, PATRICK HENRY ON.— Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.— *Virginia "Declaration of Rights," article 16, drawn up by Patrick Henry. See Tyler's "Patrick Henry," pp. 183, 184.*

Religious Liberty, PATRICK HENRY'S DEFENSE OF BAPTIST MINISTERS IN COLONIAL VIRGINIA.— If I have rightly understood, the king's attorney has framed an indictment for the purpose of arraigning and punishing by imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude,— as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? . . . "*Preaching the gospel of the Son of God!*" . . .

Amid a silence that could be felt, he waved the indictment three times round his head, . . . "Great God!"

At this point, . . . the audience relieved their feelings by a burst of sighs and tears. The orator continued: "May it please your Worships, in a day like this, when Truth is about to burst her fetters; when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered,— at *such* a period, when Liberty, Liberty of Conscience, is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here today in this indictment"—

Here occurred another of his appalling pauses. . . . "If I am not deceived,— according to the contents of the paper I now hold in my hand,— these men are accused of *preaching the gospel of the Son of God!*" . . . He waved the document three times around his head, as though still lost in wonder; and then with the same electric attitude of appeal to heaven, he gasped, "Great God!"

This was followed by another burst of feeling from the spectators; and again this master of effect plunged into the tide of his discourse:

"May it please your Worships, there are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hand,— becomes his servile, abject slave. . . . But may it please your Worships, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds,— from the moment they placed their feet upon the American continent,— from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that man should be free,— free to worship God according to the Bible. . . . But, may it please your Worships, permit me to inquire once more, For what are these men about to be tried? This paper says, *for preaching the gospel of the Saviour to Adam's fallen race!*"

Again he paused. For the third time he slowly waved the indictment round his head; and then turning to the judges, looking them full in the face, exclaimed with the most impressive effect,

"What laws have they violated?"

The whole assembly were now painfully moved and excited. The presiding judge ended the scene by saying,

"Sheriff, discharge these men."—"*Life of Thomas Jefferson,*" *James Parton, pp. 205, 206.*

Religious Liberty, THOMAS JEFFERSON'S FORECAST OF PERIL TO.— Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united. From the conclusion of this war [the Revolution] we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—"*Notes on the State of Virginia,*" *Thomas Jefferson, p. 169 (last part of Query XVII). Boston: Lilly and Wait, 1832.*

Religious Liberty, U. S. GRANT ON SEPARATION OF CHURCH AND STATE.— Leave the matter of religious teaching to the family altar, and keep the church and state forever separate.— *U. S. Grant; cited in Appleton's Cyclopedia of American Biography, edition 1915.*

Religious Liberty, ON RELIGION BY MAJORITIES.— Let us reject this decree. In matters of conscience the majority has no power.— *Declaration of the Princes, at the Diet of Spires, 1529;* "*History of the Reformation,*" *J. H. Merle D'Aubigné, book 13, chap. 5, par. 14.*

Religious Liberty, THE QUESTION OF A "RIGHT CONSCIENCE."— As for New England, we never banished any for their consciences, but for sinning against conscience, after due means of conviction.— *Rev. Thomas Shepard (1605-1649); in* "*Massachusetts: Its Historians and Its History,*" *Charles Francis Adams," p. 23. Boston: Houghton Mifflin & Co., 1894.*

A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God. —"*The Faith of Our Fathers,*" *James Cardinal Gibbons (R. C.), pp. 264, 265. Baltimore: John Murphy & Co., 1893.*

Religious Liberty, FAMOUS ENGLISH JURIST ON.— Conscience is not controllable by human laws nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or — martyrs.— *Lord Mansfield's Speech in the House of Lords, Feb. 4, 1776; cited in Appendix to* "*Blackstone's Commentaries and Burns' Ecclesiastical Law,*" *p. 152.*

Religious Liberty, NOT RELIGIOUS TOLERATION, BUT RELIGIOUS RIGHTS.— There is a very great difference between toleration and liberty. . . . In our country we ask no toleration for religion and its free exercise, but we claim it is an inalienable right.—"*Church and State in the United States,*" *Philip Schaff, D. D., LL. D., p. 14. New York: Charles Scribner's Sons, 1888.*

Religious Liberty, CONSCIENTIOUS MEN TRUE FRIENDS OF CIVIL AUTHORITY.— Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men. —"*Moral Science," James H. Fairchild, p. 179. New York: Sheldon & Co., 1892.*

Religious Liberty, THE LOGIC AND RESULTS OF STATE RELIGION.— If the state, as such, can possess a religion, we assert that the individual thenceforward can have none, and that the smallest degree of religious liberty is an anti-social heresy. We defy anything to be granted to the state, unless everything be granted, or anything to be refused to it, unless everything be refused. . . . The state which desires to deprive me of my religion, alarms me far less than the state which would have one of its own. A constitution which makes the state religious makes the individual irreligious, inasmuch as he consents to such a constitution. In vain will he declaim against dissimulation and falsehood; there exists in the political order to which he adheres, a primary falsehood, in which, by virtue of his adhesion, he is an accomplice. Nor does this remain an abstract falsehood; it has practical results; it produces a long line of individual falsehoods. He who accepts it, accepts the civil power as the responsible ruler of his conscience, and charges the state to provide a religion for him. . . .

Moreover, it is impossible for us to regard this merely as a theory without consequences. This system, so hostile to the principle of religious profession, can arise only from contempt or forgetfulness of this principle. It has been established through the weakness or decay of convictions. What wonder, then, that its effects should correspond with its cause, and that having its origin in indifference, it should also produce remissness? When the church can consent to the fiction of a state religion, she has lost to a certain extent the consciousness of its reality, and this consciousness has a tendency to grow weaker and weaker.—"*The Conscience of the State," Prof. Alexander Vinet, pp. 12-14. London: Arthur Miall, 1867.*

Religious Liberty, MAN CANNOT REPEAT JEWISH THEOCRACY.— The Jewish constitution was a theocracy, in which Jehovah assumed to that people a special relation,— a relation which he never sustained to any other portion of our race,— the relation of their King,— himself conducting the administration of their government, by a system of supernatural interposition, and immediate manifestation of his presence and authority. Who but Jehovah himself can imitate this? He must select another Abraham, make of his seed a nation, separate that nation to himself as a peculiar people, and, regarding the community, collectively considered as his church, institute for it the ordinances of an exclusive worship, as well as prescribe for it its civil constitution and laws. To talk of imitation, in a case so thoroughly peculiar, or to call that imitation, in which the very essence of the thing imitated is of necessity wanting, is the height of absurdity. It must be God's doing, not man's.—"*Civil Establishments of Christianity," Ralph Wardlaw, D. D. (Glasgow), p. 12. London: Arthur Miall, 1866.*

Religious Liberty.— Pages 401-407, 429, 479, 480.

Resurrection, "THE THIRD DAY." — The particular length of this space [between the crucifixion and the resurrection] is determined in *the third day;* but that expression being capable of some diversity of interpretation, it is not so easily concluded how long our Saviour was dead or buried before he revived or rose again. It is written expressly in St. Matthew, that as Jonas was three days and three nights in the whale's belly, so should the Son of man be three days and three nights in the heart of the earth. From whence it seemeth to follow, that Christ's body was for the space of three whole days and three whole nights in the grave, and after that space of time rose from thence. And hence some have conceived, that being our Saviour rose on the morning of the first day of the week, therefore it must necessarily follow that he died and was buried on the fifth day of the week before, that is on Thursday, otherwise it cannot be true that he was in the grave three nights.

But this place, as express as it seems to be, must be considered with the rest in which the same truth is delivered; as when our Saviour said, "After three days I will rise again;" and again, "Destroy this temple, and in three days I will build it up;" or, "Within three days I will build another made without hands." But that which is most used, both in our Saviour's prediction before his death and in the apostles' language after the resurrection, is that he rose from the dead the third day. Now, according to the language of the Scriptures, if Christ were slain and rose the third day, the day on which he died is one, and the day on which he arose is another, and consequently there could be but one day and two nights between the day of his death and of his resurrection. As in the case of circumcision, the male child eight days old was to be circumcised, in which the day on which the child was born was one, and the day on which he was circumcised was another, and so there were but six complete days between the day of his birth and the day of his circumcision. The day of Pentecost was the fiftieth day from the day of the wave offering; but in the number of the fifty days was both the day of the wave offering and of Pentecost included, as now among the Christians still it is. Whitsunday is now the day of Pentecost and Easter day the day of the resurrection, answering to that of the wave offering; but both these must be reckoned to make the number of fifty days. Christ, then, who rose upon the first day of the week (as is confessed by all), died upon the sixth day of the week before; for if he had died upon the fifth, he had not risen upon the third, but the fourth day, as Lazarus did.[1] Being then, it is most certain that our Saviour rose on the third day, being according to the constant language of the Greeks and Hebrews; he cannot be said to rise to life on the third day, who died upon any other day between which and the day of his resurrection there intervened any more than one day, therefore those other forms of speech which are far less frequent, must be so interpreted as to be reduced to this expression of the third day so often reiterated.

When, therefore, we read that after three days he would raise the temple of his body, we must not imagine that he would continue the space of three whole days dead, and then revive himself; but upon the

[1] "Τριταῖος [*Tritaios*] then, in respect of his coming to or from any place, is that person which is now the third day to or from that place; which cannot be better interpreted, as to the Greek language, than in the expression of a 'tertian' fever, called so because the second accession is upon the third day from the first, and the third from the second, etc. In which case there is but one day between, in which the patient is wholly free from his disease: from whence παρὰ μίαν [*para mian*] and τριταϊκῶς [*tritaikōs*] is the same in the language of the physicians." — *Page 404.*

third day he would rise again; as Joseph and his mother after three days found him in the temple, that is, the third day after he tarried behind in Jerusalem. And when we read that he was three days and three nights in the heart of the earth, we must not look upon those nights as distinct from the days, but as Moses spake, the evening and the morning, that is, the night and the day, were the first day; and as the saint spake unto Daniel, Unto two thousand and three hundred evenings and mornings, intending thereby so many days; nor must we imagine that those three days were completed after our Saviour's death, and before he rose: but that upon the first of those three days he died, and upon the last of those three days he rose. As we find that eight days were accomplished for the circumcision of the child; and yet Christ was born upon the first and circumcised upon the last of those eight days; nor were there any more than six whole days between the day of his birth and the day of his circumcision; . . . and as the Jews were wont to speak, the priests in their courses by the appointment of David were to minister before the Lord eight days, whereas every week a new course succeeded, and there were but seven days' service for each course (the Sabbath on which they began and the Sabbath on which they went off, both being reckoned in the eight days),— so the day on which the Son of God was crucified, dead, and buried, and the day on which he revived and rose again were included in the number of three days. And thus did our Saviour rise from the dead upon the third day properly, and was there three days and three nights in the heart of the earth synecdochically.— "*An Exposition of the Creed*," *John Pearson, D. D., pp. 396-402. London and New York: George Bell & Sons, 1893.*

Revelation, Protestant and Catholic View of.— The main question, which we have now to answer, is this: How doth man attain to possession of the true doctrine of Christ; or, to express ourselves in a more general, and at once more accurate manner, How doth man obtain a clear knowledge of the institute of salvation, proffered in Christ Jesus? The Protestant says, By searching Holy Writ, which is infallible: the Catholic, on the other hand, replies, By the church, in which alone man arrives at the true understanding of Holy Writ. —"*Symbolism*," *John Adam Moehler, D. D. (R. C.), p. 277. London: Thomas Baker, 1906.*

Revelation, Book of, Genuineness and Inspiration of.— So ends our catena of testimonies to the genuineness and divine inspiration of the Apocalypse, traced as proposed through the three half-centuries that followed its publication. Alike from East and West, North and South,— from the churches of the Asiatic province and the Syrian, of Italy and of Gaul, of Egypt and of Africa,— we have heard an unbroken and all but uniform voice of testimony in its favor. Nay, even what there is of contrary testimony has been shown only to confirm and add new weight to that which it opposes: for it proves how unable they who most wished it were to find evidence or argument of this kind, of any real value, and such as could bear examination, on their side of the question.

Let me just add, by way of supplement to my sketch of the earlier historic evidence, that in what remained of the third century, while no other opponent to it appeared of any note, the Apocalypse was received as the work of the inspired apostle John, alike by the schismatic Novatians and Donatists, and by the most eminent writers of the Catholic Church; e. g., Victorinus, Methodius, Arnobius, Lactantius: further, that in the earlier half of the fourth century, while Eusebius

doubted, Athanasius received it; and in its later half, while Cyril of Jerusalem apparently hesitated respecting it, and Gregory Nazianzen, and Chrysostom, though not rejecting, did yet but sparingly refer to it as inspired Scripture, it was on the other hand fully and unhesitatingly acknowledged, among the Greeks, by Epiphanius, Basil, and Cyril of Alexandria: as well as by Ephrem the Syrian, and, among the Latins, by Ambrose, Jerome, and Augustine. Subsequently in the Greek Church, though the book was never formally rejected by any ecclesiastical council, yet the same variety of opinion was expressed by its chief authors as by those of the fourth century. On the other hand, by the Latin Church it was universally received; and in the third Council of Carthage, held A. D. 397, and presided over by the great Augustine, was solemnly declared to be included in the canon of inspired Scripture. —"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 31-35, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Revelation, Book of, DATE ASSIGNED TO.— The varied historical evidence that has been inquired into, all concurs to confirm the date originally and expressly assigned by Irenæus to the Apocalypse, as seen and written at the close of the reign of Domitian: that is, near the end of the year 95, or beginning of 96. Accordingly, the most approved modern ecclesiastical historians and Biblical critics,— writers who have had no bias on the point in question, one way or the other, from any particular cherished theory of Apocalyptic interpretation,— for example alike Dupin, Basnage, Turretin, Spanheim, Mosheim, Milner, Le Clerc, Mill, Whitby, Lampe, Neander, Lardner, Tomline, Burton, etc., etc.,— have alike adopted it. And we may, I am persuaded, depend on its correctness with as unhesitating and implicit confidence, as on the truth of almost any of the lesser facts recorded in history. It seems surprising to me that respectable and learned commentators should have wasted their time and labor in building up Apocalyptic expositions on the sandy foundation of an earlier Neronic date. It seems stranger still that they should have allowed themselves so to represent the present state of evidence and argument on the point, as if the fact of this earlier date were a thing admitted, and beyond doubt.— *Id., pp. 50, 51.*

From the first witness who speaks upon the point in the latter half of the second century down to the first half of the fifth, we have a succession of Fathers bearing testimony with one accord, and in language which admits of no misunderstanding, to the fact that St. John was banished to Patmos under the reign of Domitian, and that there he beheld those visions of the Apocalypse which he afterward committed to writing. These Fathers too are men . . . of ability, learning, and critical insight into the history of bygone times. . . . They belong to the most different and widespread regions of the church — to Gaul, Alexandria, the proconsular province of North Africa, Pannonia, Syria, and Rome. They are thus in a great degree independent of each other, and they convey to us the incontestable impression that for at least the first four centuries of the Christian era, and over the whole extent of the Christian church, it was firmly believed that St. John had beheld the visions of the Apocalypse in the days of Domitian, and not of Nero.— *Baird Lecture on the Revelation of St. John, by Professor Milligan, p. 308, 1885; cited in "Key to the Apocalypse," H. Grattan Guinness, D. D., pp. 7, 8. London: Hodder and Stoughton, 1899.*

Revelation, Book of, EVIDENCE OF ITS INSPIRATION.— What, too, but Omniscience could have foreseen that a system, such as that of the

Papacy, could ever effect an entrance into the Christian church, and practise and prosper as it has done? How could it ever have entered into the heart of John, the solitary exile of Patmos, to imagine that any of the professed disciples of that Saviour whom he loved, and who said, "My kingdom is not of this world," should gather up and systematize all the idolatry and superstition and immorality of the Babylon of Belshazzar, introduce it into the bosom of the church, and, by help of it, seat themselves on the throne of the Cæsars, and there, as the high priests of the Queen of Heaven, and gods upon earth, for twelve hundred years, rule the nations with a rod of iron? Human foresight could never have done this; but all this the exile of Patmos has done. His pen, then, must have been guided by Him who sees the end from the beginning, and who calleth the things that be not as though they were. —"*The Two Babylons*," *Rev. Alexander Hislop, p. 290, 7th edition. London: S. W. Partridge & Co.*

Revelation, Book of, For the Church.— The command to send what was written to the seven churches of Asia, showed that the revelation was not intended for the evangelist himself alone, but for the church at large: and the declaration added, "Blessed is he that heareth, and he that readeth the words of this prophecy," was alike an injunction and an encouragement from the divine Spirit to all members of the church to peruse and study it.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, p. 72, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Revelation, Book of, A Warning.— The Apocalypse thus assumes the rank not merely of an elucidation of the divine will, nor of an evidence of Christianity, but of a warning, of the highest and most pressing nature, to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the solitary contemplation of the man of piety, but a great document addressed to the mighty of the earth; Wisdom calling out trumpet-tongued to the leaders of national council; the descended minister of heaven, summoning for the last time the nations to awake to the peril already darkening over their heads, and cut themselves loose from those unscriptural and idolatrous faiths, with which they must otherwise go down; the Spirit of God, commanding the teachers and holders of the true faith to prepare themselves by a more vigorous cultivation of their talents, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to act, and perhaps to suffer; and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period, that to the whole world of idolatry, European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction that can find no parallel but in the inevitable fury of the deluge.—"*The Apocalypse of St. John*." *Rev. George Croly, A. M., pp. 6, 7, 2d edition. London: C. & J. Rivington, 1828.*

Revelation, Book of, Antidote for the Papacy.— The Holy Spirit, foreseeing, no doubt, that the Church of Rome would adulterate the truth by many "gross and grievous abominations" (I use the words of the judicious Hooker); and that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and from hope of everlasting salvation: foreseeing, also, that Rome would exercise a wide and dominant sway for many generations, by boldly iterated assertions of unity, antiquity, sanctity, and universality; foreseeing also that these pretensions would be

supported by the civil sword of many secular governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be enabled to display herself to the world in an august attitude of imperial power, and with the dazzling splendor of temporal felicity: foreseeing also that the Church of Rome would captivate the imaginations of men by the fascinations of art allied with religion; and would ravish their senses and rivet their admiration by gaudy colors, and stately pomp, and prodigal magnificence: foreseeing also that she would beguile their credulity by miracles and mysteries, apparitions and dreams, trances and ecstasies, and would appeal to their evidence in support of her strange doctrines: foreseeing likewise that she would enslave men, and much more women, by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought and from the perplexity of doubt, by proffering them the aid of infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the confessional, and by nicely poised compensations for sin; and that she would flourish for many centuries in proud and prosperous impunity, before her sins would reach to heaven, and come in remembrance before God: foreseeing also that many generations of men would thus be tempted to fall from the faith, and to become victims of deadly error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her,— the Holy Spirit, we say, foreseeing all these things in his divine knowledge, and being the ever-blessed Teacher, Guide, and Comforter of the church, was graciously pleased to provide a heavenly antidote for these widespread and long-enduring evils, by dictating the Apocalypse.—"*Union with Rome*," *Chr. Wordsworth, D. D., pp. 80, 81. London: Longmans, Green & Co., 1909.*

Revelation, Book of.— Page 127.

Righteousness of God, The.— Sin, Paul argues, cannot simply be passed over; it needs a propitiation, in order to show forth and to vindicate the absolute righteousness of God. That righteousness is no abstract law; it is his own character. He had, indeed, passed by sins of former times; but that long forbearance on the part of God had in view this signal exhibition of his righteousness in the gift and death of his Son, whereby he could be at once righteous himself, and accept as righteous him that hath faith in Jesus. This redemptive process is God's own act. The propitiation which his character demands, it also provides. Nor do the demand and its satisfaction spring from two opposite principles within him — his justice and his mercy. His love is not something apart from his righteousness, which prevails upon it to assume a new attitude toward men: it is but one manifestation of it —the form which it takes in order to fulfil itself in God's relation to a sinful humanity.—"*The Christ of History and of Experience*," *David W. Forrest, D. D., pp. 222, 223. Edinburgh: T. & T. Clark, 1914.*

Robes, Ascension, JOSHUA V. HIMES ON.— We are glad to be able to print the following letter from "Father Himes," who is undoubtedly the best living authority on the question which has interested so many of our readers:

"TO THE EDITORS OF THE 'OUTLOOK:'

"I have been much interested in the articles lately appearing in the *Outlook* upon the question of ascension robes. I am glad that pub-

lic interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

"I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him in public and private, and was with him at his home in the State of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and having had a perfect knowledge of everything connected with that work, I *know* the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in the *Outlook* of October 27, did not give his name and address The statement that 'to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites,' is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Adventist Conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

"During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great religious upheavals, but they were not committed by the 'instruction of their leaders,' and the putting on of ascension robes was not one of these excesses.

"When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more. Absolute evidence never has been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times in both the *Advent Herald* in Boston, Mass., and in the *Midnight Cry* in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I held my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my Judge, and before whose tribunal I must soon appear, I declare again that the ascension robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

"The preparation urged upon the 'rank and file' of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ — garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned. J. V. HIMES."

NOTE.— The foregoing was written Oct. 29, 1894, and appeared in the *Outlook* (New York) of Nov. 24, 1894, p. 875. At that time Mr. Himes was rector of St. Andrews Episcopal church, Elk Point, S. Dak., U. S. A. He died there, July 27, 1895, aged 91 years.— EDS.

Roman Catholic, USE OF THE COMBINATION EXPLAINED.— Roman Catholic, a qualification of the name Catholic commonly used in English-speaking countries by those unwilling to recognize the claims of the one true church. Out of condescension for these dissidents, the members of that church are wont in official documents to be styled "Roman Cath-

olics" as if the term Catholic represented a genus of which those who owned allegiance to the Pope formed a particular species. It is in fact a prevalent conception among Anglicans to regard the whole Catholic Church as made up of three principal branches,— the Roman Catholic, the Anglo-Catholic, and the Greek Catholic. . . .

In the Oxford English Dictionary, the highest existing authority upon questions of English philology, the following explanation is given under the heading "Roman Catholic: " "The use of this composite term in place of the simple Roman, Romanist, or Romish, which had acquired an invidious sense, appears to have arisen in the early years of the seventeenth century. For conciliatory reasons it was employed in the negotiations connected with the Spanish Match (1618-1624) and appears in formal documents relating to this printed by Rushworth (I, 85-89). After that date it was generally adopted as a non-controversial term, and has long been the recognized legal and official designation, though in ordinary use Catholic alone is very frequently employed" (New Oxford Dict., VIII, 766).— *The Catholic Encyclopedia, Vol. XIII, art. "Roman Catholic," pp. 121, 122.*

NOTE.— The words Romish, Romanist, popish, papist, and papistical are highly objectionable to Roman Catholics, and may properly be avoided by Protestant writers. Some of these objectionable words are found in extracts in this book, and are allowed to appear, not because they are approved of, but because it is difficult to use the quotations without these words. Protestant writers and speakers ought to be considerate of the feelings of Roman Catholics, and in the use of language in the controversy, to apply the golden rule.— EDS.

Rome, FOURTH KINGDOM OF DANIEL 2.— All attempts to make out the fourth empire of Daniel (spoken of in the dream of Nebuchadnezzar, chap. 2, and in Daniel's vision, chap. 7) to be the kingdom of Alexander's successors, have proved decided failures. The fourth kingdom can be no other than the Roman, which is described in both the passages referred to as having two distinct stages: (1) *An undivided stage*, in which the empire was strong as iron, and was under a central government; (2) *a divided stage*, in which it was split up into a plurality of kingdoms, indicated by the ten toes of the image (chap. 2) and by the ten horns of the beast (chap. 7), which kingdoms no device or power of man, or any schemes of matrimonial alliances, could ever contrive to weld together again.— *"An Introduction to the Old Testament," Rev. Charles H. H. Wright, D. D., Ph. D., p. 196. New York: Thomas Whittaker.*

Rome, AN EMPIRE THAT "FILLED THE WORLD."— The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. "Wherever you are," said Cicero to the exiled Marcellus, "remember that you are equally within the power of the conqueror."— *"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 3, par. 37 (Vol. I, pp. 99, 100). New York: Harper & Brothers.*

Rome, CARDINAL MANNING ON PROPHECY OF.— The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was, as it were, held in peace and in tranquillity by the universal presence of this mighty heathen empire. It was "exceedingly terrible," according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations.—"*The Temporal Power of the Vicar of Jesus Christ*," *Henry Edward Manning, D. D., p. 122. London: Burns and Lambert, 1862.*

Rome, A SINGLE CITY RULING THE EARTH.— Can any one be so indifferent or idle as not to care to know by what means, and under what kind of polity, almost the whole inhabited world was conquered and brought under the dominion of the single city of Rome, and that too within a period of not quite fifty-three years? Or who again can be so completely absorbed in other subjects of contemplation or study, as to think any of them superior in importance to the accurate understanding of an event for which the past affords no precedent?—"*The Histories of Polybius*," *E. S. Shuckburgh's translation, book 1, par. 1 (Vol. I, p. 1). London: Macmillan & Co., 1889.*

The Roman conquest, on the other hand [unlike its predecessors], was not partial, nearly the whole inhabited world was reduced by them to obedience: and they left behind them an empire not to be paralleled in the past or rivaled in the future.—*Id., par. 2 (p. 2).*

> Though from the frozen pole our empire run,
> Far as the journeys of the southern sun.
> —"*Pharsalia*," *Lucan, book 10.*

> Till her superb dominion spread
> East, where the sun comes forth in light,
> And west to where he lays his head.
> —*Horace, Ode 15, "To Augustus," book 4.*

Rome, GREETED FROM INDIA.— The letter was written in Greek upon a skin; the import of it was, that Porus was the writer, that although he was sovereign of six hundred kings, yet that he highly esteemed the friendship of Cæsar; that he was willing to allow him a passage through his country, in whatever part he pleased, and to assist him in any undertaking that was just.—"*The Geography of Strabo*," *book 15, chap. 2 (Vol. III, p. 119). London: Henry G. Bohn, 1857.*

NOTE.— Strabo quotes Nicolaus Damascenus, who saw an embassy from India bearing a letter to Augustus Cæsar.— EDS.

The Romans have surpassed (in power) all former rulers of whom we have any record.—*Id., book 17, chap. 3, p. 295.*

Rome, UNDER JULIUS CÆSAR.— The decisive battle [between Pompey and Cæsar] was fought at Pharsalus in Thessaly (48 B. C.). Pompey was beaten and his army scattered; he himself fled to Egypt, where he was murdered as he sought to land. But lesser commanders held out in the various provinces against the victor, and he was compelled to make a series of campaigns against them. First, the east was brought into order. In Egypt, Cleopatra and her brother Ptolemy, descendants of the old Greek rulers, were placed on the throne under Roman protection, and Cæsar came under the fascination of the intelligent and charming but morally unscrupulous young queen. [Dan. 11: 17.] A

battle at Zela (47 B. C.) overthrew the son of Mithridates, who attempted to withstand him. It is of these incidents that Byron writes:

"Alcides with the distaff now he seems at Cleopatra's feet,
And now himself he beams and came and saw and conquered."

The formidable array of Pompeian generals in Africa was annihilated in the battle of Thapsus (46 B. C.). A last stand in Spain was made, only to be overthrown in 45 B. C. at the battle of Munda. After four years of fighting, Cæsar was master of the situation, and the opportunity was open to him of solving the problems of the state, which had been in the balance for nearly a hundred years. But early in 44 B. C. (March 15) he was assassinated in the senate house by a band of conspirators, led by Gaius Cassius and a favorite friend, Marcus Brutus, and the Roman world again plunged into anarchy.—"*A History of the Ancient World,*" *George Stephen Goodspeed, Ph. D., pp. 415, 416. New York: Charles Scribner's Sons, 1912.*

Rome, "THE IRON MONARCHY."— The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the *iron* monarchy of Rome.—"*The History of the Decline and Fall of the Roman Empire,*" *Edward Gibbon, chap. 38, general observations at end of chapter, par. 1 (Vol. III, p, 634). New York: Harper & Brothers.*

Rome, AS RECOGNIZED IN IMPERIAL TIMES.— Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass.

33. After this again thou hast told me of the beast dreadful and terrible. "It had iron teeth and claws of brass: it devoured and brake in pieces, and stamped the residue with the feet of it." Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by thee.—"*Treatise on Christ and Antichrist,*" *Hippolytus, secs. 32, 33; "Ante-Nicene Fathers," Vol. V, p. 210.*

Rome, ITS POLICY AND AIM OF WORLD-CONQUEST.— We have no room to doubt that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification with regard to them. Although it be difficult to affirm, and still more so to prove, that this people had from their first rise, formed a plan in order to conquer and subject all nations; it cannot be denied, if we examine their whole conduct attentively, that it will appear that they acted as if they had a foreknowledge of this; and that a kind of instinct determined them to conform to it in all things.

But be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects, than those which deserts and seas made it impossible to pass. —"*Ancient History,*" *Charles Rollin, book 18, chap. 1, sec. 7, "Reflections," at end of section (Vol. IV, p. 79). New York: Nafis and Cornish, 1845.*

Rome, Early Aim at Supreme Sovereignty.— Whilst the Gauls were victorious and the whole of the city in their power, the gods and men of Rome still held, still dwelt in, the capitol and the citadel. And now that the Romans are victorious and the city recovered, are the citadel and capitol to be abandoned? Shall our good fortune inflict greater desolation on this city than our evil fortune wrought? Even had there been no religious institutions established when the city was founded and passed down from hand to hand, still, so clearly has Providence been working in the affairs of Rome at this time, that I for one would suppose that all neglect of divine worship has been banished from human life. [chap. 51] . . .

This is the 365th year of the city [388 B. C.], Quirites, yet in all the wars you have for so long been carrying on amongst all those ancient nations, not to mention the separate cities, the Volscians in conjunction with the Æqui and all their strongly fortified towns, the whole of Etruria, so powerful by land and sea, and stretching across Italy from sea to sea — none have proved a match for you in war. This has hitherto been your fortune; what sense can there be — perish the thought! — in making trial of another fortune? Even granting that your valor can pass over to another spot, certainly the good fortune of this place cannot be transferred. Here is the capitol where in the old days a human head was found, and this was declared to be an omen; for in that place would be fixed the head and supreme sovereign power of the world. [chap. 54] — "*The History of Rome*," *Livy*, "*The Speech of Camillus Against Migrating to Veii*," *after the destruction of Rome by the Gauls, translated by Canon W. L. Roberts, book 5, chaps. 51, 54. Everyman's Library edition, Vol. I, pp. 347, 351, 352.*

Rome, As Plutarch Viewed Its Policy.— It is manifest to him that will reason aright, that the abundance of success which advanced the Roman Empire to such vast power and greatness is not to be attributed to human strength and counsels, but to a certain divine impulse and a full gale of running fortune which carried all before it that hindered the rising glory of the Romans. For now trophies were erected upon trophies, and triumphs hastened to meet one another: before the blood was cold upon their arms, it was washed off with the fresh blood of their falling enemies. Henceforth the victories were not reckoned by the numbers of the slain or the greatness of the spoils, but by the kingdoms that were taken, by the nations that were conquered, by the isles and continents which were added to the vastness of their empire.—"*Morals*," *Plutarch, article on "Fortune of the Romans," par. 11.*

Rome, Its Skilful Diplomacy.— The Romans were wont to take great care not to appear to be the aggressors, or to attack their neighbors without provocation; but to be considered always to be acting in self-defense, and only to enter upon war under compulsion.—"*The Histories of Polybius*," *E. S. Shuckburgh's translation, "Shorter Fragments," belonging in book 28 (Vol. II, p. 549). London: Macmillan & Co., 1889.*

Rome, Its Combination of Clemency and Harshness.— In later times, the Romans, thirsting after a universal monarchy, in a great measure obtained their ends by the force of their arms, but their clemency toward such as they had conquered, added much to the increase and enlargement of their conquests. . . . And therefore, upon the account of this extraordinary clemency, kings, cities, and countries, generally sheltered themselves under the protection of the Romans. But when they were lords almost of the whole world, then they strengthened and confirmed themselves in their dominions; by severity, and razing of

towns and cities to strike a terror into their enemies. For they utterly destroyed Corinth in Achaia, Carthage in Africa, Numantia in Spain, and rooted up the kingdom of Macedonia, in the ruin of Perseus, and became a terror to many.— *Diodorus,* "*Fragments Collected by Constantine, 7th Eastern Emperor.*" *book 26, chap. 83 (Vol. II, pp. 12, 13). London: Henry Valesius.*

Rome, Always Watching to Advance Imperial Aims.— Ambassadors were sent to Philip, king of Macedon, to demand the surrender of Demetrius of Pharos, who had taken refuge with him after his defeat, and another embassy dispatched to the Ligurians to make a formal complaint as to the assistance they had given the Carthaginian in men and money, and at the same time to get a nearer view of what was going on among the Boii and the Insubres. Officials were also sent to Pineus, king of Illyria, to demand payment of the tribute which was now in arrears, or, if he wished for an extension of time, to accept personal securities for its payment. So, though they had an immense war on their shoulders, nothing escaped the attention of the Romans in any part of the world, however distant.— "*The History of Rome,*" *Livy, translated by Canon W. L. Roberts, book 22, chap. 33. Everyman's Library edition, Vol. III, p. 96.*

Note.—At this very time the Romans were engaged in a life-and-death struggle with Carthage, whose army was in Italy.— Eds.

Rome, Policy of, in Asia.— From 188 to 133 [B. C.], not a Roman soldier appeared in Asia; but the commissioners of the Senate were always there, keeping watch upon the words and acts of the Asiatic princes; intervening with authority in all affairs, with the design of degrading the native rulers in the eyes of their subjects; exacting rich gifts, in order to keep them always burdened; taking their sons as hostages, to send them back like Demetrius [of Macedon], gained over to the interests of Rome.— "*History of Rome,*" *Victor Duruy, chap. 33 (Vol. II, p. 218). Boston: C. F. Jewett Pub. Co., 1883.*

Rome, Hostilities with Greece Begun by.— Rome came first into hostile relations with Macedonia. During the Second Punic War Philip V of that kingdom had entered into an alliance with Hannibal. He was now troubling the Greek cities which were under the protection of Rome. For these things the Roman Senate resolved to punish him.

An army under Flamininus was sent into Greece, and on the plains of Cynoscephalæ [B. C. 196], in Thessaly, the Roman legion demonstrated its superiority over the unwieldy Macedonian phalanx by subjecting Philip to a most disastrous defeat [B. C. 197]. The king was forced to give up all his conquests, and the Greek cities that had been brought into subjection to Macedonia were declared free. Unfortunately the Greeks had lost all capacity for self-government, and the anarchy into which their affairs soon fell afforded the Romans an excuse for extending their rule over all Greece.—"*General History,*" *Philip Van Ness Myers, pp. 241, 242. Boston: Ginn & Co., 1906.*

Rome Overthrows Macedonian Power, 168 B. C.— And now Macedonia, under the leadership of Perseus, son of Philip V, was again in arms and offering defiance to Rome; but in the year 168 B. C. the Roman consul Æmilius Paulus crushed the Macedonian power forever upon the memorable field of Pydna. Twenty-two years later (146 B. C.) the country was organized as a Roman province. The short but great part which Macedonia as an independent state had played in history was ended. She now drops below the historical horizon.— *Id., p. 242.*

Rome, Succeeds Greece by Conquest of Macedonia (Dan. 8: 9). — Thus [by victory over Perseus, king of Macedonia, battle of Pydna, June 22, 168 B. C.— Eds.] perished the empire of Alexander the Great, which had subdued and Hellenized the East, one hundred and forty-four years after his death. [p. 508] . . .

All the Hellenistic states had thus been completely subjected to the protectorate of Rome, and the whole empire of Alexander the Great had fallen to the Roman commonwealth, just as if the city had inherited it from his heirs. From all sides kings and ambassadors flocked to Rome to congratulate her, and they showed that fawning is never more abject than when kings are in the antechamber. [p. 519] . . .

The moment was at least well chosen for such acts of homage. Polybius dates from the battle of Pydna the full establishment of the universal empire of Rome. It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power; all subsequent struggles were rebellions, or wars with peoples beyond the pale of the Romano-Greek civilization — the barbarians, as they were called. The whole civilized world thenceforth recognized in the Roman Senate the supreme tribunal, whose commissioners decided in the last resort between kings and nations; and to acquire its language and manners, foreign princes and youths of quality resided in Rome. [pp. 519, 520] —"*History of Rome,*" *Theodor Mommsen, translated by Wm. P. Dickson, D. D., LL. D., book 3, chap. 10 (Vol. II, pp. 508-520). New York: Charles Scribner's Sons, 1903.*

Rome, Its Fierce Spirit of Conquest.— The vast host of the enemy [the Volscians], relying solely on their numbers and measuring the strength of each army merely by their eyes, went recklessly into the battle and as recklessly abandoned it. Courageous enough in the battle shout, in discharging their weapons, in making the first charge, they were unable to stand the foot-to-foot fighting and the looks of their opponents, glowing with the ardor of battle.— "*The History of Rome,*" *Livy, book 6, chap. 13. Everyman's Library edition, Vol. II, p. 15.*

Rome, The Fierce Countenances of Its Soldiery.— The Romans admitted that they had never fought with a more obstinate enemy, and when the Samnites were asked what it was that first turned them, with all their determination, to flight, they said that the eyes of the Romans looked like fire, and their faces and expression like those of madmen; it was this more than anything else which filled them with terror.— *Id., book 7, chap. 33, p. 94.*

Rome, The Romans Described as "Robbers of the World."— Do you not know that the Romans, when they found themselves stopped by the ocean on the west, turned their arms this way? That to look back to their foundation and origin, whatever they have, they have from violence,— home, wives, lands, and dominions. A vile herd of every kind of vagabonds, without country, without forefathers, they established themselves for the misfortune of the human race. Neither divine nor human laws restrain them from betraying and destroying their allies and friends, remote nations or neighbors, the weak or the powerful. . . .

It will be for your immortal glory to have supported two great kings, and to have conquered and destroyed those robbers of the world. This is what I earnestly advise and exhort you to do; that you may choose rather to share with us by a salutary alliance, in conquering the common enemy, than to suffer the Roman Empire to extend itself universally by our ruin.— *Letter of Mithridates, king of Pontus, to Arsaces, king of the Parthians; cited in Rollin's "Ancient History," book 22, sec. 3, par. 29 (Vol. IV, p. 368). New York: Nafis and Cornish, 1845.*

Rome, Its Sway Extended East, South, and to the Holy Land (Dan. 8: 9; 11: 16).— The career of Pompey in the east had been one uninterrupted success. Forty days sufficed for him to clear the sea of pirates; he pursued them to their strongholds and destroyed them. Then he advanced against Mithridates and his son-in-law and ally, Tigranes of Armenia. A victory in 66 B. C. shattered the Pontic power and brought peace with Tigranes. The Parthians also allied themselves with Pompey. Steadily Mithridates was hemmed in, until, in 63 B. C., he fled to his dependency, the kingdom of Bosporus, to the north of the Black Sea, and there killed himself. His kingdom was made part of the Roman province of Bithynia. The kingdom of the Selucidæ was brought to an end and Syria became a province (64 B. C.). The Jewish king resisted Pompey, who stormed Jerusalem (63 B. C.) and reduced Judea to a Roman dependency ruled by high priests. The Euphrates River became the eastern boundary of the Roman state. Cities were founded, stable government was restored, and prosperity revived. Two new provinces, Bithynia-Pontus and Syria, were added to Rome's eastern possessions; the province of Cilicia, which had been established in 102 B. C. at the time of Rome's first operation against the pirates, was enlarged and friendly alliances with the border kings and chiefs were established or renewed. An immense sum was paid into the Roman treasury. Pompey had amply fulfilled his task, and now returned to Rome, where he triumphed, in 61 B. C.—*"A History of the Ancient World," George Stephen Goodspeed, Ph. D., pp. 410, 411. New York: Charles Scribner's Sons, 1912.*

Rome, Pompey's Trophies from East and South.— He [Pompey] had a great desire and emulation to occupy Syria, and to march through Arabia to the Red Sea, that he might thus extend his conquests every way to the great ocean that encompasses the habitable earth. . . . [Then, describing Pompey's triumph, on his return to Rome:] In the first place there were tables carried, inscribed with the names and titles of the nations over whom he triumphed, Pontus, Armenia, Cappadocia, Paphlagonia, Media, Colchis, the Iberians, the Albanians, Syria, Cilicia, and Mesopotamia, together with Phœnicia and Palestine, Judæa, Arabia, and all power of the pirates subdued by sea and land.—*"Plutarch's Lives," Vol. IV, "Pompey," pp. 98, 106; translation called Dryden's, collected from the Greek and revised by A. H. Clough. Boston: Little, Brown & Co., 1859.*

Rome, Cæsar Compared with Alexander.— He [Julius Cæsar] was a man most fortunate in all things, superhuman, of grand designs, and fit to be compared with Alexander. Both were men of the greatest ambition, both were most skilled in the art of war, most rapid in executing their decisions, and most reckless of danger, least sparing of themselves, and relying as much on audacity and luck as on military skill.—*"The Roman History," Appian of Alexandria, "The Civil Wars," translated by Horace White, book 2, chap. 21, par. 149 (Vol. II, p. 203). New York: The Macmillan Company, 1899.*

Rome, Cæsar's Fall.— [Scene of Cæsar's death:] With rage and outcries Cæsar turned now upon one and now upon another like a wild animal, but after receiving the wound from Brutus he despaired and, veiling himself with his robe, he fell in a decent position at the foot of Pompey's statue.—*Id., book 2, chap. 16, par. 117 (Vol. II, pp. 179, 180).*

Rome, In the Augustan Age.— The hundred years of strife which ended with the battle of Actium left the Roman Republic, ex-

hausted and helpless, in the hands of one [Octavius Augustus] wise enough and strong enough to remold its crumbling fragments in such a manner that the state, which seemed ready to fall to pieces, might prolong its existence for another five hundred years. It was a great work thus to create anew, as it were, out of anarchy and chaos, a political fabric that should exhibit such elements of perpetuity and strength. "The establishment of the Roman Empire," says Merivale, "was, after all, the greatest political work that any human being ever wrought. The achievements of Alexander, of Cæsar, of Charlemagne, of Napoleon are not to be compared with it for a moment."—"*General History*," *Philip Van Ness Myers, p. 274. Boston: Ginn & Co., 1906.*

Rome, The Age of the City's Grandeur.— The city, which was not built in a manner suitable to the grandeur of the empire, and was liable to inundations of the Tiber, as well as to fires, was so much improved under his [Augustus Cæsar's] administration, that he boasted, not without reason, that he "found it of brick, but left it of marble."—"*The Lives of the Twelve Cæsars*," *C. Suetonius Tranquillus, chap. 29, "Cæsar Augustus," translated by Alexander Thomson, M. D., p. 91. London: George Bell & Sons, 1887.*

Rome, Augustus as Raiser of Taxes.— [Introduction by Augustus of general census and tax system.] History has never, perhaps, suffered a greater or more irreparable injury than in the loss of the curious register bequeathed by Augustus to the senate, in which that experienced prince so accurately balanced the revenues and expenses of the Roman Empire. [par. 43] . . .

The introduction of customs was followed by the establishment of an excise, and the scheme of taxation was completed by an artful assessment on the real and personal property of the Roman citizens, who had been exempted from any kind of contribution above a century and a half. [par. 47] . . .

The excise, introduced by Augustus after the civil wars, was extremely moderate, but it was general. It seldom exceeded one per cent; but it comprehended whatever was sold in the markets or by public auction, from the most considerable purchases of lands and houses, to those minute objects which can only derive a value from their infinite multitude and daily consumption. Such a tax, as it affects the body of the people, has ever been the occasion of clamor and discontent. [par. 49] —"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 6, pars. 43, 47, 49 (Vol. I, pp. 186-191). New York: Harper & Brothers.*

Note.— It was at this time in the order of the prophecy of Daniel 11, that there was to "stand up in his estate a raiser of taxes [one that causes an exactor to pass over, margin] in the 'glory' of his power." Verse 20. This stands in history as the glorious age of Rome.—Eds.

Rome, Enrolment in the Days of Augustus.— The oath was administered at the same time, according to the usage of the Roman census, in which a return of persons, ages, and properties, was required to be made upon oath, under penalty of confiscation of the goods of the delinquents, as we learn from Ulpian. And the reason for registering ages was, that among the Syrians, males from fourteen years of age, and females from twelve, until their sixty-fifth year, were subject to a capitation, or poll-tax, by the Roman law. This was two drachmas a head, half a stater, or about fifteen pence [thirty cents] of our currency. See the case of our Lord and Peter afterward, where "a stater," the amount of both, was procured by a miracle. Matt. 17: 24-27. [p. 49] . . .

By the wary policy of Roman jurisprudence, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in Italy, the consular edict commanded the Latin citizens "not to be enrolled at Rome, but all in their own cities." And this precaution was still more necessary in turbulent provinces, like Judea and Galilee. And the decree was peremptory, and admitted of no delay. Joseph therefore was obliged to go with Mary, notwithstanding her advanced state of pregnancy, to his family town, Bethlehem, where the Saviour of the world was born in a stable and laid in a manger!

Thus did "the fierceness of man," or the anger of Augustus toward Herod, "turn to the praise of God," and to the fulfilment of prophecy, that Christ should be born at Bethlehem (Micah 5: 2), so far from his mother's residence; and that as Shiloh (the apostle) he should come into the world when "the scepter had departed from Judah" (Gen. 49: 10), for Judea was made a Roman province by the introduction of a Roman enrolment therein. Julian, the apostate, unwittingly objected this to Christ's claim:

"This Jesus, proclaimed by you [Christians] was one of Cæsar's subjects. If ye disbelieve, I will prove it presently; or rather let it be told now; ye say then yourselves that he was enrolled, with his father and mother, in the time of Cyrenius." [p. 50] — "*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. III, pp. 49, 50. London: C. J. G. & F. Rivington, 1830.*

Rome, Law Regarding Place of Enrolment.— In connection with the census of Quirinius it is stated in Luke 2: 3: "All went to enroll themselves, every one to his own city." This has been felt by many scholars to be an improbable statement, and has been cited as an evidence of the unhistorical character of the whole story of the census in Luke. In this connection part of a papyrus discovered in Egypt, which is dated in the 7th year of the emperor Trajan, 103-104 A. D., is of great interest. This document contains three letters. The third of the letters is the one which relates to our subject. It is as follows:

"Gaius Vibius, chief prefect of Egypt. Because of the approaching census it is necessary that all those residing for any cause away from their own homes, should at once prepare to return to their own governments, in order that they may complete the family administration of the enrolment, and that the tilled lands may retain those belonging to them. Knowing that your city has need of provisions from the country, I wish" . . . (At this point the papyrus becomes too fragmentary for connected translation.)

It is perfectly clear that in Egypt the enrolment was done on the basis of kinship. The word rendered "family" above [*συνήθη sunēthē*] means "kindred" in the larger sense. The phrase rendered "belonging to" [them, i. e., the tilled lands] also means "kindred." It appears, then, that in Egypt the enrolment of each district was intended to include all the kinsmen belonging to that district, and that, lest those residing elsewhere should forget to return home for the census, proclamations were issued directing them to do so. It is well known that in many respects the customs of administration in Syria and Egypt were similar. Luke's statement, that Joseph went up from Nazareth to Bethlehem, because he was of the house and lineage of David, to enroll himself with Mary (Luke 2: 4, 5), turns out to be in exact accord with the governmental regulations as we now know them from the papyri.— "*Archæology and the Bible*," *George A. Barton, Ph. D., LL. D., p. 435. Philadelphia: American Sunday-School Union, 1916.*

Rome, Tiberius, Successor of Augustus, a Dissembler.— Tiberius was a patrician of good education, but he had a most peculiar nature.

He never let what he desired appear in his talk, and about what he said he wished he usually cared nothing at all. Thus his words indicated just the opposite of his real purpose: he denied any interest in what he longed for and urged the claims of what he hated. He would exhibit anger over matters that were very far from arousing his rage, and made a show of affability where he was most vexed.—"*History of Rome,*" *Cassius Dio, book 57, under A. D. 14 (Vol. IV, p. 259). Troy, N. Y.: Pafraet's Book Company, 1905.*

NOTE.—The prophecy of Daniel had listed next in order of history "a vile person," given to "flatteries." Dan. 11:21. The word translated "flattery" means also "dissimulation." Elliott: "The word has a double sense; being applied both to slipperiness of a path, and the slipperiness or flattering and deceit of the tongue." Ps. 35:6; Prov. 2:16. Gesenius: "Arts of dissimulation."—*Quoted by Elliott, "Horæ Apocalypticæ," Vol. IV, p. 133.* Barnes: "By acts of dissembling."—*"Notes on Daniel," p. 451.* Vileness and dissembling were to be the characteristics of this power, which would receive adulation and flattery from others.—EDS.

Rome, TIBERIUS DESCRIBED AS A VILE DISSEMBLER.—Though he made no scruple to assume and exercise immediately the imperial authority, by giving orders that he should be attended by the guards, who were the security and badge of the supreme power; yet he affected, by a most impudent piece of acting, to refuse it for a long time, . . . by ambiguous answers, and a crafty kind of dissimulation.—"*The Lives of the Twelve Cæsars,*" *C. Suetonius Tranquillus, chap. 24, "Tiberius," translated by Alexander Thomson, M. D., p. 209. London: George Bell & Sons, 1887.*

The vile old lecher.—*Id., chap. 45.*

Rome, AFTER DISSEMBLING, TIBERIUS ACCEPTS SOVEREIGNTY.—When no further news of a revolutionary nature came, but all parts of the Roman world began to yield a steady acquiescence to his leadership, he no longer practised dissimulation regarding the acceptance of sovereign power.—"*Roman History,*" *Cassius Dio, book 57, chap. 7 (Vol. IV, p. 267). Troy, N. Y.: Pafraet's Book Company, 1905.*

Rome, TIME OF FLATTERY AND INSINCERITY.—Such was the pestilential character of those times, so contaminated with adulation.—"*The Works of Tacitus,*" *book 3, chap. 65 (Vol. I, p. 147). New York: Harper & Brothers, 1863.*

As for Tiberius, his body was now wasted and his strength exhausted, but his dissimulation failed him not. . . .

At last, when all restraints of shame and fear were removed, and he was left to the uncontrolled bent of his genius, he broke out at once into acts of atrocious villainy and revolting depravity.—*Id., book 6, chaps. 50, 51 (Vol. I, pp. 245, 247).*

Rome, THE PRINCE OF THE COVENANT "BROKEN" (DAN. 11: 22).—Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius: but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged. —*Id., book 15, chap. 44.*

It was in the midst of the reign of Tiberius that, in a remote province of the Roman Empire, the Saviour was crucified. Animated by an

unparalleled missionary spirit, his followers traversed the length and breadth of the empire, preaching everywhere the "glad tidings." Men's loss of faith in the gods of the old mythologies, the softening and liberalizing influence of Greek culture, the unification of the whole civilized world under a single government, the widespread suffering and the inexpressible weariness of the oppressed and servile classes,— all these things had prepared the soil for the seed of the new doctrines. In less than three centuries the pagan empire had become Christian not only in name, but also very largely in fact.—"*General History*," *Philip Van Ness Myers, p. 282. Boston: Ginn & Co., 1906.*

Rome, So-called Conversion of.— But the elevation of Christianity as the religion of the state presents also an opposite aspect to our contemplation. It involved great risk of degeneracy to the church. The Roman state, with its laws, institutions, and usages, was still deeply rooted in heathenism, and could not be transformed by a magical stroke. The Christianizing of the state amounted therefore in great measure to a paganizing and secularizing of the church. The world overcame the church, as much as the church overcame the world; and the temporal gain of Christianity was in many respects canceled by spiritual loss. The mass of the Roman Empire was baptized only with water, not with the spirit and fire of the gospel, and it smuggled heathen manners and practices into the sanctuary under a new name. The very combination of the cross with the military ensign by Constantine was a most doubtful omen, portending an unhappy mixture of the temporal and the spiritual powers.—"*History of the Christian Church*," *Philip Schaff. D. D., (7 vol. edition) Vol. III, p. 93. New York: Charles Scribner's Sons, 1893.*

Rome, Degeneracy under Later Empire.— The secularization of the church appeared most strikingly in the prevalence of mammon worship and luxury. . . . Chrysostom addresses a patrician of Antioch: "You count so and so many acres of land, ten or twenty palaces, as many baths, a thousand or two thousand slaves, carriages plated with silver and gold." Gregory Nazianzen, who presided for a time in the second ecumenical council of Constantinople in 381, gives us the following picture, evidently rhetorically colored, yet drawn from life, of the luxury of the degenerate civilization of that period: "We repose in splendor on high and sumptuous cushions, upon the most exquisite covers, which one is almost afraid to touch, and are vexed if we but hear the voice of a moaning pauper; our chamber must breathe the odor of flowers, even rare flowers; our table must flow with the most fragrant and costly ointment, so that we become perfectly effeminate." — *Id., p. 127.*

Rome, To Be Displaced by New Nations.— The uncontrollable progress of avarice, prodigality, voluptuousness, theater going, intemperance, lewdness, in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous barbarians. When the Christians were awakened by the crashings of the falling empire, and anxiously asked why God permitted it, Salvian, the Jeremiah of his time, answered: "Think of your vileness and your crimes, and see whether you are worthy of the divine protection." Nothing but the divine judgment of destruction upon this nominally Christian but essentially heathen world, could open the way for the moral regeneration of society. There must be new, fresh nations, if the Christian civilization prepared in the old Roman Empire was to take firm root and bear ripe fruit.— *Id., p. 128.*

Rome, INVASIONS OF.— The death of Theodosius placed the administration of the empire in the hands of his two sons. Arcadius received the eastern portion, Honorius the west. Both were young and incapable. Meanwhile the flood of Germanic invasion which in the course of the following century was to overwhelm the fairest provinces of the Western Empire, had already begun. The Visigoths (West Goths), fleeing before the Huns, who had already conquered the Ostrogoths (East Goths) settled for a time in Dacia, but with the consent of the Roman officers they crossed the Danube in the reign of Valens [364-378]. Feeling misused by their hosts, they rose in rebellion, and in the bloody battle of Adrianople (378 A. D.) they slew the emperor himself and destroyed his army. The best that Theodosius could do was to leave them in Mœsia where only his strong arm restrained their further movements. Meanwhile, Vandals, Suevi, Burgundians, Alamanni, and Franks burst into the western provinces.

The very year of the death of Theodosius (A. D. 395), the Visigoths rose under Alaric, their chieftain, and marched into Greece. Seven years later they attacked Italy. Stilicho, the general of Honorius, successfully resisted them, until, out of jealousy and fear, he was murdered by his royal master. Then Alaric was able to overrun Italy and even to capture Rome (A. D. 410).

It was in this crisis that the Roman legions departed from Britain, leaving it exposed to the attacks of the Picts and Scots. The Suevi had penetrated into Spain, where they were followed by the Vandals. Upon the death of Alaric, the Visigoths left Italy and moved westward into Spain, where they set up a kingdom (A. D. 412) which was to last for three hundred years. The Vandals retired before them into Africa (A. D. 429), where they captured Carthage ten years later, and therein established a kingdom under their shrewd and enterprising leader Gaiseric [Genseric].

As if this were not enough, the cause of this tremendous upheaval of the German tribes now appeared on the scene in the advance of the Huns, a people of alien race and strange manners, wild, savage warriors, rushing down out of the far northeast from their homes in Central Asia. Under their king, Attila, they were united and organized into a formidable host, which included also Germans and Slavs. Attila had no less a purpose than to overthrow the Roman Empire and set up a new Hunnish state upon its ruins. "Though a barbarian, Attila was by no means a savage. He practised the arts of diplomacy, often sent and received embassies, and respected the international laws and customs which then existed." After ravaging the east as far as the Euphrates, he turned to the west, crossed the Rhine, and invaded Gaul. There he was met by an imperial army under Ætius and was defeated and turned back in a fierce struggle at the "Catalaunian Fields" (Châlons) in A. D. 451, which is justly regarded as one of the decisive battles of history. The next year he penetrated into Italy, and the destruction of Rome seemed imminent, but mysteriously the heathen king stayed his advance on the receipt of the message from Pope Leo the Great: "Thus far and no farther." In 453 A. D. he died, and with his death his vast empire dissolved and the Hunnish peril was over.

The emperors during this period were weak men and ineffective rulers, often set up and always upheld by their armies, which were made up almost entirely of Germans and led by men of the same race. Stilicho was a Vandal. Ricimer, another imperial general, was a Suevian. The emperors of the West emphasized still more their importance by placing the seat of government at Ravenna, an almost inaccessible fortress on the Adriatic Sea. The rest of Italy might suffer from the marches and contests of rival armies, while they were secure. Thus

they beheld, in A. D. 455, the capture and sack of Rome by Gaiseric, the Vandal king of Africa, repeated in A. D. 472 by Ricimer.

Following Honorius, a succession of nine weaklings kept up a pretense of imperial rule, until Romulus Augustulus, a mere boy, was set upon the throne. His German mercenaries, irritated by a refusal to grant them lands on which to settle, took as their leader Odovacar, the Rugian, captured the emperor, and forced him to resign his office (A. D. 476). Then the imperial insignia were sent to the emperor of the East, Zeno, who thus became sole emperor and appointed Odovacar governor of Italy. In fact the latter ruled Italy as a king, while, as we have seen, other parts of the West did not even formally acknowledge the emperor's authority. For this reason the year A. D. 476 is often regarded as a turning-point in the history of Rome as marking the fall of the Western Empire.—"*A History of the Ancient World,*" *George Stephen Goodspeed, Ph. D., pp. 502-505. New York: Charles Scribner's Sons, 1912.*

Rome, EARLY INVASIONS AS VIEWED BY A CONTEMPORARY.— At this time [about A. D. 364, 365] the trumpet as it were gave signal for war throughout the whole Roman world; and the barbarian tribes on our frontier were moved to make incursion on those territories which lay nearest to them. The Allemanni laid waste Gaul and Rhaetia at the same time. The Sarmatians and Quadi ravaged Pannonia. The Picts, Scots, Saxons, and Atacotti harassed the Britons with incessant invasions; the Austoriani and other Moorish tribes attacked Africa with more than usual violence. Predatory bands of the Goths plundered Thrace.—"*History of the Roman Empire,*" *Ammianus Marcellinus, book 26, chap. 4, p. 413. London: George Bell & Sons, 1894.*

Rome, FALL OF (WESTERN EMPIRE).— Odovacar [or Odoacer] . . . had served under Ricimer in 472 against Anthemius; and by 476 he had evidently distinguished himself sufficiently to be readily chosen as their king by the congeries of Germanic tribes which were cantoned in Italy. His action was prompt and decisive. He became king on 23 August: by the 28th Orestes had been captured and beheaded at Piacenza, and on 4 September Paulus, the brother of Orestes, was killed in attempting to defend Ravenna. The emperor Romulus Augustulus became the captive of the new king, who, however, spared the life of the handsome boy, and sent him to live on a pension in a Campanian villa. While Odovacar was annexing Italy, Euric was spreading his conquests in Gaul; and when he occupied Marseilles, Gaul, like Italy, was lost.

The success of Odovacar did not, however, mean the erection of an absolutely independent Teutonic kingdom in Italy, or the total extinction of the Roman Empire in the West; and it does not therefore indicate the beginning of a new era, in anything like the same sense as the coronation of Charlemagne in 800. It is indeed a new and important fact, that after 476 there was no Western Emperor until the year 800, and it must be admitted that the absence of any separate emperor of the West vitally affected both the history of the Teutonic tribes and the development of the Papacy, during those three centuries.—"*The Cambridge Medieval History,*" *J. B. Bury, M. A., Vol. I, pp. 430, 431. New York: The Macmillan Company, 1911.*

Rome IN HANDS OF INVADERS (ABOUT A. D. 500).— I have now accomplished the laborious narrative of the decline and fall of the Roman Empire, from the fortunate age of Trajan and the Antonines, to its total extinction in the West, about five centuries after the Christian era. At that unhappy period, the Saxons fiercely struggled with the natives for

the possession of Britain: Gaul and Spain were divided between the powerful monarchies of the Franks and Visigoths and the dependent kingdoms of the Suevi and Burgundians: Africa was exposed to the cruel persecution of the Vandals, and the savage insults of the Moors: Rome and Italy, as far as the banks of the Danube, were afflicted by an army of barbarian mercenaries, whose lawless tyranny was succeeded by the reign of Theodoric the Ostrogoth. All the subjects of the empire, who, by the use of the Latin language, more particularly deserved the name and privileges of Romans, were oppressed by the disgrace and calamities of foreign conquest; and the victorious nations of Germany established a new system of manners and government in the western countries of Europe. The majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the East, from the Danube to the Nile and Tigris; the Gothic and Vandal kingdoms of Italy and Africa were subverted by the arms of Justinian; and the history of the Greek emperors may still afford a long series of instructive lessons and interesting revolutions.—"*The History of the Decline and Fall of the Roman Empire," Gibbon, chap. 38, last par. (Vol. III, pp. 631, 632). New York: Harper & Brothers.*

Rome, THE SWARM OF INVADERS FULFILLING THE PROPHECY OF THE DIVISION OF THE EMPIRE.— What an imposing sight was that of all these barbarians rushing down from the east and from the north in numberless multitudes, crossing the Baltic in their boats, issuing from their forests on their wild horses, passing over rivers on the ice; and for the fulfilment in the Roman Empire of Daniel's prophecy. . . . But where were all these Gothic races at the time when Daniel beheld them from his bed in Babylon, in the first year of Belshazzar? Where were these nations that were to come, 955 years after the prophecy, and throw themselves into the last of the four monarchies? — They were living in the distant regions of Asia, on the tableland of the Altaic mountains, in the high valleys of Hindoo-Cutch of Cashmere, and of the Himalaya. The great Odin, who was in aftertime to lead them into Scandinavia, and of whom they were to make a god, was not yet even born; and nevertheless all their paths were already traced in the councils of the Most High, and foretold in his Word.—"*The Prophet Daniel Explained," Prof. L. Gaussen, Vol. I, p. 211. London.*

Rome, PAGAN, THE HINDERING POWER.— It is admitted by both Protestant and Roman Catholic interpreters that St. Paul's "man of sin" and St. John's "Antichrist" are the same. But the rise of the "man of sin" is preceded by the removal of a hindering power which was in existence in Paul's own day, and to which he referred in carefully guarded language,— a power which the early church recognized as that of imperial Rome; and similarly the rise of the anti-Christian persecuting power in the Apocalypse is preceded by the removal of ruling power in the Roman state. The conclusion is that the hindering power removed in each case is the same. It is a remarkable fact, in relation to the "let," or hindrance, to the manifestation of the "man of sin," that "we have the consenting testimony of the early Fathers, from Irenæus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the imperial power ruling and residing at Rome."—"*Key to the Apocalypse," H. Grattan Guinness, D. D., pp. 113, 114. London: Hodder and Stoughton, 1899.*

Rome, ITS BARBARIAN INVADERS: **Alani.**— Alans, Alani, a Sarmatian people who inhabited the steppes north of the Caucasus Mountains and

the Black Sea during the first three centuries of the Christian era. A large section of them were subdued and incorporated by the Huns in 370. Subsequently they settled in Pannonia, Lusitania (411), and Africa (429).— *Nelson's Encyclopedia, Vol. I, art. "Alans," p. 126.*

The Suevians and one branch of the Vandals established themselves in the northwestern corner [of the Iberian Peninsula, Spain and Portugal], the land of Gallicia. . . . The central lands of Lusitania and the province of New Carthage fell to the lot of the Alans. . . . Of these kingdoms, that of the Suevians was the most abiding. . . . The West-Gothic sword, wielded in the name of Rome, before long made short work of the rest.—" *Western Europe in the Fifth Century," E. A. Freeman, pp. 141, 142. London: Macmillan & Co., 1904.*

Rome, Its Barbarian Invaders: **Allemanni.**— Alamanni, or Allemanni, a German tribe, first mentioned by Dio Cassius, under the year 213. They apparently dwelt in the basin of the Maine, to the south of the Chatti. According to Asinius Quadratus their name indicates that they were a conglomeration of various tribes. There can be little doubt, however, that the ancient Hermunduri formed the preponderating element in the nation. Among the other elements may be mentioned the Juthungi, Bucinobantes, Lentienses, and perhaps the Armalausi. From the fourth century onward we hear also of the Suebi, or Suabi. The Hermunduri had apparently belonged to the Suebi, but it is likely enough that re-enforcements from new Suebic tribes had now moved westward. In later times the names Alamanni and Suebi seem to be synonymous. The tribe was continually engaged in conflicts with the Romans, the most famous encounter being that at Strassburg, in which they were defeated by Julian, afterward emperor, in the year 357, when their king Chonodomarius was taken prisoner. Early in the fifth century the Alamanni appear to have crossed the Rhine and conquered and settled Alsace and a large part of Switzerland. Their kingdom lasted until the year 495, when they were conquered by Clovis, from which time they formed part of the Frankish dominions. The Alamannic and Swabian dialects are now spoken in German Switzerland, the southern parts of Baden and Alsace, Württemberg and a small portion of Bavaria.— *The Encyclopedia Britannica, Vol. I, art. "Alamanni," p. 468, 11th edition.*

Rome, Its Barbarian Invaders: **Anglo-Saxons.**— We need not doubt that the Angli and the Saxons were different nations originally; but from the evidence at our disposal it seems likely that they had practically coalesced in very early times, perhaps even before the invasion. At all events the term *Angli Saxones* seems to have first come into use on the Continent, where we find it, nearly a century before Alfred's time, in the writings of Paulus Diaconus (Paul the Deacon). There can be little doubt, however, that there it was used to distinguish the Teutonic inhabitants of Britain from the Old Saxons on the Continent.— *Id., Vol. II, art. "Anglo-Saxons," p. 38.*

It was in the middle decade of the fifth century of our era that the half-civilized Celtic people of South Britain, left naked by the withdrawal of the Roman legions, and hard pressed on the north by the Picts and the Scots, adopted the fatal expedient of inviting to their aid the barbarians of the Baltic. The tribes thus solicited were the Jutes, the Angles, the Saxons, and the Frisians. The first mentioned dwelt in the Cimbric Chersonesus, now Jutland, or Denmark. Parts of Schleswig and Holstein were also included in their territories. In the latter coun-

try the district known as Angeln was the native seat of the Angles. To the south of these two regions, spreading from the Weser to the delta of the Rhine, lay the country of the Saxons, embracing the states afterward known as Westphalia, Friesland, Holland, and a part of Belgium. A glance at the map will show that these tribes occupied a position of easy approach by sea to the British Isles. . . .

It is believed that Hengist and Horsa, the leaders of the barbarian host which accepted the call of the Celts, as well as a majority of their followers in the first expedition [A. D. 449] were Jutes. With them, however, a large body of Angles from Holstein, and Saxons from Friesland, was joined in the invasion. So came a mixed host into England. . . .

The result of the first contest in the island was that all of Kent, the ancient Cantium, was seized by the invaders and ruled by Eric, the son and successor of Hengist. Thus was established the first Saxon kingdom in England.

Thus far the predominating foreigners were Jutes, mixed with Angles. This condition of affairs continued with little change for about a quarter of a century. In the year 477 a Saxon leader named Ella and his three sons landed a powerful force of their countrymen in what was afterward called Sussex, or South Saxony. The first settlement made by the immigrant warriors was at Withering, in the island of Selsey. Thus far the Celtic populations had measurably held their own, but a serious struggle now began for the possession of Britain. The native peoples took up arms and made a spirited resistance. A great battle was fought in which the Saxons were victorious, and the Celts were driven into the forest of Andredswold. Meanwhile new bands of Saxons poured into the island and joined their countrymen. The British princes established a confederacy, but Ella defeated their army in a second battle, and gained possession of nearly the whole of Sussex. Such was the founding of the second Saxon kingdom in Britain.

The coast now in possession of the invaders extended from the estuary of the Thames to the river Arun. Near the close of the fifth century the Saxon leader, Cerdic, with a second army from the Continent, landed in the island and carried the conquest westward over Hampshire and the Isle of Wight to the river Avon. Thus was founded Wessex, or the kingdom of the West Saxons. West of the Avon the country was still held by the Britons, who now fought desperately to maintain their frontier against the invaders.

North of the river Thames the first conquest was made in 527 by the Saxon prince Ercenwine, who overran the flat country of Essex, establishing here the kingdom of the East Saxons. Subsequent conquests soon extended the Saxon border northward to the Stour, which was maintained as the frontier till 547.

The next descent made by the German tribes from the Baltic was on the coast at Flamborough Head. A long space was thus left between the frontier of the East Saxons and the scene of the new invasion. This time the invaders were Angles. The wild country between the Tees and the Tyne, embracing the present county of Durham, was overrun, and here was founded the kingdom of Bernicia. The next incoming tribe was also of the Angle race. The territory between the Tees and the Humber was now occupied, but not without a long and bloody contest with the natives. This region became the kingdom of Deira.

Near the close of the sixth century the barbarians came in swarms. The most populous bands were out of Angeln.—"*History of the World.*" *John Clark Ridpath, LL. D., book 11, chap. 76 (9 vol. ed., Vol. IV, pp. 443-445). Cincinnati, Ohio: The Jones Brothers Publishing Co., 1910.*

Rome, Its Barbarian Invaders: Bavarians.— The earliest known inhabitants of the district afterward called Bavaria were a people, probably of Celtic extraction, who were subdued by the Romans just before the opening of the Christian era, when colonies were founded among them and their land was included in the province of Raetia. During the fifth century it was ravaged by the troops of Odoacer and, after being almost denuded of inhabitants, was occupied by tribes who, pushing along the valley of the Danube, settled there between A. D. 488 and 520. Many conjectures have been formed concerning the race and origin of these people, who were certainly a new and composite social aggregate. Most likely they were descendants of the Marcomanni, Quadi, and Narisci, tribes of the Suevic or Swabian race, with possibly a small intermixture of Gothic or Celtic elements. They were called *Baioarii*, *Baiowarii*, *Bawarii*, or *Baiuwarii*, words derived most probably from *Baja* or *Baya*, corruptions of *Bojer*, and given to them because they came from *Bojerland*, or Bohemia. Another but less probable explanation derives the name from a combination of the old high German word *uuâra*, meaning league, and *bai*, a Gothic word for both. The Bavarians are first mentioned in a Frankish document of 520, and twenty years later Jordanes refers to them as lying east of the Swabians. Their country bore some traces of Roman influence, and its main boundaries were the Enns, the Danube, the Lech, and the Alps; but its complete settlement was a work of time.— *The Encyclopedia Britannica, Vol. III, art. "Bavaria," p. 545, 11th edition.*

Rome, Its Barbarian Invaders: Burgundians.— The Burgundians invaded the country with the Vandals, 410 A. D., but were vanquished by the Franks in 523 [rather, 523-534.— Eds.], and again became independent in the ninth century.— *Nelson's Encyclopedia, Vol. II, art. "Burgundians," p. 389.*

Their dominion [A. D. 500], considerably more extensive than when we last viewed it on the eve of Attila's invasion, now included the later provinces of Burgundy, Franche-Comté and Dauphiné, besides Savoy and the greater part of Switzerland — in fact, the whole valley of the Saone and the Rhone, save that for the last hundred miles of its course the Visigoths barred them from the right bank and the mouths of the latter river.—"*Italy and Her Invaders*," *Thomas Hodgkin, Vol. III, pp. 357, 358. Oxford: The Clarendon Press, 1885.*

Although subject to the Franks [by conquest of 534] and tributary to them in men and money, Burgundy continued as a separate part of the Frankish kingdom at the side of Neustria and Austrasia. At first partitioned, it was, on the death of Clotaire I (561), reunited, with a constitution of its own, its own government, and with boundaries modified in several respects. The Burgundians lived in the full enjoyment of their possessions and of their own laws, participated in the administration, and constituted a special force in war. In respect of the weregild [tribute, or "fine" for offenses], they stood on an equality with the other subject peoples — the Alamanni, Friesians, Bavarians, and Saxons. Repeatedly the old national pride flamed forth, even to open revolt, but never succeeded against Frankish predominance."—"*History of All Nations*," *Vol. VI, "The Great Migrations," Julius von Pflugk-Harttung, p. 403. Philadelphia: Lea Brothers & Co., 1902.*

Rome, Its Barbarian Invaders: Franks.— Franks, The, a confederation of tribes who are found about 250 A. D. settled in the lower Rhine valley, and grouped shortly afterward as Salian Franks (on the

lower Rhine) and Ripuarian Franks (on the middle Rhine). After the accession of Clovis, in 481, to the throne of the Salian Franks, the dependence upon Rome, which had lasted since the early part of the fifth century, came to an end. Clovis, having occupied the Seine valley, overthrew (496) the Alemanni, and then became an orthodox Christian. This induced the church to throw all its influence on the side of the Salian Franks, who by 510 had conquered or absorbed all the other Frankish tribes. At that time the kingdom of Clovis included most of modern France north of the Loire. . . . The rise of the Carlovingians led to the formation of the empire of Charles the Great; but on his death quarrels ensued among his descendants, and finally, by the treaty of Verdun (843), the empire was dismembered. Three monarchies then arose, one of which was that of Germany, another that of France, and the third that of Burgundy and Lorraine.— *Nelson's Encyclopedia, Vol. V, art. "Franks," p. 193.*

Rome, Its Barbarian Invaders: Gepidæ.— The native haunts of the Gepidæ appear to have been on the Vistula, near the Baltic. It is from this position that their first movements were directed against the civilized states of the South. At the first they were associated with the Vandals, and were afterward leagued with the Goths of the Middle Danube. At the time of the invasion of Attila they were obliged to follow the standard of that imperial savage, but after his death they regained their independence. Under their king Adaric, they beat back the Huns from their territories on the Lower Danube, and became one of the most prosperous states. Twelve years after the downfall of the Western Empire, Theodoric, king of the Ostrogoths, defeated the Gepidæ in a great battle near Sirmium. Afterward, in 566, the nation suffered a second overthrow at the hands of Alboin, king of the Lombards, and from that time the remnants of the people were gradually absorbed by the dominant populations around them.—"*History of the World," John Clark Ridpath, LL. D., book 11, chap. 73 (9 vol. ed., Vol. IV, pp. 392-394). Cincinnati, Ohio: The Jones Brothers Publishing Co., 1910.*

Rome, Its Barbarian Invaders: Goths.— Goths, a people of Germanic race, who are first heard of on the southern shores of the Baltic. . . . Early in the third century, . . . we find the Goths settled on the Black Sea, between the Don and the Danube. The eastern portion of the nation came to be known as the Ostrogoths, or East Goths, and western as the Visigoths, or West Goths. . . .

Bishop Wulfila, or Ulfilas, labored for forty years among the Goths, and saw as the fruits of his labor the conversion of the entire people to the Arian branch of Christianity. It is a remarkable fact that the Goths were the most tolerant of religionists, and it was not till the Visigoths of Spain had become "orthodox" that they developed any persecuting tendencies. . . .

Upon the Ostrogoths [East Goths] in 375 fell the invading army of the Huns, who subjugated and absorbed them, so that, at the famous battle of Chalons, part of the army of Attila, which the Visigoths helped to defeat, was composed of Ostrogoths, who had been servants of the Huns till that date (451). During the intervening period the Ostrogoths have no history, save as regards that small section which was allowed by the Emperor Valens to cross the Danube with the Visigoths [West Goths] into Thrace, to escape the Huns. But the injustice of the Byzantines provoked them to revenge, and in 378, near the modern Adrianople, they defeated and slew the emperor Valens. Under his successor, the emperor Theodosius, the relations of the Goths and Romans became peaceful, but when, on his death in 395, the empire was divided

between his two sons, Arcadius and Honorius, trouble began. The Goths, under their king, Alaric, ravaged Greece. But Stilicho, ruler of the Western empire in the name of Honorius, having intervened, Alaric in 402 invaded Italy, but was twice defeated (at Pollentia and Verona), and forced to retire by Stilicho. In 408, Stilicho being dead, Alaric again invaded Italy, and swept all before him. Rome was three times besieged, and the third time it was sacked and plundered (410). Alaric died while engaged in the siege of Ravenna, to which Honorius had fled; and his successor, Ataulf, induced the Visigoths to turn their arms against his enemies in Gaul. As a reward for these services, their king, Wullia, was granted (419) Aquitania, the richest province of Gaul. His successors increased their territory, till under Euric (466-484) they not only held all Gaul south of the Loire and west of the Rhone, but subdued the greater part of the Iberian peninsula. After the battle of Voclad, near Poitiers (507), in which they were defeated by Clovis, king of the Franks, the Goths finally (about 510) abandoned all their French territory except a strip on the Mediterranean. Henceforth they were a Spanish power. At length, as a matter of political necessity, their king, Reccared (586-600), became a convert to Catholicism, and the Visigoths, weary of ecclesiastical isolation, were converted by battalions. The clergy, as the price of this political deal, succeeded in making themselves supreme. . . .

[Ostrogothic Division] The Ostrogoths, released from their servitude by the defeat of the Huns at Chalons, settled in Pannonia, along the middle Danube, and for a time were busy as enemies or allies of the empire, till their young king, Theodoric, obtained permission to invade Italy, as the agent of the empire, to drive out Odoacer, who had usurped the throne of the Western empire. This was with some difficulty accomplished, with the help of certain Visigoths (489-493), and Theodoric, in fact, if not in name, became king of Italy. He ruled wisely and well, and Italy enjoyed a prosperity she had not known for centuries. After the death of Theodoric, the emperor Justinian sent his famous general, Belisarius, to subdue Italy. Belisarius got possession of Rome, where for a whole year (537-538) he was vainly besieged by Witigis, who had been elected (536) king of the Goths. And Belisarius had practically subdued the country when he was recalled, through court jealousies, to Constantinople. Although sent back to Italy in 544, Belisarius could effect nothing against the soldier and ruler of genius whom the Goths had made king over them. This was Totila, who rapidly recovered Italy. Justinian at last awoke to the seriousness of the task, and intrusted it to his aged chamberlain, Narses, who led a huge army to invade Italy from the north, and fought a decisive battle at Taginæ, now Tadino (552), where Totila was killed. Under the newly elected king, Teia, the Goths made so desperate a stand at Mons Lactarius, near Vesuvius [554], that the imperial general was glad to grant them a safe-conduct out of Italy. Their subsequent history is not known.—*Nelson's Encyclopedia, Vol. V, art. "Goths," pp. 508, 509.*

The Ostrogoths had grown to be first in influence among the barbarian states. . . . Theodoric accordingly undertook the conquest of Italy. The invasion was in the nature of an emigration of the whole Gothic people. The aged, the infirm, the women and children, were all borne along with the immense procession of warriors, and the whole property was included with the baggage. . . . The Goth fought his way through every opposing obstacle, passed the Julian Alps, and made his way into Italy.

Odoacer went boldly forth to meet him. The two hosts met on the river Sontius, and a decisive battle was fought, in which the Ostrogoths

were successful. The country of the Veneti as far south as Verona thus fell into the hands of Theodoric. . . . Thus, in the year A. D. 493, the Ostrogothic kingdom was established in Italy.

Theodoric at once entered upon a reign of thirty-three years' duration. In accordance with the rights of conquest, a third of the lands was apportioned to his followers. [p. 408] . . .

It was deemed expedient by Theodoric not to assume the insignia of imperial authority. He accepted the title of king — a name more congenial than that of emperor to the nations of the North. [p. 409] . . .

In the year A. D. 500, Theodoric visited Rome, where he was received with all the glory that the diminished sun of the old metropolis was able to shed on her sovereign. For six months the Gothic king remained at the ancient capital of the Cæsars, where his manners and morals were justly applauded by those who as children had witnessed the extinction of the empire. . . .

In religious faith Theodoric, like his people, was an Arian. This fact opened a chasm between the Goths and the Italians, the latter accepting the Nicene creed. The king, however, was little disposed to trouble or be troubled in matters of faith. He and his Gothic subjects pursued their own way, and the orthodox Catholics, theirs. Those of the Goths who preferred to apostatize to the Athanasian belief were permitted to do so without persecution. The whole career of Theodoric [p. 410] was marked with a spirit of tolerance and moderation. The old theory of the Roman law that every citizen might choose his own religion was adopted as best suited to the condition of the people. . . .

It appears that the religious toleration introduced into the state by Theodoric, though outwardly accepted by the Catholics, was exceedingly distasteful to their orthodoxy. Without the power to reverse or resent the policy of the king, the Italian zealots turned their animosity upon the Jews and made that persecuted race the object of their scorn and persecution. Many rich but defenseless Israelites — traders and merchants living at Rome, Naples, Ravenna, Milan, and Genoa — were deprived of their property and turned adrift as so many paupers. Their synagogues were despoiled and then burned, their houses pillaged, and their persons outraged. To the credit of Theodoric, he set himself against these manifestations of rapacious bigotry, and some of the chief leaders of the tumult were obliged to make restitution to their victims, and were then condemned to be publicly whipped in the streets by the executioner.

Then it was that the Italian Catholics set up a cry against the persecution of the church. The clemency and good deeds of the king were forgotten by those who were opposed to martyrdom when themselves were the martyrs. . . .

Certain it is that Justinian, who had now succeeded to power at Constantinople, resolved to purge the church of heresy as well in the West as in his paternal dominions. An edict was issued from Constantinople against the Arian Christians in all the Mediterranean states. Those who refused to accept the established creed of the church were to suffer the penalty of excommunication. This course was indignantly resented by Theodoric, who justly reasoned that the same toleration shown by himself to his Catholic subjects in the West should of right be extended to the Arian Christians in the empire of the Greeks. Theodoric accordingly ordered the Roman Pontiff and four distinguished senators to go on an embassy to Constantinople, and there demand of Justinian the rights of religious freedom. They were commanded in their instructions to urge upon that monarch that any pretense to a dominion over the conscience of man is a usurpation of the divine prerogative, that the power of the earthly sovereign is limited to earthly things, and

that the most dangerous heresy in a state is that of a ruler who puts from himself and his protection a part of his subjects on account of their religious faith. The rejection by Justinian of this appeal furnished, so far as any act could furnish, to Theodoric good ground for issuing an edict that, after a certain day, the orthodox religion should be prohibited throughout Italy.

It was in the midst of the bitterness excited by this schismatic broil that the virtuous and philosophic Boëthius, who had so long been the greatest and best of the king's counselors, was accused of treason, imprisoned in the tower of Pavia, and then subjected to an ignominious execution. [p. 411] . . .

Thus in his old age was the life of Theodoric clouded with suspicion and crime. . . . Especially did the specter of the venerable Symmachus, who had been executed soon after Boëthius, frown out of the shadows and menace the trembling king, who hobbled into his chamber, and after three days of remorse died, in August, A. D. 526. [p. 412] . . .

Now it was [about 535 A. D.] that the emperor Justinian undertook to avail himself of the dissensions of the Goths, and thereby recover Italy. . . . Abundant excuse was offered to the Byzantine court for prosecuting its designs against the barbarian kingdoms. The state of the Vandals was distracted with civil commotions. Hilderic, the rightful sovereign, had been deposed and imprisoned, and the usurping Gelimer was seated on the throne. The Catholic party of the West favored the restoration of the deposed sovereign, and appealed to Justinian to aid in that work. The latter fitted out a powerful expedition, the command of which was intrusted to Belisarius. In the year 533, the armament proceeded to the African coast. A battle was fought with the Vandals a few miles from Carthage, and Belisarius was completely victorious. The Eastern army entered the Vandal capital. Gelimer was again defeated and obliged to surrender. Within three months, order was restored in Africa, and Belisarius returned to Constantinople to be received with distrust by his suspicious sovereign. Such was his popularity, however, that a great triumph was celebrated in his honor in the capital of the East. . . .

In A. D. 535, Belisarius was again sent out from Constantinople to reduce Sicily. That work was accomplished without serious opposition, and in the following spring Belisarius crossed over [p. 413] into Italy. The whole country south of Campania was speedily reduced. . . .

The old Roman faction of Italy, thoroughly orthodox and thoroughly tired of the supremacy of the Goths, went over to Belisarius, and the city of the Cæsars was once more rescued from barbarism. The king of the Goths, however, collected a formidable army in the North, and in the spring of 537 besieged Belisarius in Rome. A line of fortifications was drawn around the city. Many of the ancient structures were demolished and the material rebuilt into the ramparts. The mausoleums of the old emperors were converted into citadels. When the Goths swarmed around the sepulcher of Hadrian, the immortal marbles of Praxiteles and Lysippus were torn from their pedestals and hurled down upon the heads of the barbarians in the ditch. Belisarius made one audacious sortie after another, hurling back his inveterate assailants. Nearly the whole Gothic nation gathered around the Eternal City, but Belisarius held out until re-enforcements arrived from the East, and after a siege of a year and nine days' duration, Rome was delivered from the clutch of her assailants. Vitiges was obliged to burn his tents and retreat [538 A. D.] before his pursuing antagonist to Ravenna. . . .

The king of the Goths now shut himself up in the impregnable fortifications of Ravenna. Nothing could tempt him to show himself beyond the defenses of the city. Nevertheless the Roman general laid

siege to the place, and awaited the results of impending famine. He vigilantly guarded the approaches to the city, cut off supplies, fired the exposed granaries, and even poisoned the waters of the city. In the midst of their distress the Goths, conceiving that Belisarius but for his obedience to Justinian would make them a better king than their own, offered to surrender the city into his hands and become his subjects, if he would renounce his allegiance to the emperor of the East and accept the crown of Italy. Belisarius seemed to comply. Ravenna was given up by the Goths, and the victor took possession. It was, however, no part of the purpose of Belisarius to prove a traitor to the emperor, though the conduct of Justinian toward himself furnished an excellent excuse for treason. The suspicion of the thing done soon reached Constantinople, and Justinian made haste to recall the conqueror from the West. . . .

With the departure of Belisarius the courage of the Goths revived. They still possessed Pavia, which was defended by a thousand warriors, and, what was far more valuable, the unconquerable love of freedom. Totila, a nephew of Vitiges, was called to the throne, and intrusted with the work of re-establishing the kingdom. [p. 414] . . .

One of the alleged reasons for the recall of Belisarius had been that he might be assigned to the defense of the East against the armies of Persia. Having successfully accomplished this duty, he was again available as the chief resource of Justinian in sustaining the Greek cause in Italy. In the year 545 the veteran general was accordingly assigned to the command in the West. . . . Meanwhile Totila laid actual siege to Rome, and adopted starvation as his ally. . . .

When Belisarius landed in Italy, he made an ineffectual attempt to raise the siege of the city, and the Romans were then obliged to capitulate, . . . and the city was given up to indiscriminate pillage. . . .

The Gothic king next directed his march into southern Italy, where he overran Lucania and Apulia, and quickly restored the Gothic supremacy as far as the strait of Messina. Scarcely, however, had Totila departed upon his southern expedition when Belisarius, who had established himself in the port of Rome, sallied forth with extraordinary daring, and regained possession of the city. . . . In 549 they [the Goths] again besieged and captured Rome. . . .

In the meantime Belisarius was finally recalled to Constantinople and was forced into an inglorious retirement. . . . He was succeeded in the command of the Roman army in the West by the eunuch Narses, who in a body of contemptible stature concealed the spirit of a warrior. The dispatch of Justinian recalling Belisarius had declared that the remnant of the Gothic war was no longer worthy of his presence. It was this "remnant" that in the year 551 was intrusted to Narses. His powers were ample and his genius sufficient even for a greater work. On arriving in Italy he made haste to bring matters to the crisis of battle. On his way from Ravenna to Rome he became convinced that delay would be fatal to success. On every side there were evidences of a counter-revolution in favor of the Goths. It was evident that nothing but a victory could restore the influence of the Byzantine government in the West.

Advancing rapidly on the capital, he met the Goths in the Flaminian Way, a short distance from the city. Here, in July of 552, the fate of the kingdom established by Theodoric was yielded to the arbitrament of arms. A fierce and obstinate conflict ensued, in which Totila was slain and his army scattered to the winds. Narses received the keys of Rome in the name of his master, this being the fifth time that the Eternal City had been taken during the reign of Justinian. The rem-

nants of the Goths [p. 416] retired beyond the Po, where they assembled and chose Teias for their king.

The new monarch at once solicited the aid of the Franks, and then marched into Campania to the relief of his brother Aligern, who was defending the treasure house of Cumæ, in which Totila had deposited a large part of the riches of the state. In the year 553 Narses met this second army in battle, and again routed the Goths and killed their king. Aligern was then besieged in Cumæ for more than a year, and was obliged to surrender. It was evident that the kingdom of the Goths was in the hour and article of death.

At this juncture, however, an army of seventy-five thousand Germans, led by the two dukes of the Alemanni, came down from the Rhætian Alps and threatened to burst like a thunder cloud upon central Italy. The change of climate, however, and the wine-swilling gluttony of the Teutonic warriors combined to bring on contagion and decimate their ranks. Narses went forth with an army of eighteen thousand men and met the foe on the banks of the Vulturnus. Here, in 554, the petty eunuch inflicted on the barbarians a defeat so decisive as to refix the status of Italy. The greater part of the Gothic army perished either by the sword or in attempting to cross the river. The victorious army returned laden with the spoils of the Goths, and for the last time the *Via Sacra* was the scene of the spectacle of victory called a triumph. It was a vain shadow of the imperial glory of the Cæsars.

Thus, in the year 554, after a period of sixty years' duration, was subverted the Ostrogothic throne of Italy. One third of this time had been consumed in actual war. The country was devastated — almost depopulated — by the conflict. The vast area of the kingdom was reduced to the narrow limits of a province, which, under the name of the Exarchate of Ravenna, remained as an appanage of the Eastern Empire. As for the Goths, they either retired to their native seats beyond the mountains or were absorbed by the Italians. [p. 417]—"*History of the World,*" *John Clark Ridpath, LL. D., book 11, chap. 74 (9 vol. ed., Vol. IV, pp. 408-417). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

So ended the long siege of Rome by Witigis, a siege in which the numbers and prowess of the Goths were rendered useless by the utter incapacity of their commander. Ignorant how to assault, ignorant how to blockade, he allowed even the sword of Hunger to be wrested from him and used against his army by Belisarius. He suffered the flower of the Gothic nation to perish, not so much by the weapons of the Romans as by the deadly dews of the Campagna. With heavy hearts the barbarians must have thought, as they turned them northward, upon the many graves of gallant men which they were leaving on that fatal plain. Some of them must have suspected the melancholy truth that they had dug one grave, deeper and wider than all, the grave of the Gothic monarchy in Italy.—"*Italy and Her Invaders,*" *Thomas Hodgkin, Vol. IV, p. 285. Oxford: The Clarendon Press, 1885.*

The utter failure of the Gothic enterprise against Rome did not, as might have been expected, immediately bring about the fall of Ravenna. Unskilful as was the strategy of the Ostrogoths, there was yet far more power of resistance shown by them than by the Vandals. In three months the invasion of Africa had been brought to a triumphant conclusion. The war in Italy had now lasted for three years, two more were still to elapse before the fall of the Gothic capital announced even its apparent conclusion.—*Id., book 5, chap. 10, par. 1 (Vol. IV, p. 286).*

[Visigothic Division] We now return to the history of the Visigoths who had become a Spanish power. After Theodoric's death his grandson Amalaric was acknowledged as sovereign of the Visigoths, but his direct rule was confined to the Gaulish dominions. Amalaric died in 531, and the Visigothic state now became what it had been prior to 419, a purely elective monarchy. Athanagild, who was placed on the throne by a rebellion in which he was aided by an army from Justinian, reigned prosperously for fourteen years (554-567); but his Byzantine allies (the "Greeks," as they were called) seized several of the Spanish cities, and were not completely dislodged until about 625.

The brilliant reign of Leovigild, who made Toledo the capital of the kingdom, was marked by the subjugation of the Suevic kingdom in northwestern Spain and Portugal. In 572 Leovigild associated with himself in the kingdom his two sons, Ermenegild and Reccared.

On the death of Leovigild his son Reccared, already a crowned king, succeeded without the formality of election. One of his first acts was to announce his determination to adopt and to establish the Catholic religion.

The conversion of the Visigoths was a political necessity. The secure establishment of their dominion was impossible so long as they were divided from the subject people by religious differences, and had against them the powerful organization of the Spanish church. They were converted in battalions, and the clergy made themselves supreme. The efforts of Witica (701-710) to carry out extensive reforms in church and state were indeed seconded by the archbishop of Toledo, but were virulently opposed by the great body of the clergy. Of his successor, Roderic, "the last of the Goths," legend has a great deal to say, but history knows only that his defeat on the banks of the Guadalete (August, 711) placed the dominion of Spain in the hands of the Moorish invaders. Under the pressure of the Moslem yoke the Christians of the Peninsula became united into one nation, and the Goths ceased to exist as a separate people.—*Standard Encyclopedia of the World's Knowledge, Vol. XII, art. "Goths," pp. 293, 294.*

Rome, Its Barbarian Invaders: **Heruli.**— Heruli, a Teutonic tribe which figures prominently in the history of the migration period. The name does not occur in writings of the first two centuries A. D. Where the original home of the Heruli was situated is never clearly stated. Jordanes says that they had been expelled from their territories by the Danes, from which it may be inferred that they belonged either to what is now the kingdom of Denmark, or the southern portion of the Jutish peninsula. They are mentioned first in the reign of Gallienus (260-268), when we find them together with the Goths ravaging the coasts of the Black Sea and the Ægean. Shortly afterward, in A. D. 289, they appear in the region about the mouth of the Rhine. During the fourth century they frequently served together with the Batavi in the Roman armies. In the fifth century we again hear of piratical incursions by the Heruli in the Western seas. At the same time they had a kingdom in Central Europe, apparently in or around the basin of the Elbe. Together with the Thuringi and Warni they were called upon by Theodoric the Ostrogoth about the beginning of the sixth century to form an alliance with him against the Frankish king Clovis, but very shortly afterward they were completely overthrown in war by the Langobardi. A portion of them migrated to Sweden, where they settled among the Götar, while others crossed the Danube and entered the Roman service, where they are frequently mentioned later in connection with the Gothic wars. After the middle of the sixth century, however, their name completely disappears.— *The Encyclopedia Britannica, Vol. XIII, art. "Heruli," p. 403, 11th edition.*

Heruli, a Teutonic tribe first mentioned in the reign of Gallienus, in the latter half of the third century after Christ. We hear of them ravaging the coasts of Southeast Europe, along with Goths, and shortly afterward (289 A. D.) appearing in the country round the mouth of the Rhine. Later, they served frequently under the Romans, and later still (fifth century) made piratical expeditions in the Western seas, and had a kingdom in the basin of the Elbe. About the beginning of the sixth century they joined Theodoric, the Ostrogoth, against Clovis, king of the Franks, and soon after suffered defeat at the hands of the Langobardii. After this their name disappears from history.— *Standard Encyclopedia of the World's Knowledge, Vol. XIII, art. "Heruli," p. 334.*

First of kingdoms established by the barbarians in Italy was that of the Heruli. This nation was led into the peninsula by the bold chieftain Odoacer. . . . Odoacer at once made himself king of Italy. Rome was down, and the residue was ground under the heel of a German chieftain out of the North, who, to the one third of the lands of Italy which had been demanded by his followers as a recompense for their services, added the remaining two thirds to fill up the measure. King Odoacer soon showed himself master of the strange situation which had supervened in Italy. He wisely adapted his methods of government to the condition of the people. . . . He accepted the title of king, but refused the purple and the diadem, thus conciliating both the German princes and the phantom nobility of Italy. . . . The Roman nobility led a life of tremulous anxiety, humbly subservient to the master to whom they owed their lives and the remnant of their fortunes. Nor did the king fail in many instances to interpose between the rapacity of his barbarian and the helplessness of his Roman subjects. The demands of the German chiefs were frequently resisted by the king, and several of the more insolent were put to death for the attempted robbery of native noblemen. In the pursuance of this difficult policy Odoacer consumed the fourteen years of his reign. With him rose and fell the Herulian kingdom in Italy. His people were neither strong enough nor sufficiently civilized to found a permanent dominion. Already the great nation of the Ostrogoths, under the leadership of the justly celebrated Theodoric, whom the discriminating Gibbon has declared to have been "a hero alike excellent in the arts of war and of government," was ready to sweep down from the North and destroy the brief ascendancy of the Heruli in Italy.—"*History of the World,*" *John Clark Ridpath. LL. D., book 11, chap. 74 (9 vol. ed., Vol. IV, pp. 406-408). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

Odoacer, or Odovacar (c. 434-493), the first barbarian ruler of Italy on the downfall of the Western Empire, was born in the district bordering on the middle Danube about the year 434. In this district the once rich and fertile provinces of Noricum and Pannonia were being torn piecemeal from the Roman Empire by a crowd of German tribes, among whom we discern four, who seem to have hovered over the Danube from Passau to Pest, namely, the Rugii, Scyrri, Turcilingi, and Heruli. With all of these Odoacer was connected by his subsequent career, and all seem, more or less, to have claimed him as belonging to them by birth. — *The Encyclopedia Britannica, Vol. XX, art. "Odoacer," p. 5, 11th edition.*

On the defeat and death of Orestes they ["the barbarian mercenaries in Italy"] proclaimed their leader, Odoacer the Rugian, king of Italy. Romulus Augustulus laid down his imperial dignity, and the court at Constantinople was informed that there was no longer an emperor of the West.

The installation of a barbarian king in Italy was the natural climax of the changes which had been taking place in the West throughout the fifth century. In Spain, Gaul, and Africa barbarian chieftains were already established as kings. In Italy, for the last twenty years, the real power had been wielded by a barbarian officer. Odoacer, when he decided to dispense with the nominal authority of an emperor of the West, placed Italy on the same level of independence with the neighboring provinces. But the old ties with Rome were not severed. The new king of Italy formally recognized the supremacy of the one Roman emperor at Constantinople, and was invested in return with the rank of "patrician," which had been held before him by Aëtius and Ricimer.—*The Encyclopedia Britannica, Vol. XXIII, art. "Rome," p. 658, 11th edition.*

Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind. The disgrace of the Romans still excites our respectful compassion, and we fondly sympathize with the imaginary grief and indignation of their degenerate posterity. But the calamities of Italy had gradually subdued the proud consciousness of freedom and glory. In the age of Roman virtue the provinces were subject to the arms, and the citizens to the laws, of the republic; till those laws were subverted by civil discord, and both the city and the province became the servile property of a tyrant. The forms of the constitution, which alleviated or disguised their abject slavery, were abolished by time and violence; the Italians alternately lamented the presence or the absence of the sovereign, whom they detested or despised; and the succession of five centuries inflicted the various evils of military license, capricious despotism, and elaborate oppression. During the same period, the barbarians had emerged from obscurity and contempt, and the warriors of Germany and Scythia were introduced into the provinces, as the servants, the allies, and at length the masters, of the Romans, whom they insulted or protected. The hatred of the people was suppressed by fear; they respected the spirit and splendor of the martial chiefs who were invested with the honors of the empire: and the fate of Rome had long depended on the sword of those formidable strangers. The stern Ricimer, who trampled on the ruins of Italy, had exercised the power, without assuming the title, of a king; and the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors.

The king of Italy was not unworthy of the high station to which his valor and fortune had exalted him: his savage manners were polished by the habits of conversation; and he respected, though a conqueror and a barbarian, the institutions, and even the prejudices, of his subjects. . . . Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters; and the silence of the Catholics attests the toleration which they enjoyed.—"*The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 36, pars. 32, 33 (Vol. III, pp. 515, 516). New York: Harper & Brothers.*

Rome, Its Barbarian Invaders: Huns.— Huns, a people of Tartar or Ugrian stock, who in the third century B. C. seem to have dominated the whole of North Asia, from the Ural Mountains to the Straits of Korea; and the famous Great Wall of China was erected at this time to check their inroads. . . .

When the Huns first appeared in Europe remains a matter of conjecture; but crossing the Volga, they overthrew the kingdom of the Alans about 374, and pressed on at once to the conquest of the Gothic Empire. . . . Supreme between the Danube and the Volga, the Huns

successfully invaded Persia, terrorized Syria, and threatened Italy; and in 446 Attila was in a position to dictate to the Byzantines a treaty by which they surrendered a part of their territory, paid an immediate indemnity of six thousand pounds' weight of gold, and agreed to pay two thousand one hundred annually to the suzerain Attila. . . .

Although Hungary may owe its name to the early Huns, the present Hungarians, the Magyars, are descended from immigrants of the ninth century, who came as successful invaders from the East. Whether the Huns who ravaged Italy in the ninth and tenth centuries were mainly of the old Hun race, or were their Magyar conquerors, is something of a problem.— *Nelson's Encyclopedia, Vol. VI, art. "Huns," p. 300.*

Rome, Its Barbarian Invaders: **Lombards.**— Lombards, or Longobardi, a German people who, at the beginning of the Christian era, settled on the Lower Elbe, and in the fifth century seem to have migrated to the regions of the Danube, where they became converts to Arianism. Throwing off the yoke of the Herulæ (490), under whose domination they had fallen, they destroyed the Gepidæ (566), took possession of Pannonia, and under Alboin invaded Italy (568). There they easily established themselves in the northern half, with Pavia as their capital, and were induced by Gregory the Great [Pope 590-604] and their queen Theodelinda to accept Roman Catholicism. On the seizure of the Pentapolis and Ravenna by the energetic Lombard king Liutprand, the Pope, fearful of further aggression, summoned Pepin, king of the Franks, who subdued the Lombards [756] and presented the disputed territory to the Pope. Charlemagne finally subjugated and made their kingdom an imperial province. The Lombards thereafter became merged in the general Italian population.— *Id., Vol. VII, art. "Lombards," p. 395.*

For a period of two hundred years Italy remained under the dominion of the Lombards. . . . The Lombard monarchy was elective. The right of the chiefs to choose their own sovereign, though many times waived in deference to heredity and other conditions, was not resisted or denied. About eighty years after the establishment of the kingdom, the laws of the Lombards were reduced to a written code. Nor does their legislation compare unfavorably with that of any other barbarian state.

This epoch in history should not be passed over without reference to the rapid growth of the Papal Church in the close of the sixth and the beginning of the seventh century. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the apostolic see asserted and maintained. Under the triple titles of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually, by gentle insinuation or bold assertion, as best suited the circumstances, elevated the episcopacy of Rome into a genuine papacy [p. 418] of the church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus secured the solidarity of the Western *ecclesia.* [p. 419] . . .

It was the growth and encroachment of Catholic power in Italy that ultimately led to the overthrow of the Lombard kingdom. As the eighth century drew to a close and the kingdom of the Franks became more and more predominant beyond the Alps, the popes with increasing frequency called upon the Carlovingian princes to relieve Italy of the Lombard incubus. As early as the times of Gregory III, Charles Martel was solicited to come to the aid of his Catholic brethren in the South. The entreaties of Pope Stephen were still more importunate, and Pepin, king of the Franks, was induced to lead an army

across the Alps. Two centuries of comparative peace had somewhat abated the warlike valor of the Lombards. They were still brave enough to make occasional depredations upon the provinces and sanctuaries of the Holy Church, but not brave enough to confront the spears of the Franks. Astolphus, the Lombard king, cowered at the approach of Pepin, and he and his princes eagerly took an oath to restore to the church her captive possessions and henceforth to respect her wishes.

No sooner, however, had the Frankish sovereign returned beyond the mountains than Astolphus broke his faith and renewed his predatory war on the Catholic diocese. A second time the angered Pepin came upon the recreant Lombards, whose country he overran and left the kingdom prostrate. For a period of about twenty years the Lombard state survived the shock of this invasion, and then returned to its old ways. Again the Romans were dispossessed of their property and driven from their towns. Pope Adrian I had now come to the papal throne, and Charlemagne had succeeded his father Pepin. Vainly did the Lombards attempt to guard the passes of the Alps against the great Frankish conqueror. By his vigilance he surprised the Lombard outposts and made his way to Pavia. Here, in 773, Desiderius, the last of the Lombard princes, made his stand. For fifteen months the city was besieged by the Franks. When the rigors of the investment could be endured no longer, the city surrendered, and the kingdom of the Lombards was at an end. The country became a province in the empire of Charlemagne, but Lombardy continued for a time under the government of native princes. So much was conceded to the original kinship of the Lombards and the Franks.— "*History of the World," John Clark Ridpath, LL. D., book 11, chap. 74 (9 vol. ed., Vol. IV, pp. 418-420). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

From Rothari (d. 652) to Liutprand (712-744) the Lombard kings, succeeding one another in the irregular fashion of the time, sometimes by descent, sometimes by election, sometimes by conspiracy and violence, strove fitfully to enlarge their boundaries, and contended with the aristocracy of dukes inherent in the original organization of the nation, an element which, though much weakened, always embarrassed the power of the crown, and checked the unity of the nation. Their old enemies the Franks on the west, and the Slavs or Huns, ever ready to break in on the northeast, and sometimes called in by mutinous and traitorous dukes of Friuli and Trent, were constant and serious dangers. By the popes, who represented Italian interests, they were always looked upon with dislike and jealousy, even when they had become zealous Catholics, the founders of churches and monasteries; with the Greek Empire there was chronic war. From time to time they made raids into the unsubdued parts of Italy, and added a city or two to their dominions. But there was no sustained effort for the complete subjugation of Italy till Liutprand, the most powerful of the line. He tried it, and failed. He broke up the independence of the great southern duchies, Benevento and Spoleto. For a time, in the heat of the dispute about images, he won the Pope to his side against the Greeks. For a time, but only for a time, he deprived the Greeks of Ravenna. Aistulf, his successor, carried on the same policy. He even threatened Rome itself, and claimed a capitation tax. But the popes, thoroughly irritated and alarmed, and hopeless of aid from the East, turned to the family which was rising into power among the Franks of the West, the mayors of the palace of Austrasia. Pope Gregory III applied in vain to Charles Martel. But with his successors Pippin and Charles the popes were more successful. In return for the transfer by the Pope of the Frank crown from the decayed line of Clovis to his own, Pippin crossed the

Alps, defeated Aistulf, and gave to the Pope the lands which Aistulf had torn from the empire, Ravenna and the Pentapolis (754-756). But the angry quarrels still went on between the popes and the Lombards. The Lombards were still to the Italians a "foul and horrid" race. At length, invited by Pope Adrian I, Pippin's son Charlemagne once more descended into Italy. As the Lombard kingdom began, so it ended, with a siege of Pavia. Desiderius, the last king, became a prisoner (774), and the Lombard power perished. Charlemagne, with the title of king of the Franks and Lombards, became master of Italy, and in 800 the Pope, who had crowned Pippin king of the Franks, claimed to bestow the Roman Empire, and crowned his greater son emperor of the Romans.— *The Encyclopedia Britannica, Vol. XVI, art. "Lombards," p. 394, 11th edition.*

No sooner had he [Alboin, king of the Lombards (565-573)] erected his standard, than the native strength of the Lombards was multiplied by the adventurous youth of Germany and Scythia. The robust peasantry of Noricum and Pannonia had resumed the manners of barbarians; and the names of the Gepids, Bulgarians, Sarmatians (or Slavs), and Bavarians may be distinctly traced in the provinces of Italy. Of the Saxons, the old allies of the Lombards, twenty thousand warriors, with their wives and children, accepted the invitation of Alboin. Their bravery contributed to his success; but the accession or the absence of their numbers was not sensibly felt in the magnitude of his host. Every mode of religion was freely practised by its respective votaries. The king of the Lombards had been educated in the Arian heresy; but the Catholics, in their public worship, were allowed to pray for his conversion; while the more stubborn barbarians sacrificed a she-goat, or perhaps a captive, to the gods of their fathers.—"*The Historians' History of the World," edited by Henry Smith Williams, LL. D., Vol. VII, p. 435. New York: The Outlook Company, 1904.*

The Longobards at the time of the invasion were for the most part pagan; a few had imbibed Arianism, and hence their ferocity against priests and monks whom they put to death. They destroyed churches and monasteries; they hunted and killed many of the faithful who would not become pagan; they laid waste their property, and seized Catholic places of worship, to hand them over to the Arians. The holy pontiff, Gregory the Great, does not cease to lament the desolation caused by the Longobard slaughter throughout Italy. Slowly however the light of faith made way among them and the church won their respect and obedience. This meant protection for the conquered. Gradually the church's constitution and customs spread among the barbarians the ideas of Roman civilization, until at last, in defense of her own liberty and that of the people which the Longobards continued to imperil, she was forced to call in the aid of the Franks, and thus change the fate of Italy. This occurred only after two centuries of Longobardic domination.—"*The Catholic Encyclopedia," Vol. IX, art. "Lombardy," p. 338.*

Rome, Its Barbarian Invaders: **Marcomanni.**— The name Marcomanni signifies *Marchmen*, or borderers, and was, no doubt, applied to several neighboring tribes in the confines of Germany. . . . During the third and fourth centuries the cis-Danubian provinces were several times overrun by the Marcomanni, but they did not succeed, either there or elsewhere, in laying the foundations of a permanent state.— "*History of the World," John Clark Ridpath, LL. D., book 11, chap. 73 (9 vol. ed., Vol. IV, pp. 391, 392). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

Rome, Its Barbarian Invaders: **Quadi.**— The Quadi were kinsmen of the Suevi, having their original homes in southeastern Germany. . . . During the years A. D. 357-359, the exposed provinces of the empire were dreadfully harassed by this warlike people, who, in alliance with the Sarmatians, captured the frontier posts, and made it necessary for Constantius to exert himself to the utmost to stay their ravages. They were, however, speedily subdued, and the chiefs of the nation, even from beyond the Carpathian mountains, were glad to save themselves by making their submission and giving hostages to the emperor. The nation maintained its independence until near the close of the following century, when they were absorbed by the more powerful Goths, and ceased to be a separate people.—"*History of the World,*" *John Clark Ridpath, LL. D., book 11, chap. 73 (9 vol. ed., Vol. IV, p. 392). Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.*

Rome, Its Barbarian Invaders: **Saxons.**— Saxons, a Teutonic race who lived along the banks of the Elbe and on the islands near its mouth in the second century. Ptolemy places them in the "Cimbric Chersonesus," near the Jutes and Angles; but they afterward occupied a much larger extent, from the delta of the Rhine to the Weser. After the migration of the Saxons to Britain the name of "Old Saxons" was given to the parent stock. One very large body of Saxon population occupied the present Westphalia, but the tribes by which Britain was invaded appear principally to have come from the country now called Friesland — at least, of all the Continental dialects, Frisic is nearest to the Anglo-Saxon of our ancestors. It was in the fifth and sixth centuries that the Saxons crossed to Britain and settled in the south of England, where the names Middlesex (Middle Saxons) Sussex (South Saxons), and Wessex (West Saxons) still bear witness to their influence. Those who remained in Germany extended their territory southward by conquest; and it is this southern and mountainous part of the old kingdom that now bears the name of Saxony. After a long series of sanguinary conflicts they were completely subdued by Charlemagne. —*Nelson's Encyclopedia, Vol. X, art. "Saxons," p. 607.*

Rome, Its Barbarian Invaders: **Suevi.**— Suevi, Germanic people or confederation. Cæsar's Suevi inhabited the modern Baden, while Tacitus places them to the north and east of that region: either they had migrated between 50 B. C. and 100 A. D., or Cæsar met only a portion of the people. After 250 A. D. the name is used of the Germanic people, from whom the modern Swabians have derived their name. In later history they appear in alliance with the Alemanni and Burgundians, and hold the German side of Gaul and Switzerland; and even enter into Italy and Spain, in union with the Visigoths.— *Id., Vol. XI, art. "Suevi," p. 524.*

It is probably from the Alamannic region that those Suebi came who joined the Vandals in their invasion of Gaul, and eventually founded a kingdom in northwest Spain.— *Encyclopedia Britannica, Vol. XXVI, art. "Suebi," p. 20, 11th edition.*

Those provinces [of the Iberian peninsula, Spain and Portugal] were now occupied or torn in pieces by a crowd of invaders, Suevi, Vandals, and Alans. . . . Early in the fifth century they [the Alans] possessed a domain in central Spain which stretched from sea to sea. Their dominion passed for a few years into the hands of the Suevi, who had already formed a settlement in northwestern Spain, and who still kept a dominion in that corner long after the greater part of the peninsula became Gothic.—"*Historical Geography of Europe,*" *E. A. Freeman, p. 90. London: Longmans, Green & Co., 1882.*

Rome, Its Barbarian Invaders: **Vandals.**— Vandals, a Germanic tribe, probably closely akin to the Goths. In history they first appear about 150 A. D., dwelling on the south coast of the Baltic and on the banks of the Oder. . . . On the invitation of the Roman Bonifacius, in 429 they invaded Africa under their king Genseric, or Gaiseric. . . . They built a fleet, ravaged Sicily, sacking Palermo, and in June, 455, landed at the mouth of the Tiber, and plundered Rome from the 15th to the 29th of June. . . . For years the Vandals continued to harry the Mediterranean coasts. They conquered the island of Sardinia, and, repulsing a Roman attack in 468, added Sicily to their rule. Their power was at its height when Genseric died (477). In his time the Vandals became Christians, but they were Arians, and fiercely persecuted orthodox believers and other heretics. In 533 the Byzantine general, Belisarius, landed in Africa. The Vandals were several times defeated, and Carthage was entered on Sept. 15, 533; and in November of the same year they were routed in the decisive battle of Tricamaron. In the next year Africa, Sardinia, and Porsica were restored to the Roman Empire. As a nation, the Vandals soon ceased to exist.— *Nelson's Encyclopedia, Vol. XII, art. "Vandals," pp. 380, 381.*

The Arian heresy [of the Vandals] was proscribed, and the race of these remarkable conquerors was in a short time exterminated. A single generation sufficed to confound their women and children in the mass of the Roman inhabitants of the province, and their very name was soon totally forgotten. There are few instances in history of a nation disappearing so rapidly and so completely as the Vandals of Africa.—"*A History of Greece," George Finlay, Vol. I, p. 232. Oxford: The Clarendon Press, 1877.*

It is reckoned that during the reign of Justinian, Africa lost five millions of inhabitants; thus Arianism was extinguished in that region, not by any enforcement of conformity, but by the extermination of the race which had introduced and professed it.—"*History of the Christian Church," J. C. Robertson, Vol. I, p. 521. London, 1858.*

Rome, Babylon an Accredited Name for.— Pages 65, 66.

Rome.— Pages 592-597.

Rule of Faith, Protestant View of.— The Old Protestant doctrinal position was, that the one source and norm of Christian teaching is the Word of God, which is contained in the prophetic and apostolical books of the Old and New Testaments. These books, therefore, have always been looked upon by the church of all lands and ages as canonical books and as the unequivocal and exclusive record of the revelations of God.—"*Modernism and the Reformation," John Benjamin Rust, Ph. D., D. D., pp. 43, 44. New York: Fleming H. Revell Company.*

Rule of Faith, Roman Catholic View of.— The Catholic rule of faith, as I stated before, is not merely the written Word of God, but the whole word of God, both written and unwritten; in other words, Scripture and tradition, and these propounded and explained by the Catholic Church. This implies that we have a twofold rule or law, and that we have an interpreter, or judge, to explain it, and to decide upon it in all doubtful points.—"*The End of Religious Controversy," Rev. John Milner, D. D. (R. C.), p. 61. New York: P. J. Kenedy.*

The whole business of the Scriptures belongs to the church. She has preserved them, she vouches for them, and she alone, by confronting

the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply: The church understands the passage differently from you: therefore you mistake its meaning.— "*The End of Religious Controversy*," *Rev. John Milner, D. D. (R. C.), p. 85. New York: P. J. Kenedy.*

Rule of Faith.— Pages 89, 144, 146, 147, 430, 605, 606.

Sabbath, Early Origin of.— The consecration of the Sabbath was coeval with the creation. The first Scriptural notice of it, though it is not mentioned by name, is to be found in Genesis 2: 3, at the close of the record of the six days' creation. There are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. 8: 7-12), and in the week of a wedding celebration (Gen. 29: 27, 28); but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known (Ex. 16: 22-30). And that this was especially one of the institutions adopted by Moses from the ancient patriarchal usage, is implied in the very words of the law, "*Remember* the Sabbath day, to keep it holy."

But even if such evidence were wanting, the reason of the institution would be a sufficient proof. It was to be a joyful celebration of God's completion of his creation. It has indeed been said that Moses gives quite a different reason for the institution of the Sabbath, as a memorial of the deliverance from Egyptian bondage. Deut. 5: 15. The words added in Deuteronomy are a *special motive* for the joy with which the Sabbath should be celebrated, and for the kindness which extended its blessings to the slave and the beast of burden as well as to the master: "that thy manservant and thy maidservant may rest *as well as thou*." Deut. 5: 14.

These attempts to limit the ordinance proceed from an entire misconception of its spirit, as if it were a season of stern privation rather than of special privilege. But, in truth, the prohibition of work is only subsidiary to the positive idea of joyful rest and recreation, in communion with Jehovah, who himself "rested and was refreshed." Ex. 31: 17; compare 23: 12. It is in Exodus 16: 23-29 that we find the first incontrovertible institution of the day, as one given to and to be kept by the children of Israel. Shortly afterward it was re-enacted in the fourth commandment.— "*A Dictionary of the Bible*," *William Smith, LL. D., art. "Sabbath," p. 574, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Sabbath, Instituted at Creation and Observed Before Sinai.— When the two passages, Genesis 2: 1-3 and Exodus 16, are taken together, our argument receives great additional strength. It cannot be and never has been questioned that the former, taken in its simple and natural meaning as a part of the narrative, at once assigns the reason of the Sabbath's sanctification, and dates its commencement; and it is not less apparent on the very face of the narrative, that the latter assumes the previous sanctification of the day as a thing well known. Thus all is easy, harmonious, and consistent; and not the slightest constraint is put upon either passage to make it tally with the other; whereas, to interpret the former as not a statement of present fact

(as every reader understands it), but only an allusion to a fact twenty-five centuries posterior in date, and to interpret the latter as at all the style of legislative enactment, or the first introduction of an unknown ordinance, both require a straining such as nothing short of absolute necessity can ever justify. And we need not say that no such necessity exists here save the necessity of a theory.

The Terms of the Fourth Commandment (Ex. 20: 8-11).— We may assume that these terms are familiar to our readers. It will surely not be questioned that the words, "Remember the Sabbath day, to keep it holy," are words which presuppose its existence. Now we have seen that the terms of the former passage — "Tomorrow is the rest of the holy Sabbath unto the Lord" — are terms which, on no natural principle, can be explained as the first enactment of the Sabbatic rest; but that they assume its pre-existence as well as those before us. To what previous period of institution, then, can the fourth commandment refer? What other is there or can there be but the period of the creation? And "the reason annexed" to this commandment, accordingly, carries us back at once to that time and to that event: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This should be enough, but it is not all. It is clear as day that in the terms of this "reason annexed" there is a reference to the terms of the history. The one is a quotation of the other. Moses had himself, under the guidance of the Holy Spirit, recorded the early fact; and while, in the words of the commandment, "Remember the Sabbath day, to keep it holy," he assumes its pre-existence by citing the terms in which he had himself recorded its origin, he shows at once its high antiquity and its primary design. The words in Genesis may be justly called "the words of institution." They are there, and there alone. There are no such words of institution in Exodus 16, and in Exodus 20 they are not words of institution; for even the miracle of the manna, when the Sabbath is by our opponents supposed to have commenced, preceded the giving of the law; they are only a quotation of the words of institution. So that, unless the Sabbath was instituted at the time when these words were used, there is no formal institution of it anywhere to be found.

That little or no notice of the Sabbath is to be found in the inspired account of the antediluvian and patriachal age, may be at once admitted to be singular; but that no conclusion can be drawn from a consideration purely negative against one which rests on grounds so palpable and positive, may be further shown, first, from the circumstance of weeks being, throughout the entire preceding history, a recognized division of time, corresponding, of course, to the creation week, from which the division had its origin, and which consisted of six days of work and one of rest; so that every mention of weeks includes mention of the Sabbath; and, secondly, from the fact of there being no mention of the Sabbath in the subsequent historical books of Scripture (those of Joshua and Judges) for a period of at least four hundred years after its admitted institution in the wilderness, and of the extremely rare and incidental notice of it for even a greater number of centuries posterior to the close of the book of Judges; and from the further parallel facts, of there being no mention, for a period of 1,500 years — from the birth of Seth till the flood — of sacrifice; and for a similar period of 1,500 years — from the entrance of the Israelites into Canaan till the birth of Christ — of circumcision as an existing rite, unless in an occasional and figurative use of the word by the historians and prophets. In no one of the cases is such silence conclusive. No person

imagines from it that, during these two latter long periods, there was no such observance as sacrifice or circumcision. And in the case of the Sabbath, moreover, the objection from the silence before is completely neutralized by the silence after.— *Rev. Ralph Wardlaw, D. D., of Glasgow, in "The Christian Sabbath," by Ministers of Different Denominations, pp. 16-19. London: The Religious Tract Society, 1856.*

Sabbath, Established at Creation, Perpetuated.— The seventh day was hallowed at the close of the creation: its sanctity was afterward marked by the withholding of the manna on that day, and the provision of a double supply on the sixth, and that previous to the giving of the law from Sinai: it was then made a part of the great epitome of religious and moral duty, which God wrote with his own finger on tables of stone; it was a part of the public political law of the only people to whom almighty God ever made himself a political Head and Ruler; its observance is connected throughout the prophetic age with the highest promises, its violations with the severest maledictions; it was among the Jews in our Lord's time a day of solemn religious assembling, and was so observed by him.— *"A Biblical and Theological Dictionary," Richard Watson, art. "Sabbath," p. 829. New York: B. Waugh and T. Mason, 1833.*

Sabbath, Made for the Human Race.— If we had no other passage than this of Genesis 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, "He hallowed it," can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy.— *"A Commentary on the Holy Scriptures," John Peter Lange, D. D., on Gen. 2:3, translated by Philip Schaff, p. 197. New York: Charles Scribner's Sons, 1907.*

Sabbath, Creator's Example and Command.— By this is meant, 1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God himself had rested from his work. Gen. 2: 1-3. Not that God's rest was necessitated by fatigue (Isa. 40: 28); but he rested, that is, ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. Ex. 20: 11; 31: 17. God's blessing and sanctifying the day, meant that he separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be the worshipers of that God who made the world in six days and rested on the seventh. Ex. 20: 8-11; 31: 16, 17; Isa. 56: 6, 7.

2. The Sabbath is indispensable to man, being promotive of his highest good physically, intellectually, socially, spiritually, and eternally. Hence its observance is connected with the best of promises, and its violation with the severest penalties. Ex. 23: 12; 31: 12-18; Neh. 13: 15-22; Isa. 56: 2-7; 58: 13, 14; Jer. 17: 21-27; Eze. 20: 12, 13; 22: 26-31. Its sanctity was very distinctly marked in the gathering of the manna. Ex. 16: 22-30.

3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20: 8-11.— *"Theological Compend," Rev. Amos Binney, pp. 169, 170. New York: The Methodist Book Concern. 1902.*

Sabbath, Set Apart for the Human Race.— "And sanctified it." Heb., קָדַשׁ, *kadash*. It is by this term that positive appointment of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., "*because* that in it he had rested," etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart* to the special worship and service of God.— "*Notes, Critical and Practical, on the Book of Genesis,*" *George Bush (Presbyterian), Professor of Hebrew and Oriental Literature, New York City University, (2 vol. ed.) Vol. I, pp. 48, 49, note on Gen. 2:3. New York: Mark H. Newman, 1843.*

Sabbath, Universality of the Law of the.— It is objected that if we are bound by the law of observance, we must be bound also by the law of penalty for its infraction. The obvious answer is, that under the Jewish dispensation other moral delinquencies — idolatry, for example, and adultery, and blasphemy, and stubborn filial disobedience — were punishable with death as well as Sabbath breaking. Must we, then, conclude, that we are either under obligation so to punish these delinquencies, or under no obligation to keep the precepts of which they are violations? If the conclusion is fair as to the Sabbath, it must be fair in these other cases too. This, we are aware, is evaded. We are bound, it is said, by the moral precepts; but it is not as part of the law of Moses — it is not as given to the Jews.

I have called this an evasion. And such it is. It is, first of all, a very plain truism, that no man can be bound by a law as given to another than himself; and it is as harmless as it is plain. But when God made known divine truths and moral duties to his ancient people, it was not truths and duties that belonged only to themselves and in which the rest of mankind had no concern. His design was to rescue from oblivion what was in danger, through the corruption of human nature, of being universally forgotten, and to prepare for its still fuller disclosure and more general diffusion at a future period. Now, would there not be just about as much wisdom in a man's saying of the truths made known to the Jews, "These are, no doubt, important and valuable truths; but it is not as made known to the Jews that we are bound to believe them," as there is in his saying respecting the inculcated precepts, "These, no doubt, are important moral statutes; but it is not as given to the Jews that we are bound to obey them"? The plain state of the case is, that the discoveries of his character and of his will made to the Israelites were not discoveries of new truths and new duties peculiar to themselves, but of what had been truths and duties from the beginning, and would continue truths and duties to the end.

There is no inconsistency in holding ourselves bound by the moral precept, although not bound by the particular penalty annexed to the violation of it, in regarding the former as of universal obligation and the latter as peculiarly Jewish. The laws respecting penalties

arose out of that exclusively Jewish system of government, the theocracy; and no other people can be bound to conformity to the penal sanctions adhibited to the violation of moral precepts under that system, unless it can make out for itself the existence of a similar relation to God. But this does not at all affect the universality of the obligation of the commands of the moral law.— *Rev. Ralph Wardlaw, D. D., of Glasgow, in "The Christian Sabbath," by Ministers of Different Denominations, pp. 23, 24. London: The Religious Tract Society, 1856.*

Sabbath, JEWISH HISTORIAN ON.— Moses says, that in six days the world, and all that is therein, was made; and that the seventh day was a rest, and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue.— *Josephus, "Antiquities of the Jews," Whiston's translation, book 1, chap. 1, par. 1. New York: Dodd, Mead & Co.*

Sabbath, SET APART AT CREATION.— When it is therefore said by the inspired historian, that God "sanctified the seventh day," I must understand him to say, that God set it apart (from the other six days of labor), *to be religiously employed by man.*—*"The Obligation of the Sabbath," Rev. J. Newton Brown, p. 48. Philadelphia: A. Hart, 1853.*

God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race.—*"The Day Changed and the Sabbath Preserved," Archibald Hodges, D. D., pp. 3, 4. Philadelphia: Presbyterian Board of Publication, 1909.*

Sabbath, MEANING OF SANCTIFY.— קָדַשׁ [in *piel* form], *to make holy, to sanctify, to hallow. . . . 2. To pronounce holy, to sanctify,* e. g., the Sabbath (Gen. 2: 3); a people (Lev. 20: 8; 21: 8). Also *to institute any holy thing,* to *appoint,* e. g., a fast (Joel 1: 14; 2: 15); parallel with קָרָא , a festival (2 Kings 20: 20).— *Gesenius, "Hebrew and English Lexicon," Edward Robinson, p. 924. London: Wiley and Putnam, 1844.*

Sabbath, ITS OBSERVANCE BEGAN AT CLOSE OF CREATION.— Common sense says that any commemorative institution should commence at or near the time of the event commemorated; whereas, this supposition of a mere prolepsis leaves "a great gulf," a vast oblivious chasm of more than two thousand years, between the creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it limits that commemoration of an event in which the whole created race are equally interested, to the smallest fraction of that race! —*"The Obligation of the Sabbath," Rev. J. Newton Brown, p. 49. Philadelphia: A. Hart, 1853.*

Where is the example in Scripture of any instituted commemoration not beginning from the time of its appointment? . . . Did circumcision under the Old Testament, or baptism and the Lord's Supper under the New, remain in abeyance for centuries before they were acted upon? And shall the commemoration of the glories of creation be thought to be suspended for more than two thousand years after the occasion on which it was appointed had taken place? and especially as the reason for the celebration existed from the beginning, related to the whole race of mankind more than to the Jews, and was indeed most cogent immediately after the creation? — *"The Divine Authority and Perpetual Obligation of the Lord's Day," Daniel Wilson, pp. 46, 47. New York: J. Leavitt, 1831.*

Sabbath, ALEXANDER CAMPBELL, ON THE REST DAY.— The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence, even after the apostasy, which issued in the neglect of family worship, in consequence of the sons of God intermarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly — we find Noah religiously counting his weeks, even while incarcerated in the ark. In the Wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath.—"*The Christian System," Alexander Campbell, p. 135. Pittsburgh: Forrester and Campbell, 1839.*

Sabbath, MEMORIAL OF CREATION.— As a memorial of that fact [the creation of the world], he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, gives efficacy to his moral government. . . . It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer.—"*The Sabbath Manual," Rev. Justin Edwards, D. D., pp. 16, 19, 22. New York: American Tract Society.*

Sabbath, LUTHER ON EDENIC ORIGIN OF.— Seeing the Scriptures mention the Sabbath before Adam, was not he then commanded to work six days and rest on the seventh? Doubtless so, for we hear that he should labor in Eden, and have dominion over the fishes, birds, and beasts.—"*Sermons on Genesis," Martin Luther, (Erlanger ed.) Vol. XXXIII, p. 67; quoted in "History of the Sabbath," Andrews and Conradi, p. 27, edition 1912.*

Sabbath, LANGE ON CAVIL ABOUT PATRIARCHAL OBSERVANCE OF.— To object that the Bible, in its few brief memoranda of their lives [of patriarchs after Noah], says nothing about their Sabbath keeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argument. The Holy Scripture never anticipates cavils; it never shows distrust of its own truthfulness by providing against objections — objections we may say that it could have avoided, and most certainly would have avoided, had it been an untruthful book made either by earlier or later compilers.—"*A Commentary on the Holy Scriptures," John Peter Lange, D. D., on Gen. 2:3, translated by Philip Schaff, p. 197. New York: Charles Scribner's Sons, 1907.*

Sabbath, ALEXANDER CAMPBELL ON.— The seventh day was observed from Abraham's time, nay, from creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarchal usage.— "*The Evidences of Christianity, a Debate Between Robert Owen and Alexander Campbell," p. 302. St. Louis: Christian Publishing Company, 1906.*

Sabbath, HISTORICAL EVIDENCES OF UNIVERSALITY OF.— The division of time into seven days is moreover very common among all ancient nations. This seems to indicate that they all received this institution from the same source, although the religious observance of it had been gradually neglected.

From these facts I think we may conclude that the Sabbath was originally given to the whole human race, and that it was observed by the Hebrews previously to the giving of the law; and that, in early ages, this observance was probably universal.—"*Elements of Moral Science," Francis Wayland, p. 91. Boston: Gould and Lincoln, 1873.*

Sabbath, PRIZE ESSAY ON UNIVERSALITY OF. — The Sabbath was made for all men, and was designed to be a universal and perpetual bless-

ing. It was not made for any particular class or race of men, but for man, the generic man, the whole human family.—"*The Lord's Day*," *A. E. Waffle, p. 163. Philadelphia: The American Sunday School Union, 1885.*

Sabbath, NOT "ONE DAY IN SEVEN" ONLY.— It is not true that the Sabbath law "fixes *only* the proportion of time" for rest. In every variety, and on every occasion of its enunciation, the law pertinaciously requires a *particular* day for its observance; and by whatever means "the date of reckoning" and the identity of this period may be discovered, it is obvious that, if once ascertained, it becomes the exclusive object of the law's consideration, and engrosses its entire authority. It is not true that any or "every seventh day for devotional rest" will meet its requirements. Wherever the Sabbath is enjoined, with a remarkable reiteration it uniformly and expressly limits it to "*the* seventh day." The command leaves no crevice for evasion.—"*Obligation of the Sabbath*," *W. B. Taylor, pp. 20, 21. Philadelphia, 1853.*

Sabbath, AND DAYS OF CREATION WEEK. — Now let it be carefully noted that, according to the Scriptures, those "days" had only two divisions; viz., darkness and light, divided only by evening and morning; i. e., the part that was called "day" was all light, and that part which was called "night" was all darkness. There is no escape from this. So that, according to the most recent of all these estimates, each "day" must have consisted of about five million years of unbroken darkness, followed by about five million years of unbroken light!

Now, seeing that the trees and shrubs and grass were made on the third day, and the fowls and other living creatures on the fifth day, one naturally asks what became of these things after they were created? for it is certain that no vegetable creation could possibly live — much less animal life — through five million years of unbroken light, any more than it could survive a similar period of unbroken darkness. And yet if we accept the period theory, this is what we should have to believe took place! —"*All About the Bible*," *Sidney Collett, pp. 266, 267, 9th edition. New York: Fleming H. Revell Company.*

Sabbath, MARKED THE WEEK.—"In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." It is to be observed that what is here rendered "in process of time," is, in the Hebrew, "at the end of days;" and the inquiry is not without pertinency; at what "end of days" were those evidently customary offerings brought unto the Lord? On what occasion would these first-born of the human race be so likely to present these their religious services unto God, as on that day which God himself had so recently blessed and sanctified,— the Sabbath, the end of the week? Such an allusion to the Sabbath and to the division of time into weeks is at least natural, and as much as should be expected in a historic sketch, which, for brevity, is wholly unparalleled among the writings of men.— "*The Divine Rest, or Scriptural Views of the Sabbath*," *John S. Stone, D. D., pp. 32, 33. New York: Anson D. F. Randolph, 1867.*

Sabbath, NOT NEWLY ORDAINED AT SINAI.— The use of "remember," in connection with the fourth commandment, "implies that the weekly rest day was not a new institution." It was observed before Sinai was reached. "The Sabbath was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days" (H. Clay Trumbull).— *Henry T. Scholl, D. D., in New York Christian Observer (Presbyterian), Dec. 24, 1913.*

Sabbath, "REMEMBER."—As this was the most ancient institution, God calls them to *remember* it; as if he had said, Do not forget that when I had finished my creation I instituted the Sabbath, and remember why I did so, and for what purposes.—"*A Commentary and Critical Notes,*" *Adam Clarke, LL. D., on Ex. 20:8. New York: Lane and Scott, 1850.*

Sabbath, FROM CREATION TO SINAI.— The consecration of the Sabbath was coeval with the creation. The first Scriptural notice of it, though it is not mentioned by name, is to be found in Gen. 2: 3, at the close of the record of the six days' creation. It has been maintained by some that this is only an anticipatory reference to the fourth commandment, because there is no record of the observance of the Sabbath between the creation and the exodus. But this is just in accordance with the plan of the Scripture narrative, in which regular and ordinary events are unnoticed. There are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. 8: 7-12), and in the week of a wedding celebration (Gen. 29: 27, 28); but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known (Ex. 16: 22-30).—"*A Dictionary of the Bible,*" *edited by William Smith, LL. D., art. "Sabbath," p. 590 (1 vol. ed.). New York: Fleming H. Revell Company.*

Sabbath, DID NOT ORIGINATE IN WILDERNESS.— As Ezekiel speaks of statutes and judgments given to the Israelites in the wilderness, some of which were certainly old statutes and judgments repeated and enforced, so when he says that the Sabbaths were given to the Israelites in the wilderness, he cannot be fairly accounted to assert that the Sabbaths had never been given till then. The fact indeed probably was, that they had been neglected and half forgotten during the long bondage in Egypt (slavery being unfavorable to morals), and that the observance of them was reasserted and renewed at the time of the promulgation of the law in the desert. In this sense, therefore, the prophet might well declare that on that occasion God gave the Israelites his Sabbaths.—"*Undesigned Coincidences in the Old and New Testaments,*" *John J. Blunt, p. 27. New York: Robert Carter & Brothers.*

Sabbath, FOURTH COMMANDMENT PART OF MORAL CODE.— Inasmuch as, 1st, this precept belongs to the law of the ten commandments, of which all the others are considered universally obligatory: 2d, as the reasons given are the same as those for its original institution; and 3d, as we find it frequently referred to in the prophets as one of the moral laws of God, we conclude that it is of unchangeable obligation.—"*Elements of Moral Science,*" *Francis Wayland, pp. 92, 93. Boston: Gould and Lincoln, 1873.*

Sabbath, FUNDAMENTAL MORALITY OF.— We claim that the command to keep the Sabbath is a part of the moral law, because it is placed in direct connection with other commands that are obviously moral. It is true that moral and positive precepts are sometimes spoken of in the same connection. This occurs in one or two condensed summaries of the commands which God had laid upon the Hebrew people. But the passage containing the decalogue is plainly not one of this kind. It is universally admitted that it is a summary of the moral law.— "*The Lord's Day,*" *A. E. Waffle, p. 142. Philadelphia: The American Sunday-School Union, 1885.*

Sabbath, The Fourth Precept Not Misplaced.— Every other command in the decalogue is acknowledged to be of a moral nature. How happens it that the fourth should be an exception? It is not an exception. So far from being "strictly ceremonial," it is eminently moral. —"*The Obligation of the Sabbath,*" *Rev. J. Newton Brown, p. 14. Philadelphia: A. Hart, 1853.*

Sabbath, Not Abrogated.—The law of the Sabbath — through all times and dispensations identical in principle and invariable in force — is the proper statute of religion. It would be difficult to find another, certainly any so direct. Only man could be thus addressed. Thus addressed, he is marked out for the duty of piety and worship. Given to the new-made Adam, it expounded his nature, unfolded his capacity, and publicly stamped him a religious being. The frame of nature, the different orders of sentient life, might benefit from it: he alone could rise to the elevation and sanctity of its idea.

It was briefly announced, but it is full of inferential meaning. It is prophetic and germinant. Doubtless much accompanied, interpreted, and enforced it, which it fell not within the province of the historian to record.

It was adapted to the circumstances of innocence. We do not, therefore, read in it any restriction upon labor, any injunction of bodily rest. How could it contain that clause which in the future became so invaluable? Spontaneously and lavishly did the earth yield its increase. Man, soon as Eden was planted, was "put into it to dress it and keep it." But he knew no harassing toils. To train the flower, to prop the fruit, to prune luxuriant excess, to separate tangled redundance, were his only arts of husbandry and tasks of labor. Not then did he need the weekly rest. Otherwise it revolved to him unwearied and unspent. From his everyday occupation, simple and untiring, he would indeed abstain. It was still the season of rest. His body craved it not. It was the rather addicted to that mental activity of love and adoration which is the true repose of holy minds. To him it could only be the interval of a more intense and festal devotion. He had but with deeper solemnity to summon himself: "Return unto thy rest, O my soul!" He was a temple of the living God, in which was perpetual sacrifice: always holy, this was the most prepared offering, this was the most intimate visitation, of the God.

But when the "ground was cursed for man's sake," when he was sentenced to "eat of it in sorrow all the days of his life," when it "brought forth thorns and thistles to him," when he must "in the sweat of his face eat bread till he returned to the dust,"— then did the statute of religion require the weekly suspension of muscular labor, to secure the opportunity of the spiritual rest. It gave relief to the body,— a merciful relaxation of the doom of labor; but the Sabbath thus established its own protection and safeguard. It was the same it always was; but by its blessed expansiveness it adapts itself to fallen man, and to all the conditions of his fall.

It can be construed to all circumstances. The change is not in itself, but in the altered case. Touch not its life, impair not its sanctity, but leave it to its divine generosity. Having been granted for the holy rest of man ere he transgressed and bore a daily burden, it being perpetually binding on him whatever might be his moral relations, it demanded for its due regulation, that labor should be intermitted. Now, He who exacted this punishment of sin, was pleased to mitigate it upon his own day.

We consequently find — when this statute is specifically connected with Judaism, though laid upon a moral basis which confirms it to all

mankind — that this mitigation is made a part and test of it. This is necessary to its consistency. It must have been always so from the period of the malediction of the ground: it must be always so while man goeth forth to his labor. The spirit and observance of the Sabbath would be incompatible with quotidian life: they who treated days indifferently would fail of all its profit. This accommodation of it is in vain pleaded against its real uniformity. In vain is it contended that we have two different commands. For the statute of religion maintains its primordial character, when incorporated with the code of Sinai. The mechanical rest, though made necessarily prominent, is not the end. It is but an incident. It is the precaution and guide to something better. Such abstinence from "any manner of work" would not of itself be to "keep holy the Sabbath day." It is but a means to an end.

Now where, throughout this code, is the statute of religion, if it be not in its fourth precept? Where else is it written, "Thou shalt love the Lord thy God with all thy heart"? Not in those which precede it: they are only interdicts upon polytheism, idol worship, and profanity. Not in those which follow; for they only regard the ethics of man, and of man in the present state. But "on those two commandments," or summaries and heads of commandments, "hang all the law and the prophets." Here is it to be found, if found at all. Therefore, the law of the Sabbath, as to the statute of religion, must always survive, and always oblige, as long as man remains what he is. He never can be so considered that it shall not be his duty to love God. Its principle requires, with an indefeasible right, this expression of religion from him: it demands, for its respect and hallowing, the laying aside of every business and care which would interfere with it. Sabbath is holy rest; it only involves, by condition and consequence, animal rest. That is its vitality and essence: this is but corresponding facility and form.

Who, then, can conceive of its repeal? It is an everlasting ordinance. The thought of its abrogation has no place in Scripture. It travels with every age; it coalesces with every economy. Whatever is wanting, whatever is superseded, it endures. It renews itself as the bow in the cloud, it completes itself like the horns of the crescent moon, it journeys with the circuit of the sun. The things of earth no more affect it than they can the wonders of the sky. It is established in the foundations of immutable morality and religion.— *Richard Winter Hamilton, LL. D., D. D., in "The Christian Sabbath," by Ministers of Different Denominations, pp. 316-319. London: The Religious Tract Society, 1856.*

Sabbath, Commencement and Close of.— The Sabbath commenced at sunset, and closed at the same time on the following day. Matt. 8: 16; Mark 1: 32. Whatever was necessary was prepared on the latter part of the preceding day, that is, of our Friday: hence, the day preceding the Sabbath (προσάββατον [*prosabbaton*]) is in the New Testament termed the preparation (παρασκευή [*paraskeuē*]), in Matt. 27: 62; Mark 15: 42; Luke 23: 54; and John 19: 14, 31, 42.—*"An Introduction to the Critical Study and Knowledge of the Holy Scriptures," Thomas Hartwell Horne, B. D., Vol. III, pp. 301, 302. London: T. Cadell, 1839.*

Sabbath, Observance of.— Formally, the Sabbath commenced at sunset on Friday, the day being reckoned by the Hebrews from sunset to sunset. As no special hour for this was fixed, it must, of course, have varied not only at different seasons, but in different localities. Thus, the rabbis mention that the inhabitants of a low-lying city, like Tiberias, commenced the observance of the Sabbath half an hour earlier, while those who lived on an eminence, such as at Sepphoris, continued

it half an hour later than their brethren. If the sun were not visible, sunset was to be reckoned from when the fowls went to roost. But long before that the preparations for the Sabbath had commenced. Accordingly, Friday is called by the rabbis "the eve of the Sabbath," and in the Gospels "the preparation." No fresh business was then undertaken; no journey of any distance commenced; but everything purchased and made ready against the feast, the victuals being placed in a heated oven, and surrounded by dry substances to keep them warm.

Early on Friday afternoon, the new "course" of priests, of Levites, and of the "stationary men," who were to be the representatives of all Israel, arrived in Jerusalem, and having prepared themselves for the festive season, went up to the temple. The approach of the Sabbath, and then its actual commencement, were announced by threefold blasts from the priests' trumpets. The first three blasts were drawn when "one third of the evening sacrifice service was over;" or, as we gather from the decree by which the emperor Augustus set the Jews free from attendance in courts of law, about the ninth hour; that is, about 3 P. M. on Friday. This, as we remember, was the hour when Jesus gave up the ghost. When the priests for the first time sounded their trumpets, all business was to cease, and every kind of work to be stopped. Next, the Sabbath lamp, of which even heathen writers knew, was lit, and the festive garments put on. A second time the priests drew a threefold blast to indicate that the Sabbath had actually begun.—*"The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ," Rev. Dr. Edersheim, pp. 150, 151. Boston: Ira Bradley & Co., copyright 1881.*

Sabbath, CANNOT BE CEREMONIAL.— Of the law thus impressively given, the fourth commandment forms a part. Amid the same cloud of glory, the same thunders and lightnings, uttered by the same dread voice of the Infinite One, and graven by his finger, came forth these words as well: "Remember the Sabbath day to keep it holy." It is impossible, in view of these facts, to class the Sabbath with the ceremonial institutions of Israel. By the sacred seal of the divine lip and finger, it has been raised far above those perishing rites.—*"The Abiding Sabbath," Rev. George Elliott, p. 118; quoted by George Frazier Miller in "Adventism Answered," p. 159. Brooklyn: Guide Printing and Publishing Company, 1905.*

Sabbath, NOT IN CEREMONIAL LAW.— Turning to the twentieth chapter of Exodus and onward, we find that two distinct codes were written out and given to the people of Israel at Mt. Sinai. The first was written by God himself, on tables of stone; and the other was taken down from his mouth, and recorded by Moses. One is called the moral law; and the other, the ceremonial, or Levitical law. The latter, it is agreed on all hands, has "vanished away." But the fourth commandment . . . is one of the ten, which were written on stone by the finger of God. The other nine are indisputably of universal and perpetual obligation. They are as strongly binding upon us as they were upon the men who beheld the fires and felt the quakings of Sinai. And how is it with the fourth, which enjoins the sanctification of the Sabbath? "If it is not equally obligatory upon all men, why was it engraved by the same divine hand, and on the same enduring tables?"—*"Essays on the Sabbath," Heman Humphrey, pp. 25, 26. New York: Jonathan Leavitt, 1829.*

Sabbath, NO PART OF CEREMONIAL SYSTEM.— The weekly Sabbath is a very early institution. It was appointed and observed the very first week of time. It is no part of the law of ceremonies, which law was

occasioned by the entrance of sin; for the Sabbath was established before sin had entered, and would have been obligatory on Adam and his offspring if sin had not been known among them.—"*Discourses on the Sabbath,*" *Seth Williston, pp. 11, 12. Paris, Ky.: John Lyle, 1818.*

Sabbath, NOT CEREMONIAL.—To rob the decalogue of one of its brightest and most precious gems, to abase the fourth commandment from its lofty position as one of the great and immutable laws of God, and to treat the divine statute, "Remember the Sabbath day to sanctify it," as a mere ceremonial or ritual appointment, the observance of which has passed into desuetude with the types and shadows of the Mosaic dispensation,—this has long been the device of "the wise and prudent" in their own eyes, whose religious sensibilities, not being sufficiently spiritual to discern the true excellency of the design of the Sabbath, and its sanctifying influence wherever faithfully understood and used, have thus encouraged them to lower and dishonor God's holy day, and by aiding the worldly and the dissolute with their false but specious arguments, have thereby "given great occasion to the enemies of the Lord to blaspheme."

The plea upon which it has been attempted to found and build up this argument, pretends that there are no primitive traces and indications of the Sabbath to be discovered in the earliest records of mankind; that, therefore, it had no existence until it was appointed by the law of Sinai; and that, consequently, the institution thus appointed was part of the ceremonial law connected with the Jewish economy, and has terminated with it. The whole of this argumentation is prolific of error, as a few observations will serve to make clear. . . .

Lest, however, it should be inferred from the kind of evidence we are about to produce, that the divine institution of the Sabbath is deficient in positive proof of its original, we would premise that, long antecedent to the time of Moses, in the very earliest ages of the world, and at its very creation, did our divine Maker ordain and appoint the Sabbath as a hallowed day, sanctified by himself, and to be sanctified by his creatures: "On the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." He who questions this original, may, with equal justice, question the truth of any of the acts recorded as having been done on the six preceding days. The act of the seventh is as much and as certain a fact as that of the first, and if the calling the world out of darkness into light is a thing credible and true, and one in the blessing of which we daily have occasion to rejoice, no less is it credible and true that God separated the seventh day from worldly use, shed upon it the light of sanctification, and made it a day of blessing and of joy to all who will accept and use it as he has appointed.

The holy Sabbath thus instituted in the time of man's innocency, was, says our divine Lord, "made for man;" that is, if words have meaning, made because it is necessary and profitable for man. But if necessary and profitable in man's first state, while yet free from sin in Paradise, as most assuredly it was, how much more so now that he has fallen into sin; for if it was needful to him in that his pure and holy state, and needful, no doubt, to maintain him in that state, how much more so is it now to recover him from his corrupt condition, and to aid in restoring him to his primeval excellency! O that men were wise, that they understood these things, and could rightly discern the loving-kindness of the Lord, and his purpose of mercy in giving them the Sabbath to sanctify it! Then would they with faithfulness remem-

ber this holy day to sanctify it; then would they thereby "sanctify the Lord God in their hearts;" then would they themselves become "sanctified by the word of God and by prayer;" then would "they be turned from darkness to light, and from the power of Satan unto God, and so receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus Christ."

Meanwhile, however, and until so glorious a consummation be obtained, it is ours to contend earnestly for the faith once delivered to the saints. Of the things so delivered, the sanctity of the Sabbath is one that, in our day, needs much to be contended for. — *Rev. John Jordan, Vicar of Enstone, in "The Christian Sabbath," by Ministers of Different Denominations, pp. 39-42. London: The Religious Tract Society, 1856.*

Sabbath, DISTINCT FROM CEREMONIAL DAYS.— Those ceremonial days were not to be observed until Israel should be settled in Canaan. The weekly Sabbath they were then bound to observe. They were called *solemn* feasts, *set* feasts; all of which were typical, and to be done away when Christ should finish the work of redemption. Then, Jew, and Gentile, when this partition wall should be broken down, must look to the moral law and the gospel of Jesus Christ as their guide, and keep only the Sabbath given to man in Eden. They were no longer to offer up sacrifices for sin, but accept of the sacrifice Christ offered once for all. — *"The Sabbath," Harmon Kingsbury, p. 205. New York: Robert Carter, 1840.*

Sabbath, NEVER ASSOCIATED WITH NEW MOONS AND FEASTS.— The Sabbath appears to be regularly distinguished from sabbaths; and as sabbaths are regularly joined with new moons and other holidays of the Jews, which the Sabbath never is, it is clear to me that the Sabbath is not alluded to in any of these instances.— *President Timothy Dwight; quoted by Harmon Kingsbury in "The Sabbath," p. 195. New York: Robert Carter, 1840.*

Sabbath, WEEKLY, NOT "A SHADOW OF THE THINGS TO COME."— The Sabbath, we have seen, was a part of the moral law. There it not only had a place, but it gave a meaning and motive to it. With that Christianity cannot interfere. "Yea, we establish the law." Never is it represented to be a part of the ceremonial economy. It is not a type of anything but itself. It is archetype and antitype. With nothing can it exchange. Circumcision may pass into baptism. The Passover may be translated into the Lord's Supper. But the Sabbath is the Sabbath, and nothing but the Sabbath can it be. It owed a particular construction to Judaism; it owes a specific application to Christianity. But to no dispensation owes it existence, or authority, or right. It is from the beginning. It is the parent of dispensations. It is the root of religions. "Its tabernacle is in the sun."

We are aware that Scripture has been quoted to render the question of its observance indifferent, to expose it rather in the light of a burden than of a blessing. It would be strange, could this be established. Laxity is abhorrent to the spirit of revelation. The statement upon which this doctrine of indifference is founded, proceeds from Paul (Rom. 14: 5): "One man esteemeth one day above another: another esteemeth every day." Our translators have added "alike," which has no pretext of place in the original Greek. This must refer to the Jewish feasts. He who had been educated beneath their associations, would feel much scrupulousness in renouncing them. If he "regarded it unto the Lord," he was not to be "judged" by them who "re-

garded it not unto the Lord." Also, in the warning of the same writer: "Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbaths,"— we trace the same rule of interpretation. These are all confessedly "shadows of good things to come." They rise in a gradation. They first respect offerings, then religious times. We have previously remarked, that Sabbath not only is used in Levitical language to denote, as it properly does, that of the week, but that of years, the seventh and the forty-ninth. The holy day was an addition to the Sabbath, the new moon was a feast of blowing of trumpets, and sabbaths of years must be impracticable, apart from the miracles of the soil with which formerly they had been attended. To these no adherence could be obligatory. Apart from a spiritual appropriation, they were always disavowed and denounced: "The new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Here certainly the weekly Sabbath cannot be understood. The ceremonial, when abused, may be slighted and revoked; the moral, however perverted, must be retained in honor and force. But we can feel no sympathy with them who would draw from these and similar passages an oblique attempt to invalidate the Sabbath's holy rest.— *Richard Winter Hamilton, LL. D., D. D., in "The Christian Sabbath," by Ministers of Different Denominations, pp. 339, 340. London: The Religious Tract Society, 1856.*

Sabbath, NOT JEWISH.— In every one of these respects [opportunity for rest, commemoration of creation, opportunity of increasing holiness before the fall, means of grace after the fall.— EDS.], the Sabbath is equally important and necessary to every child of Adam. It was no more necessary to a Jew to rest after the labor of six days was ended, than to any other man. It was no more necessary to a Jew to commemorate the perfections of God, displayed in the works of creation; it was no more necessary to a Jew to obtain holiness, or to increase in it; it is no more necessary to a Jew to seek or to obtain salvation. Whatever makes either of these things interesting to a Jew in any degree, makes them in the same degree interesting to any other man. The nature of the command, therefore, teaches as plainly as the nature of a command can teach, that it is of universal application to mankind. It has, then, this great criterion of a moral precept, viz., universality of application.—"*Theology Explained and Defended," a Series of Sermons by Timothy Dwight, (4 vols.) Vol. III, Sermon 105, p. 225, 6th edition. New York: G. & C. & H. Carvill, 1829.*

Sabbath, CHRIST'S ATTITUDE TOWARD.— Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words he uttered and by deeds he did he relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus.—"*The Ten Commandments," G. Campbell Morgan, p. 50. New York: Fleming H. Revell Company, 1901.*

Sabbath, NOT ABROGATED BY CHRIST.— The Great Teacher never intimated that the Sabbath was a ceremonial ordinance to cease with the Mosaic ritual. It was instituted when our first parents were in Paradise; and the precept enjoining its remembrance, being a portion of the decalogue, is of perpetual obligation. Hence, instead of regarding it as a merely Jewish institution, Christ declares that it "was made for *man*," or, in other words, that it was designed for the benefit of the whole human family. Instead of anticipating its extinction along with the ceremonial law, he speaks of its existence after the downfall

of Jerusalem. [See Matt. 24: 20.] When he announces the calamities connected with the ruin of the noly city, he instructs his followers to pray that the urgency of the catastrophe may not deprive them of the comfort of the ordinances of the sacred rest. "Pray ye," said he, "that your flight be not in the winter, neither on the Sabbath day."—"*The Ancient Church*," *William D. Killen, D. D., pp. 188, 189. New York: Anson D. F. Randolph & Co., 1883.*

Sabbath, CHRIST AS LORD OF.— It seems as if some cannot think of power in connection with the Sabbath unless as exercised in abrogation. If it be placed in Christ's charge, they take it for granted that more or less extinction must be the consequence. They speak as if Christ's scepter were an ax, and the only question were how much it would hew down and devastate. We maintain, on the contrary, that Christ would not be the Lord of the Sabbath to be its destroyer.—"*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*," *McClintock and Strong, art. "Sabbath, Christian," p. 196.*

Sabbath, FOR CHRISTIANS.— The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, "for man," for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews.—"*A Biblical and Theological Dictionary*," *Richard Watson, art. "Sabbath," pp. 829, 830. New York: B. Waugh and T. Mason, 1833.*

Sabbath, JEWISH PERVERSION OF.— The puerility of extreme rabbinical legalism is seen in such restrictions as these: "None should eat an egg that is laid on the Sabbath, as the hen violated the fourth commandment in doing work on the Sabbath." When Christ with his disciples passed through the cornfields, the third rule was violated in plucking corn, as it was equivalent to threshing. Walking on the grass was also prohibited for a like reason. Even having nails in one's shoes while walking was considered equivalent to carrying a burden. One could mark down one letter of the alphabet, without violating the conception of the law, but it was wrong to mark down two letters. The Jews were not allowed to carry a mouthful of food two steps on the Sabbath day, as it would be bearing a burden.—"*Scientific Basis of Sabbath and Sunday*," *Robert John Floody, p. 118. Boston: Cupples and Shoenhof, 1901.*

They [the Pharisees] watched Christ, that they might discover some act for which they might condemn him as a transgressor. No crime did they oftener allege against him than that of violating the law of the Sabbath. When accused of this, he in no instance intimated that the law of the Sabbath is not of perpetual obligation. He performed no works on the Sabbath, but necessary works of mercy. These the law always admitted. Hence, in every instance in which the Pharisees accused him of this crime, he effectually silenced them by appealing to the law itself; by reminding them of their own practical interpretation of the law; or by referring them to the conduct of some one who performed necessary works of mercy on the Sabbath, but whom they never thought of accusing as a transgressor.— *Zephaniah Swift Moore, D. D., in a Sermon before the Legislature of Massachusetts, 1818, p. 3. Printed by Russell, Cutler & Co., for Benjamin Russell, Printer for the State, 1818.*

Sabbath, OBSERVANCE OF, IN EARLY CENTURIES.— Down even to the fifth century the observance of the Jewish Sabbath was continued in

the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.—"*Ancient Christianity Exemplified,*" *Lyman Coleman, chap. 26, sec. 2, p. 527. Philadelphia: Lippincott, Grambo & Co., 1852.*

It is certain (and little do you know of the ancient condition of the church if you know it not) that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death.—"*A Learned Treatise of the Sabbath,*" *Edward Brerewood, p. 77, London, 1630; cited in "A Critical History of the Sabbath and the Sunday," A. H. Lewis, D. D., pp. 130, 131. Alfred Center (N. Y.): The American Sabbath Tract Society, 1886.*

The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea [about A. D. 364] . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.—"*Dissertation on the Lord's Day,*" *William Prynne (1633), pp. 33, 34, 44; cited in "History of the Sabbath," J. N. Andrews, p. 362, 3d edition. Battle Creek, Mich.: Review and Herald, 1887.*

Sabbath, IN ROME, SEVENTH CENTURY.— It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist? —"*Epistles of St. Gregory the Great,*" *book 13, epistle 1; "Nicene and Post-Nicene Fathers," Vol. XIII, p. 92. New York: Charles Scribner's Sons, 1905.*

Sabbath, OBSERVED BY CELTIC CHURCH, SCOTLAND, ELEVENTH CENTURY.— They worked on Sunday, but kept Saturday in a sabbatical manner.—"*A History of Scotland,*" *Andrew Lang, Vol. I, p. 96. Edinburgh: William Blackwood & Sons, 1900.*

Sabbath. IN SCOTLAND.— They seem to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath, on which they rested from all their labors.—"*Celtic Scotland,*" *William F. Skene, book 2, chap. 8 (Vol. II, p. 349). Edinburgh: David Douglas, 1877.*

NOTE.— When the Catholic Queen Margaret, of England, married Malcolm of Scotland, 1069, she set herself to turn the Celtic Church from Sabbath keeping, succeeding too well, as told by her confessor and biographer, Turgot.— EDS.

It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she [Queen Margaret] proved to them as well by reason as by authority. "Let us venerate the Lord's day," said she, "because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same."—"*Life of Saint Margaret,*" *Turgot, p. 49, sec. 20. Edinburgh: David Douglas, 1896. (British Museum Library.)*

Sabbath, IN THE EARLY CENTURIES.— He [Grotius] refers to Eusebius for proof that Constantine, besides issuing his well-known edict that labor should be suspended on Sunday, enacted that the people should not be brought before the law courts on the seventh day of the

week, which also, he adds, was long observed by the primitive Christians as a day for religious meetings. And this, says he, "refutes those who think that the Lord's day was substituted for the Sabbath — a thing nowhere mentioned either by Christ or his apostles."—*Hugo Grotius (d. 1645), "Opera Omnia Theologica," London: 1679; cited in "The Literature of the Sabbath Question," Robert Cox, Vol. I, p. 223. Edinburgh: Maclachlan and Stewart, 1865.*

In our received text of Eusebius it is stated that he [Constantine] enjoined for Saturday the same cessation of business. But the statements of both Sozomon and Eusebius are viewed with doubt by the more careful critics, not only because the text of both is corrupt, but also because no such law concerning Friday or Saturday is found either in the Justinian or the Theodosian code.— *Franklin Johnson, D. D., in "Sabbath Essays," p. 241; cited in "The Sabbath for Man," Rev. Wilbur F. Crafts, A. M., p. 555. New York: Funk and Wagnalls, 1885.*

The account of their practising circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day, they were called by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did, or ought to, circumcise their followers.— "*History of the Baptist Denomination," Erbkam, Vol. II, p. 414; cited in "History of the Sabbath," Andrews and Conradi, p. 551, edition 1912.*

Sabbath, In Abyssinia.— Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies; so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that, especially, since Christ came not to dissolve the law, but to fulfil it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day. . . . We do observe the Lord's day after the manner of all other Christians in memory of Christ's resurrection.— *Reason for keeping Sabbath, given by the Abyssinian legate at the court of Lisbon (1534); in "Church History of Ethiopia," Michael Geddes, pp. 87, 88. London: R. Chiswell, 1696.*

Note.— The Abyssinians received the Eastern form of doctrine, supposedly, by missionaries from Alexandria in the fourth century. The Sabbath had not then been discarded as the day of rest, though the Sunday festival was observed. In the seventh century the rise of the Saracen power cut Abyssinia off from the knowledge of the world. Gibbon says: "Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."— *Chap. 47, par. 37.* And when discovered by the Portuguese in the sixteenth century, they were found making the seventh day the day of rest, not having known of its being set fully aside in the course of apostasy. The Jesuit priests never rested until they persuaded the Abyssinian king (A. D. 1604) to submit to the Pope, and to prohibit Sabbath observance. — Eds.

Sabbath, In Pre-Reformation Norway.— The clergy from Nidaros, Oslo, Stavanger, Bergen, and Hamar, assembled with us in Bergen at this provincial council, are fully united in deciding in harmony with the laws of the holy church that Saturday keeping must under no circumstances be permitted hereafter further than the church canon commands. Therefore, we counsel all the friends of God throughout all Norway who want to be obedient toward the holy church, to let this

evil of Saturday keeping alone; and the rest we forbid under penalty of severe church punishment to keep Saturday holy.— *From minutes of the Catholic Provincial Council, Bergen, A. D. 1435, in "Dipl. Norveg.," 7, 397; cited in "History of the Sabbath," Andrews and Conradi, p. 673, edition 1912.*

Sabbath, In Reformation Times in Sweden and Finland.— We find traces of these Jewish doctrines throughout the entire Swedish kingdom, from Finland, northern Sweden, Dalarne, Westmanland, and Neriko, down to Westergotland and Smaaland. Even King Gustavus I was obliged to issue a special letter of warning against the error so general among the laity of Finland.—*"The Swedish Church after the Reformation," Norlin, Vol. I, p. 357; cited in "History of the Sabbath," Andrews and Conradi, p. 679, edition 1912.*

Sabbath, In Europe in Reformation Times.—The church at Nikolsburg was also divided. The followers of Philipp Jaeger and Jacob Wideman were called "Kleinhäufler" [the small body] or "Stäbler" [staffmen], and the followers of Hans Spittelmaier [in Moravia, about 1529] received the name of "Schwertler" [sword-bearers] and Sabbatarians. Leonhard Lichtenstein [one of the princes of Lichtenstein] held to the latter party. — *"Geschichte der böhmischen Brüder," Vol. I, p. 212; cited in "History of the Sabbath," Andrews and Conradi, p. 641, edition 1912.*

Notes.— This "History of the Sabbath" adds: "Even most prominent men, as the princes of Lichtenstein, held to the observance of the true Sabbath. When persecution finally scattered them, the seeds of truth must have been sown by them in the different portions of the Continent which they visited. . . . We have found them [Sabbath keepers] in Bohemia. They were also known in Silesia and Poland. Likewise they were in Holland and northern Germany. . . . There were at this time Sabbath keepers in France, . . . 'among whom were M. de la Roque, who wrote in defense of the Sabbath against Bossuet, Catholic bishop of Meaux.' That Sabbatarians again appeared in England by the time of the Reformation, during the reign of Queen Elizabeth (A. D. 1533-1603), Dr. Chambers testifies in his Encyclopedia [art. "Sabbath"]."— *Pages 649, 650.*

In 1618 John Traske and his wife, of London, were condemned for the Sabbath of the Lord, the man being whipped, and both imprisoned. He recanted under the pressure, after a year, but Mrs. Traske, a gifted school-teacher, was given grace to hold out for sixteen years, dying in prison for the word of the Lord.

By 1661 Sabbath keepers in London had further increased. In that year John James was minister to a considerable congregation, meeting in East London, off the Whitechapel Road. As part of proceedings against dissenting sects after the restoration of the monarchy, he was arrested and condemned to death on "Tyburn Tree." His wife knelt at the feet of King Charles II and pleaded for her husband's life; but the king scornfully rejected the plea, and said that the man should hang. Bogue says:

"For once the king remembered his promise, and Mr. James was sent to join the noble army of martyrs."—*"History of Dissenters," Vol. I, p. 155.*

In 1683 Francis Bamfield — formerly an influential minister of the Church of England, but later pastor of a Sabbath-keeping congregation meeting in the Pinner's Hall, London — died of hardships in Newgate prison, for the Sabbath of the Lord. An old writer says that his body was followed to burial by "a very great company of factious and schismatical people," in other words, dissenters from the state church.

"Sabbatarian Baptists," these English witnesses to God's Sabbath were first called in those times, and then Seventh Day Baptists. In 1664 Stephen Mumford, of one of these London congregations, was sent over to New England. He settled in Rhode Island, where the Baptist pioneer of religious liberty, Roger Williams, had founded his colony. In 1671 the first Sabbatarian church in America was formed in Rhode Island. Evidently this movement created a stir; for the report went over to England that the Rhode Island colony did not keep the Sabbath — meaning Sunday. Roger Williams wrote to his friends in England denying the report, but calling attention to the fact that there was no Scripture for "abolishing the seventh day," and adding: "You know yourselves do not keep the Sabbath, that is the seventh day." — *"Letters of Roger Williams," Vol. VI, p. 346. Narragansett Club Publications.*— Eds.

Sabbath, COMMANDED, BUT NO COMMAND FOR SUNDAY.— Every one who has been brought up, as most of us have been, in the unsuspecting belief that our Sunday Sabbath is an institution enjoined by divine authority, and who may, nevertheless, become desirous of satisfying himself, by inquiry, as to the sufficiency of the evidence in support of that belief, will in the very outset of his inquiry be forcibly struck by one remarkable fact; and that is, the advantage which the Jew possesses over the Christian with regard to the evidence in favor of their respective Sabbaths. Why should this be if the Christian as well as the Jewish Sabbath be an ordinance of God? Why should the Jew be enabled to refer to his Scriptures as the authority for his Saturday Sabbath, and to point to an express command to keep it holy, while the Christian, for a command to keep a Sunday Sabbath, searches his Scriptures in vain? — "*The Sabbath,*" *Sir William Domville, pp. 1, 2. London: Chapman and Hall, 1849.*

Sabbath, ON A ROUND WORLD.—

And now to trace you round this rolling world,
An eastern and a western route you've twirled,
And made out nothing by the spacious travel,
But what I call a wretched, foolish cavil.
And now to make you clearly understand
That Sabbath day may be in every land,
At least those parts where mortal men reside
(And nowhere else can precepts be applied),
There was a place where first the orb of light
Appeared to rise, and westward took its flight;
That moment, in that place the day began,
And as he in his circuit westward ran,
Or rather, as the earth did eastward spin,
To parts more westward daylight did begin.
And thus at different times, from place to place,
The day began — this clearly was the case.
And I should think a man must be a dunce
To think that day began all round at once,
So that in foreign lands it doth appear,
There was a first day there as well as here.
And if there was a first, the earth around,
As sure as fate the seventh can be found.
And thus you see it matters not a whit,
On which meridian of earth we get,
Since each distinctly had its dawn of light,
And ever since, successive day and night;
Thus while our antipodes in darkness sleep,
We here the true, primeval Sabbath keep.

— *William Stillman, 1810, quoted in Review and Herald, Feb. 3, 1852.*

Sabbath, MEANING OF MATTHEW 28: 1.— The phrases in Matthew 28: 1 are a literal reproduction, in Greek words, of Jewish idiomatic terms for divisions of time, and to understand them we must go back to the language of the Palestinian tradition of the gospel. John Lightfoot, in a brief note on the verse, rightly connected ὀψὲ σαββάτων [*opse sabbatōn*, "late on the Sabbath day"], with the Hebrew במוצאי שבת, the ordinary expressions for the time following the close of the Sabbath at sunset on Saturday; and added that ὀψέ [*opse*], as the equivalent of these expressions, included the whole of Saturday night. The phrase

במוצאי שבת is of very common occurrence. . . . It always denotes a time after the end of the Sabbath, sometimes immediately after, e. g., in connection with the *habdalah;* sometimes it signifies Saturday night in general; and there are instances in which it refers to the whole of Sunday. [pp. 324, 325] . . .

The phrase, *τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων* [*tē epifōskousē eis mian Sabbatōn*, "As it began to dawn toward the first day of the week"], also is to be explained by Jewish idiom. [p. 326] . . .

Luke 23: 54, *Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν* [*Kai hēmera ān paraskeuēs kai sabbaton epefōsken.* "and it was the day of the preparation, and the Sabbath drew on"], is another example of the same idiom which we have recognized in Matthew 28: 1. Lightfoot . . . renders, *ingruebat nox Sabbati* [the night of the Sabbath was coming on]. Perhaps the sense is rather, "and the next day was the Sabbath." [p. 328] — *Prof. George F. Moore (Professor in Harvard University), in the Journal of the American Oriental Society, Vol. XXVI, 1905, pp. 324-328.*

Sabbath, First Day of the Week Not the Sabbath.— The Sabbath has never been changed. The "first day of the week" is not the Sabbath. The mixing up of Sabbath and the first day of the week and calling it the "Christian Sabbath" has no foundation in Scripture, and is but a part of the awful admixture of law and grace of this day. There is but one name in Scripture for the day which Christians keep in memory of their risen Lord, and that is "the first day of the week." — *P. B. Fitzwater, in the Gospel Messenger (Dunkard), Feb. 3, 1906.*

Sabbath.— Pages 23-25, 105, 106, 191, 606.

Sabbath, Babylonian.— Page 107.

Sabbath, Change of, Neander on Sunday Festival.— Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—"*The History of the Christian Religion and Church,*" *Neander, p. 186, translated by Henry John Rose, B. D. Philadelphia: James M. Campbell & Co., 1843.*

Note.— This quotation is the correct translation from Neander's first German edition, Hamburg, 1826, Vol. I, part 2, p. 339. Neander has in his second edition, 1842, omitted the sentence in which he expressly stated that Sunday was only a human ordinance, but he has added nothing to the contrary.— Eds.

Sabbath, Change of, Gladstone on the Sabbath "Deposed."— The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture, but yet with a Biblical record of facts, all supplied by St. John, which go very far indeed toward showing that among the apostles themselves, and therefore from apostolic times, the practice of divine worship on the Lord's day has been

continuously and firmly established. The Christian community took upon itself to alter the form of the Jewish ordinance, but this was with a view to giving larger effect to its spiritual purpose.—"*Later Gleanings,*" *William E. Gladstone, p. 342. London.*

Sabbath, Change of, KING CHARLES II ON AUTHORITY FOR.— I conceive the celebration of this feast [Easter] was instituted by the same authority which changed the Jewish Sabbath into the Lord's day or Sunday, for it will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the church's authority that changed the one and instituted the other; therefore my opinion is, that those who will not keep this feast [Easter] may as well return to the observation of Saturday, and refuse the weekly Sunday. —*Extract from the Query to the Parliament Commissioners by King Charles II, April 23, 1647; cited in "Sabbath Laws and Sabbath Duties," Robert Cox, p. 333. Edinburgh: Maclachlan and Stewart, 1853.*

Sabbath, Change of, HOW THE SUNDAY INSTITUTION CREPT IN.— The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other.—"*The Voice from Sinai,*" *Archdeacon F. W. Farrar, p. 167. London: Isbister & Co., 1892.*

Sabbath, Change of, EUSEBIUS ON TRANSFER BY ECCLESIASTICAL AUTHORITY.— All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.—"*Commentary on the Psalms,*" *Eusebius; cited in "A Commentary on the Apocalypse," Moses Stuart, Vol. II, p. 40. Andover: Allen, Morrill, and Wardwell, 1845.*

Sabbath, Change of, ACTION OF COUNCIL OF LAODICEA ON (ABOUT A. D. 364).— Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.—"*A History of the Church Councils,*" *Rev. Charles Joseph Hefele, D. D. (R. C.), from 326 to 429 (Vol. II, p. 316). Edinburgh: T. & T. Clark, 1896.*

NOTES.— The translator has used the word "Saturday." The original has, of course, "Sabbath," as the seventh day was always called in ecclesiastical law, until modern times.

Touching the authority of the Council, or as some prefer to call it, the Synod, of Laodicea, it may be remarked that while its ecumenical character is challenged in some quarters, its acts have never been called in question, and the sixty-four articles adopted by it are today practically a part of the canon law of the Roman Catholic Church.— EDS.

Sabbath, Change of, THE WEST LEADS THE WAY IN SETTING ASIDE RECOGNITION OF SABBATH.— The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria. —"*Ecclesiastical History,*" *Sozomen, from A. D. 324-440, book 7, chap. 19, p. 355. London: Samuel Bagster & Sons, 1846.*

Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria

and at Rome, on account of some ancient tradition, refuse to do this.— "*Ecclesiastical History,*" *Socrates (from 306 to 445), book 5, chap. 22, p. 404. London: Samuel Bagster & Sons, 1844.*

Sabbath, Change of, SPREAD OF SUN WORSHIP IN THE THIRD CENTURY.— Sun worship, however, became increasingly popular at Rome in the second and third centuries A. D. The sun-god of Emesa in Syria — *Deus Sol invictus Elagabalus* — was exalted above the older gods of Rome by the Emperor [Macrinus, A. D. 217, taking the name Elagabalus] who, as his priest, was identified with the object of his worship; and in spite of the disgust inspired by the excesses of the boy-priest, an impulse was given to the spread of a kind of "solar pantheism," which embraced by a process of syncretism the various Oriental religions and was made the chief worship of the state by Aurelian.—"*Companion to Roman History,*" *H. Stuart Jones, p. 302.*

It was openly asserted that the worship of the sun, under his name of Elagabalus, was to supersede all other worship.—"*The History of Christianity,*" *Henry Hart Milman, D. D., book 2, chap 8 (Vol. II, p. 178). New York: A. C. Armstrong & Son.*

Sabbath, Change of, CHURCH ADOPTS PAGAN FESTIVALS. —It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints; . . . holy water; asylums; holy days and seasons, use of calendars, processions, . . . are all of pagan origin, and sanctified by their adoption into the church.—"*Development of Christian Doctrine,*" *John Henry Cardinal Newman, p. 373. London: Longmans, Green, & Co., 1906.*

In her work of Christianizing the world the [Roman Catholic] Church adapts herself as far as possible to her surroundings. She does not reject completely the customs and institutions of a people into whose land she carries the good tidings, but endeavors to bring these institutions into harmony with her own doctrines. . . . So it comes that we find the early writers of the church retaining in substance many of the old heathen myths and legends, changing them only to invest them with a Christian atmosphere.— *Lawrence N. Leinheuser, M. A., in "Legend of the Phoenix." The Catholic Education Review (Washington, D. C.), March, 1921.*

Sabbath, Change of, THE ACCUSATION OF A FOURTH CENTURY NON-CHRISTIAN.— You celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.— *Faustus to St. Augustine (4th century); cited in "History of the Intellectual Development of Europe," John William Draper, M. D., LL. D., Vol. I, p. 310. New York: Harper & Brothers, copyright 1876.*

Sabbath, Change of, INFLUENCE OF SURROUNDING PAGANISM.— The early Christians had at first adopted the Jewish seven-day week, with its numbered week days, but by the close of the third century A. D. this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. . . . During these same centuries the

spread of Oriental solar worship, especially that of Mithra, in the Roman world, had already led to the substitution by pagans of *dies Solis* for *dies Saturni*, as the first day of the planetary week. . . . Thus gradually a pagan institution was ingrafted on Christianity.—"*Rest Days*," *Prof. Hutton Webster, Ph. D., pp. 220, 221. New York: Macmillan & Co., 1916.*

Sabbath, Change of, MINGLING OF PAGAN AND CHRISTIAN IDEAS IN PROMOTION OF SUNDAY.— Sunday *(dies solis*, of the Roman calendar "day of the sun," because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The "sun" of Latin adoration they interpreted as the "Sun of Righteousness." . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined.—*Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Sunday," p. 2259, 3d edition, 1891.*

If we may believe the biographies in the Augustan history, a more ambitious scheme of a universal religion had dawned upon the mind of the emperor [Elagabalus (201-222), son of the senator Varius Marcellus]. The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the sun was to be the central object of adoration.—"*The History of Christianity*," *Henry Hart Milman, D. D., book 2, chap. 8 (Vol. II, p. 179). New York: A. C. Armstrong & Son.*

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine.—"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 20, par. 3 (Vol. II, p. 251). New York: Harper & Brothers.*

Sabbath, Change of, THE ANCIENT SUN FESTIVAL SUBSTITUTED.— The first day of the week, named after the sun, and therefore an evident relic of sun worship. In French it is *Dimanche*, in Italian *Dominica*, both from *Dominus*, "the Lord." Christians, with the exception of the Seventh-day Adventists, have substituted it as a day of rest and prayer in lieu of the Jewish Sabbath.—"*Curiosities of Popular Customs*." *Wm. S. Walsh, art. "Sunday," p. 901. Philadelphia: J. B. Lippincott Company, 1898.*

Sabbath, Change of, DR. HISCOX'S SOLEMN QUESTION AND DECLARATION.— There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and

the only reason that it is not a more disturbing element in Christian thought and in religious discussions, is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history. . . .

To me it seems unaccountable that Jesus, during three years' intercourse with his disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses, never alluded to any transference of the day; also, that during forty days of his resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that he had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach this subject.

Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism! — *Dr. Edward T. Hiscox, author of "The Baptist Manual," in a paper read before a New York Ministers' Conference, held Nov. 13, 1893. From a copy of the paper furnished by Dr. Hiscox.*

NOTE.— The New York *Examiner* (Baptist) of Nov. 16, 1893, tells of the interest in discussing this paper, but does not print it.— EDS.

Sabbath, Change of, PROPHECY OF ATTEMPT (DAN. 7: 25).—"*And think to change times and laws.*" Verse 25. The word rendered *think* (סְבַר) means more properly *to hope;* and the idea here is that he *quòd possit mutare tempora* [shall think that he may be able to change times], etc. The state of mind here referred to would be that of one who would *desire* to produce changes in regard to the times and laws referred to, and who would hope that he would be able to effect it. If there was a strong wish to do this, and if there was a belief that in any way he could bring it about, it would meet what is implied in the use of the word here. There would be the exercise of some kind of authority in regard to existing times for festivals, or other occasions, and to existing laws, and there would be a purpose so to change them as to accomplish his own ends.

The word "times" (זְמָנִין) would seem to refer properly to some stated or designated time -- as times appointed for festivals, etc. Gesenius, "*time*, specially *an appointed time, season.*" Eccl. 3: 1; Neh. 2: 6; Esther 9: 27, 31. Lengerke renders the word *Fest-Zeiten,*—"festival times,"— and explains it as meaning *the holy times, festival days,* Lev. 23: 2, 4, 37, 44. The allusion is, undoubtedly, to such periods set apart as festivals or fasts — seasons consecrated to the services of religion; and the kind of jurisdiction which the power here referred to would hope and desire to set up, would be to have control of these periods, and so to change and alter them as to accomplish his own purposes, either by abolishing those in existence, or by substituting others in their place. At all times these seasons have had a direct connection with the state and progress of religion, and he who has power over them, either to abolish existing festivals, or to substitute others in their places, or to appoint new festivals, has an important control over the whole subject of religion, and over a nation.

The word rendered *laws* here (דָּת), while it might refer to any law, would more properly designate laws pertaining to religion. See

Dan. 6: 6, 9, 13 [5, 8, 12]; Ezra 7: 12, 21. So Lengerke explains it as referring to the laws of religion, or to religion. The kind of jurisdiction, therefore, referred to in this place, would be that which would pertain to the laws and institutions of religion; it would be a purpose to obtain the control of these; it would be a claim of right to abolish such as existed, and to institute new ones; it would be a determination to exert this power in such a way as to promote its own ends.—"*Commentary*," *Rev. Albert Barnes, on the Book of Daniel, pp. 313, 314. New York: Leavitt and Allen, 1859.*

Sabbath, Change of, MELANCHTHON ON THE PROPHECY OF DAN. 7: 25.— He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyste, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts.—"*Exposicion of Daniel the Prophete*," *Gathered out of Philipp Melanchthon, Johan Ecolampadius, etc., by George Joye, 1545, p. 119. (British Museum Library.)*

Sabbath, Change of, ROMAN CATHOLIC CATECHISMS ON.—

Ques.— Which is the Sabbath day?

Ans.— Saturday is the Sabbath day.

Ques.— Why do we observe Sunday instead of Saturday?

Ans.— We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.—"*The Convert's Catechism of Catholic Doctrine*," *Rev. Peter Geiermann, C. SS. R., p. 50, 2d edition, 1910.*

NOTES.— This work received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.— EDS.

The precise year of the holding of the Council of Laodicea is a matter of considerable doubt. Some writers place it before the Council of Nicæa (325), while the Catholic Encyclopedia suggests that it was probably subsequent to the Council of Constantinople (381). Many old writers use A. D. 364.— EDS.

Ques.— Have you any other way of proving that the church has power to institute festivals of precept?

Ans.— Had she not such power, she could not have done that in which all modern religionists agree with her,— she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—"*A Doctrinal Catechism*," *Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D. D., Archbishop of New York, p. 174. New York: Edward Dunigan & Brother, 1851.*

Ques.— By whom was it [the Sabbath] changed?

Ans.— By the governors of the church, the apostles, who also kept it; for St. John was in the Spirit on the Lord's day (which was Sunday). Apoc. 1: 10.

Ques.— How prove you that the church hath power to command feasts and holy days?

Ans.— By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.— How prove you that?

Ans.— Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not

keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power.—*"An Abridgment of the Christian Doctrine" (R. C.), Rev. Henry Tuberville, D. D., p. 58. New York: Edward Dunigan and Brothers, approved 1833.*

NOTE.— What Roman Catholic authorities mean, when they say the Catholic Church changed the day of worship, is that the hierarchy, "the rulers of the church," beginning with the apostles and continuing on by councils and popes, established the Sunday festival. They freely admit that it is not by authority of the Scriptures; for the Catholic doctrine gives to the hierarchy the power to command and appoint in place of Christ. In this claim is involved the whole issue of the gospel and of Protestantism vs. Catholicism. The record presented (see Apostasy; Sabbath; Sunday) shows how the multiplication of rites and ceremonies began immediately after apostolic days, the spirit of the papal apostasy being already at work even in the time of the apostles. 2 Thess. 2:7. Thus when it is said that the Papacy or the Roman Catholic Church changed the day of worship, according to the prophecy, the change of necessity includes the earliest working of the spirit of lawlessness which was the beginning of the Papacy, and which later, in decrees of councils and by action of popes — when the church of the "falling away" was fully developed into the Roman Papacy — fully set aside the Sabbath of the Lord, and has ever maintained the Sunday festival as supreme, and as an institution solely of ecclesiastical authority. The prophecy of Dan. 7:25 describes the rise of an ecclesiastical power that would "think" to do it. The fact attested by history is that the change has come about.— EDS.

Q. What is the third commandment?

A. The third commandment is: Remember thou keep holy the Sabbath day.

Q. What are we commanded by the third commandment?

A. By the third commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

Q. How are we to worship God on Sundays and holydays of obligation?

A. We are to worship God on Sundays and holydays of obligation by hearing mass, by prayer, and by other good works.

Q. Are the Sabbath day and the Sunday the same?

A. The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

Q. Why does the church command us to keep the Sunday holy instead of the Sabbath?

A. The church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday he sent the Holy Ghost upon the apostles. — *"A Catechism of Christian Doctrine," Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, pp. 61, 62. New York: Benziger Brothers, Printers to the Holy Apostolic See, copyright 1885.*

Sabbath, Change of, "ROME'S CHALLENGE."— The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the "Lord of the Sabbath," endowed her with his own power to teach, "he that heareth you, heareth me;" commanded all who believe in him to hear her, under penalty of being placed with the "heathen and publican;" and promised to be with her to the end of the world. She holds her charter as teacher from him — a charter as infallible as perpetual. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly intrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right

to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.— *The Catholic Mirror (Baltimore), Sept. 23, 1893.*

NOTE.— The *Mirror* was the official organ of Cardinal Gibbons, and the article from which this is taken was one of a series of four, printed Sept. 2, 9, 16, and 23, 1893, under the general heading: "The Christian Sabbath: the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory, and Suicidal." These articles were subsequently printed by the *Mirror* as a tract. The *Mirror* was discontinued in 1908, and five years later was succeeded by the *Catholic Review,* which is now the organ of the archdiocese of Baltimore.— EDS.

Sabbath, Change of, CLAIMS OF POWER TO CHANGE GOD'S COMMANDMENT.— You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.—"*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?" pp. 3, 4. London: Burns and Oates (R. C.).*

Sabbath, Change of, USED AS MARK OF CHURCH AUTHORITY.— If, however, the church has had power to change the Sabbath of the Bible into Sunday and to command Sunday keeping, why should it not have also this power concerning other days, many of which are based on the Scriptures — such as Christmas, circumcision of the heart, three kings, etc. If you omit the latter, and turn from the church to the Scriptures alone, then you must keep the Sabbath with the Jews, which has been kept from the beginning of the world.—"*Enchiridion,*" *Dr. Eck (Disputant against Luther), 1533, p. 79; cited in "History of the Sabbath," Andrews and Conradi, p. 587, edition 1912.*

Sabbath, Change of, THE CHANGE THE BADGE OF AUTHORITY OF TRADITION ABOVE SCRIPTURE.— The Council [of Trent] agreed fully with Ambrosius Pelargus, that under no condition should the Protestants be allowed to triumph by saying that the council had condemned the doctrine of the ancient church. But this practice caused untold tribulation without serving as a safeguard. For this business, to be sure, "almost divine prudence" was requisite — which was indeed awarded to the council on the sixteenth of March, 1562, by the Spanish ambassador. Really they could scarcely find their way in the many labyrinthian passages of an older and a newer comprehension of tradition, which were constantly crossing and recrossing each other. But even in this they were destined to succeed. Finally, at the last opening on the eight-

eenth of January, 1563, their last scruple was set aside; the archbishop of Rheggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—"*Canon and Tradition,*" *Dr. J. H. Holtzman, p. 263; cited in "History of the Sabbath," Andrews and Conradi, p. 589, edition 1912.*

Sabbath, Change of, SUNDAY OBSERVANCE HELD FORTH AS HOMAGE TO PAPAL AUTHORITY.— It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church.—"*Plain Talk About the Protestantism of Today," by Mgr. Segur, p. 213. Boston: Thomas B. Noonan & Co., 1868. Imprimatur, Joannes Josephus.*

Sabbath, Change of, CORRUPTION OF DOCTRINE AND PRACTICE IN EARLY CENTURIES.— Pages 35, 36.

Sabbath, Change of, UNITING OF PAGAN AND CHRISTIAN.— Pages 572, 580.

Sabbath, Change of, TRADITION THE ONLY AUTHORITY FOR.— Pages 603, 604, 605.

Sacrifices, VARIOUS FORMS OF.— *The Sacrifices of the Mosaic Period.* — These are inaugurated by the offering of the Passover and the sacrifice of Exodus 24. The Passover indeed is unique in its character; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. The law of Leviticus now unfolds distinctly the various forms of sacrifice: (*a*) The burnt offering: Self-dedicatory. (*b*) The meat offering (unbloody); the peace offering (bloody): Eucharistic. (*c*) The sin offering; the trespass offering: Expiatory. To these may be added, (*d*) The incense offered after sacrifice in the holy place, and (on the day of atonement) in the holy of holies, the symbol of the intercession of the priest (as a type of the great High Priest), accompanying and making efficacious the prayer of the people. In the consecration of Aaron and his sons (Leviticus 8), we find these offered in what became ever afterward their appointed order. First came the sin offering, to prepare access to God; next the burnt offering, to mark their dedication to his service; and third the meat offering of thanksgiving. Henceforth the sacrificial system was fixed in all its parts until He should come whom it typified.

Post-Mosaic Sacrifices.— It will not be necessary to pursue, in detail, the history of the post-Mosaic sacrifice, for its main principles were now fixed forever. The regular sacrifices in the temple service were: (*a*) Burnt Offerings: (1) the daily burnt offerings (Ex. 29: 38-42); (2) the double burnt offerings on the Sabbath (Num. 28: 9, 10); (3) the burnt offerings at the great festivals (Num. 28: 11 to 29: 39). (*b*) Meat Offerings: (1) the daily meat offerings accompanying the daily burnt offerings (Ex. 29: 40, 41); (2) the showbread, renewed every Sabbath (Lev. 24: 5, 9); (3) the special meat offerings at the Sabbath and the great festivals (Num. 28, 29); (4) the first fruits, at the Passover (Lev. 23: 10-14), at Pentecost (Lev. 23: 17-20), the first fruits of the

dough and threshing-floor at the harvest time (Num. 15: 20, 21; Deut. 26: 1-11. (*c*) Sin Offerings: (1) sin offering each new moon (Num. 28: 15); (2) sin offerings at the Passover, Pentecost, Feast of Trumpets and Tabernacles (Num. 28: 22, 30; 29: 5, 16, 19, 22, 25, 28, 31, 34, 38); (3) the offering of the two goats for the people and of the bullock for the priest himself, on the great day of atonement (Leviticus 16). (*d*) Incense: (1) the morning and evening incense (Ex. 30: 7, 8); (2) the incense on the great day of atonement (Lev. 16: 12). Besides these public sacrifices, there were offerings of the people for themselves individually.—"*A Dictionary of the Bible*," *William Smith, LL. D., art.* "*Sacrifice.*" *pp. 577, 578, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Saints and Images, Decree of Trent Concerning.— The Holy Synod enjoins on all bishops and others who sustain the office and charge of teaching that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred councils, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honor (paid) to relics; and the legitimate use of images; teaching them that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, and help for obtaining benefits from God, through his Son, Jesus Christ our Lord, who is our alone Redeemer and Saviour. . . . Also that the holy bodies of holy martyrs, and of others now living with Christ, which bodies were the living members of Christ and the temple of the Holy Ghost, and which are by him to be raised unto eternal life and to be glorified, are to be venerated by the faithful, through which (bodies) many benefits are bestowed by God on men. . . . Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints are to be had and to be retained particularly in temples, and that due honor and veneration are to be given them; not that any divinity or virtue is believed to be in them, on account of which they are to be worshiped; or that anything is to be asked of them; or that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints whose similitude they bear; as, by the decrees of councils, and especially the second Synod of Nicæa, has been defined against the opponents of images.—"*Dogmatic Canons and Decrees*," *pp. 167-169. New York: The Devin-Adair Company, 1912.*

Saints, Worship of.— By the rod of persecution the Christians were in some degree kept in the right path: but in the times of Constantine, when public persecution had ceased, worldliness and superstition openly took the lead. The effusion of the Spirit was small, and the standard of piety became proportionally low. Then priestly power and monkery asserted their sway, and Mariolatry began to come into prominence. And, while glorying in the faith of their martyred predecessors, the early Christians soon passed from venerating their memories to worshiping their bones. Then, as Jortin remarks: "Itinerant monks, as peddlers, hawked their relics about the country, and their graves became the haunts of superstition. The Fathers of those times — Athanasius, Gregory Nazienzen, and others, but particularly Chrysos-

tom with his popular eloquence — contributed to the utmost of their power to encourage the superstitious invocation of saints, the love of monkery, and the belief in miracles wrought by monks and relics. Some of these Fathers were valuable men; but this was the disease of their age, and they were not free from it. In the fourth century they usually introduced an irregular worship of saints on the following plea: 'Why should not we Christians show the same regard to our saints as the pagans do to their heroes?' The transition from lawful to unlawful veneration was easily made. As the pagans from honoring their heroes went on to deify them, so it was easy to see that, unless restrained, the Christians would conduct themselves in much the same manner toward their saints. And the Fathers gave the evil encouragement by their many indiscretions. Praying at the tombs of the martyrs was one of those fooleries which the Fathers should have restrained. What an idea did it give of the Almighty to weak Christians! As if he would show more favor to their petition because it was offered at a place where a good man lay buried!"—"*Remarks on Ecclesiastical History," Vol. III, pp. 7-17; quoted in "Rome: Pagan and Papal," Mourant Brock, M. A., pp. 15, 16. London: Hodder and Stoughton, 1883.*

Saints, WORSHIP OF, A MODERN TEACHING.— It may be just remarked here, as showing how modern this sort of thing is, that the most popular of all devotions to the Blessed Virgin, the Angelus, does not appear to have been used at all till Pope John XXII instituted it in 1316; while its latter clause, "Holy Mary, Mother of God, pray for us sinners now and in the hour of our death," cannot be found earlier than 1507, and was first sanctioned for general use by a bull of Pius V, July 7, 1568; while the use of the Ave Maria before sermons is due to St. Vincent Ferrer (1419).—"*Plain Reasons Against Joining the Church of Rome," Richard Frederick Littledale, LL. D., D. C. L., p. 33. London: Society for Promoting Christian Knowledge, 1905.*

Saints, WORSHIP OF, REFUSED.— We have only four examples in the New Testament of acts of reverence being done to saints, and all in these cases they were promptly rejected and forbidden, showing that they were offensive to the saints, as savoring of disloyalty to that God whom they love and serve.

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10: 25, 26.

"Then the priest of Jupiter . . . would have done sacrifice with the people; which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities to serve the living God." Acts 14: 13-15.

"And I [John] fell at his [the angel's] feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." Rev. 19: 10.

"I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant: . . . worship God." Rev. 22: 8, 9.—*Id., p. 29.*

Saints, WORSHIP OF, A PROFANE SPECTACLE.— If, in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr,

they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended with the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused, at noonday, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they had approached the balustrade of the altar, they would have had to make their way through the prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saint. . . . Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favors they had received: eyes, and hands, and feet of gold and silver; and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint.—"*Rome: Pagan and Papal,*" *Mourant Brock, M. A., p. 21. London: Hodder and Stoughton, 1883.*

Saints, Effect of Worship of.— That the exclusive worship of saints, under the guidance of an artful, though illiterate priesthood, degraded the understanding and begot a stupid credulity and fanaticism, is sufficiently evident. But it was also so managed as to loosen the bonds of religion and pervert the standard of morality. . . . This monstrous superstition grew to its height in the twelfth century.— "*History of Europe During the Middle Ages,*" *Henry Hallam, Vol. III, pp. 31, 32. New York: The Colonial Press, 1900.*

St. Bartholomew.— Pages 319, 323, 390, 405.

Sanctuary, Removal of Sin.— Many passages will recur which manifest how the Old Testament removal of sin was shown in the law itself to have been complete indeed, so far as the individual was concerned, but not really and in reference to God, till He came to whom as the reality these types pointed, and who "now once at the end of the world hath been manifested to put away sin by the sacrifice of himself." And thus did the types themselves prove their own inadequacy and insufficiency, showing that they had only "a shadow of the good things to come, and not the very image of the things themselves." With this also agree the terms by which in the Old Testament atonement is designated as a "covering up" by a substitute, and the mercy-seat as "the place of covering over."—"*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ,*" *Rev. Dr. Edersheim, pp. 232, 233. Boston: Ira Bradley & Co., copyright 1881.*

Seventh-day Adventists, Evangelical in All Cardinal Doctrines. — There are no fundamental grounds of disagreement between the organized church of Jesus Christ and the Seventh-day Adventists.

On all cardinal doctrines of the Bible — the miraculous conception, the virgin birth, the crucifixion, resurrection, and ascension, the deity

of Christ, the atonement of Christ, the second coming, the personality of the Holy Spirit, and the infallible Bible — the Seventh-day Adventist rings as true as steel.

He may disagree, profoundly so, on a great many different angles of these different lines of teaching, but in the essential parts, he stands with the organized church of Jesus Christ.—"*The Cult Kingdom*," *John Edward Brown, President of the International Federation of Christian Workers; cited in Review and Herald, Aug. 22, 1918.*

Seventh-day Adventists.— Pages 23-25, 513, 600.

Seven Churches, CHRIST THE ONLY PRIEST.— Nor was it of unimportant use to note the representation of Jesus Christ here given [Rev. 1: 12-20], as the priest of the churches, and the designation of their ecclesiastical presidents or bishops simply as angels, a term borrowed not from the temple, but the synagogue: in token, thus early, that the offices of the Levitical priests were to be regarded as fulfilled by Christ; and that the functions of the Christian bishop, or minister in the church, were those of leading the devotions, and directing and animating the faith of the flock; not functions sacrificial or mediatorial, as with the Levitical priests of old.— "*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, Introduction, pp. 75, 76, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Churches, SUCCESSIVE PERIODS.— Under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things.— *Vitringa, in commentary published in 1705; cited in "The Comprehensive Commentary of the Holy Bible," edited by Rev. William Jenks, D. D., on Rev. 2:1. Brattleboro, Vt.: Fessenden & Co., 1835.*

Seven Churches, LETTERS TO, HAVE A HISTORICAL APPLICATION.— The seven epistles are by no means episcopal letters designed as an introduction to the Apocalypse; they are prophetic letters, constituting the first part of the Apocalypse itself, and forming a foundation for the whole.

Hence, the life-pictures of the seven churches are not merely historical portraits of the apostolic church (issued through an episcopal medium, but of prophetic depth and form); they are also prophetic types of churchly conditions, which shall hold good until the end of the world.—"*A Commentary on the Holy Scriptures: The Revelation of John*," *John Peter Lange, D. D., translated by Philip Schaff, D. D., Vol. X, p. 139. New York: Charles Scribner's Sons, copyright 1874.*

Seven Churches, HISTORICAL APPLICATION OF.— The epistles to the seven churches, besides describing what is undoubtedly historical, have so many allusions which are evidently figurative and mystical that there is the strongest reason for accepting the view advanced by Mede, one of the earliest Protestant apocalyptic commentators, and received by many later expositors, that it was intended "that these seven churches should prophetically sample unto us a sevenfold temper and constitution of the whole church according to the several ages thereof, answering the pattern of the churches named here." — "*Ecce Venit*" *(Behold, He Cometh), A. J. Gordon, D. D., pp. 66, 67, note. New York: Fleming H. Revell Company, copyright 1889.*

Seven Churches, Early View of.— Let us proceed to that [the system] of Cocceius [1603-69].

According to this later author, the church of Ephesus is the apostolical church, i. e., that wherein the apostles preached. So that this period must be extended to the death of St. John. . . .

The church of Smyrna signifies the church suffering in all places, and especially that of the three first ages. The persecution of ten days, according to this, must signify the ten persecutions which the church suffered during those three ages under the pagan emperors. This doth not fall out ill; but I fear it was chance that made this hit. . . .

The epistle to the church of Pergamus is the third, and according to Cocceius, 'tis the church from Constantine's time to the birth of Antichrist. . . .

The church of Thyatira is the fourth, and signifies, according to Cocceius, the church under the reign of Antichrist. Jezebel that appears in this epistle is the anti-Christian church. They that suffer Jezebel the prophetess are the elect mingled among the anti-Christian idolaters. . . . This falls out pretty well, but 'tis by mere chance; for how can that magnificent eulogy be applied to this period of the anti-Christian church, "I know thy works, and thy charity, and thy patience, and that thy last works are more than the first"? Never was the church so void of saints and of good works as in this sad period.

Sardis is the fifth church and the fifth period, and according to Cocceius as well as according to Forbes 'tis the reformed church. But I say hereto as I said before on occasion of Forbes, why should we say of our Reformation, "Thou hast a name to live, and behold thou art dead; strengthen the things which remain and are ready to die"?

Philadelphia signifies brotherly love; this is the sixth church which carries in its name the character of a church yet to come, wherein love and charity shall reign, but among a very small number of people. . . .

Laodicea signifies the church that shall immediately precede the time wherein God shall pass that judgment spoken of in the eleventh chapter, verse 18, i. e., when the reign of Jesus Christ shall come to be established on the earth.—"*The Accomplishment of the Scripture Prophecies*," *Peter Jurieu, part 1, chap. 1, pp. 11-14. London, 1687.*

Commencing this most important revelation by describing the things "which are," appears to be done for the purpose of holding up a glass or mirror for the church to view itself to the end of time. In the seven addresses, therefore, which follow, are described the various states in which, at one time or other, in one place or other, the church has ever appeared from that time to this.—"*An Historical Exposition of the Prophecies of the Revelation of St. John*," *Matthew Habershon, pp. 7, 8. London: James Nisbet & Co., 1841.*

Note.— The seven churches cover the entire time between the first and the second advent of our Lord. Conditions in the actual church at Ephesus, where Paul labored and tradition says John lived, were representative of the apostolic age, say to about 100 A. D.: Smyrna, the time of the pagan persecution, to about 312 to 323, the times of the emperor Constantine, who professed Christianity; Pergamos, the time of the "conversion" of the empire, to the establishing of the Papacy, in the days of 533 to 538; Thyatira, the time of papal supremacy, during the long Dark Ages, and to a limited extent to the end; Sardis, the period following the papal supremacy, 1798 to 1833, although as a result of the Reformation the reformed churches had sprung up long before, and writers of far earlier time began to recognize the Sardian condition coming in as the reformed churches failed to go forward in the light; Philadelphia, from the rise of the advent movement to 1844; and Laodicea, from the opening of the judgment hour in 1844 to the end. These conditions do not always begin and end abruptly by definite dates; they telescope or overlap, one blending into another.— Eds.

Seven Churches, First Period, Character of Early Church.— The Christians are not separated from other men by earthly abode, by lan-

guage, or by customs. They dwell nowhere in cities by themselves; they do not use a different language, or affect a singular mode of life. They dwell in the cities of the Greeks, and of the barbarians, each as his lot has been cast; and while they conform to the usages of the country, in respect to dress, food, and other things pertaining to the outward life, they yet show a peculiarity of conduct wonderful and striking to all. They obey the existing laws, and conquer the laws by their own living.—"*Letter to Dagonet*" *(George R. Sims), early second century; cited in "General History of the Christian Religion and Church," Neander, Vol. I, sec. 1, p. 69, translated by Joseph Torrey. Boston: Crocker and Brewster, 1854.*

The distinguished virtues of the Christians must have shone forth the more brightly, as contrasted with the prevailing vices; their severity of morals, sometimes even carried to excess, as opposed to the general deprivation of the age; their hearty fraternal love, in contrast with that predominant selfishness which separated man from man, and rendered each distrustful of the other, insomuch that men could not comprehend the nature of Christian fellowship, nor sufficiently wonder at its fruits. "See," was the common remark, "how they love one another."—*Id., Vol. I, sec. 1, p. 76.*

Seven Churches, SMYRNA; THE PERIOD OF EARLY PERSECUTION.— During the apostolic period, indeed, it would seem as if the providence of God interposed to preserve the church from a general persecution, in order that its foundations might be well laid throughout the world, before the violence of the heathen Roman Empire should be let loose against it. . . . But with the new period of the history of the church, commenced a new era in its tribulations.—"*Seven Ages of the Church,*" *Rev. Henry Cotterill, A. M., pp. 56, 57. London, 1849.*

Seven Churches, SMYRNA; THE "TEN DAYS" (303-313 A. D.), BY A CONTEMPORARY.— During the whole ten years of the persecution, there was no cessation of plots and civil wars among the persecutors themselves. . . . Such was the state of things throughout the whole period of the persecution. This, by the goodness of God, had entirely ceased in the tenth year, although it had already begun to relax after the eighth. . . . But this was not done by any mere human agency, nor was it, as might perhaps be supposed, by the compassion or the humanity of our rulers. For, so far from this, they were daily devising more and severer measures against us from the beginning of the persecution until then, constantly inventing new tortures from time to time by an increasing variety of machinery and instruments for this purpose. But the evident superintendence of divine Providence, on the one hand, being reconciled to his people, and on the other, assailing the author of these miseries [Galerius], exhibited his anger against him as the ringleader in the horrors of the whole persecution. . . . Hence he was visited by a judgment sent from God, which beginning in his flesh proceeded to his very soul.—"*An Ecclesiastical History,*" *Eusebius, book 8, chaps. 15, 16 (Vol. II, pp. 325, 326), translated by Rev. C. F. Crusé. London: George Bell & Sons, 1889.*

It was not till A. D. 311, eight years after the commencement of the general persecution, ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease. His body became a mass of loathsome, mortifying, and fetid sores — a living corpse, devoured by countless worms, and exhaling the odor of the charnel-

house. He who had shed so much innocent blood, shrank himself from a Roman death. In his extreme anguish he appealed in turn to physician after physician, and to temple after temple. At last he relented toward the Christians. He issued a proclamation restoring them to liberty, permitting them to rebuild their churches, and asking their prayers for his recovery.—"*History of European Morals*," *William Edward Hartpole Lecky, M. A., chap. 3, 3d par. from end (Vol. I, p. 491). London: Longmans, Green & Co., 1869.*

NOTE.— The exact dates for the beginning and the ending of the ten years of persecution, depend somewhat upon the viewpoint. It seems reasonable to accept the Edict of Milan as the closing date, thus establishing 303-313 as the period.— EDS.

Seven Churches, EXTRACT FROM GALERIUS'S EDICT.—When a decree of this kind was issued by us, that they [Christians] should return again to the established usages of their forefathers, vast numbers were subjected to danger, many, when threatened, endured various kinds of death. But though we saw the great mass still persevering in their folly, and that they neither gave the honor that was due to the immortal gods, nor heeded that of the Christians, still having a regard to our clemency and our invariable practice, according to which we are wont to grant pardon to all, we most cheerfully have resolved to extend our indulgence in this matter also: that there may be Christians again, and that they may restore their houses in which they are accustomed to assemble, so that nothing be done by them contrary to their profession. In another epistle we shall point out to the judges what they will be required to observe, whence, according to this condescension of ours, they are obligated to implore their God for our safety, as well as that of the people and their own.— *Decree of Galerius, in "Ecclesiastical History," Eusebius, book 8, chap. 17, p. 328 (translation by Rev. C. F. Crusé). London: George Bell and Sons, 1889.*

Seven Churches, SMYRNA; A CATHOLIC WRITER ON.— Smyrna stands for the second, or martyrs' age of the church, which extended from Nero's persecution to the edict of Milan, A. D. 313. — "*The Apocalypse of St. John*," *J. J. L. Ratton, p. 145. London: Washbourne, 1912.*

Seven Churches, PERGAMOS; SATAN'S SEAT AS TO PERIOD: OF COMPROMISE WITH PAGANISM.— Such was the tendency of the times [fourth century] to adulterate Christianity with the spirit of paganism, partly to conciliate the prejudices of worldly converts, partly in the hope of securing its more rapid spread. There is a solemnity in the truthful accusation which Faustus makes to Augustine: "You have substituted your agapæ for the sacrifices of the pagans; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them."—"*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. I, pp. 309, 310. New York: Harper & Brothers, 1876.*

Seven Churches, PERGAMOS; GIBBON ON CORRUPTION OF CHRISTIANITY. — The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism. . . .

The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. . . . Edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. . . . The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals.—"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 28, pars. 3, 4 (Vol. III, pp. 161-163). New York: Harper & Brothers.*

Seven Churches, PERGAMOS; REPEATING ISRAEL'S SIN.— Paganism could not overcome the church as an enemy: the danger now arises from its friendship. The experiment is now tried, whether, by an alliance with Christianity, under the plea of attachment to Christian doctrines and practices, and of a desire to conciliate the heathen world, this new Israel, which cannot be crushed, may be gradually corrupted. The successful result of this attempt may be seen to the present day, in the virtual paganism of a large majority of the professedly Christian world, in which every abomination which the early church resisted unto blood, may be found disguised under Christian titles. . . . The martyr worship of the Nicene church was in all respects the counterpart of the "offerings of the dead" in the worship of Baalpeor.—"*Seven Ages of the Church*," *Rev. Henry Cotterill, A. M., pp. 89-91. London, 1849.*

NOTE. — Balaam's counsel to Balak was that Israel should be persuaded to join in the idolatrous practices; and so was Israel corrupted by the surrounding heathenism. Numbers 22 to 25; 31 : 13-16. — EDS.

Seven Churches, PERGAMOS; APPROPRIATENESS OF CITY AS REPRESENTING SATAN'S SEAT.— And this [in Crete] is a shrine of Asclepius, and just as the whole of Asia flocks to Pergamum, so the whole of Crete flocked to this shrine.—"*Life of Apollonius*," *Philostratus, book 4, chap. 34; Loeb's Classical Library, Vol. I, p. 429.*

Another form of the sun divinity, or Teitan, at Rome, was the Epidaurian snake, worshiped under the name of Æsculapius [Asclepius], that is, "the man-instructing serpent." Here, then, in Rome was Teitan, or Satan, identified with the "serpent that taught mankind," that opened their eyes (when, of course, they were blind), and gave them "the knowledge of good and evil." In Pergamos, and in all Asia Minor, from which directly Rome derived its knowledge of the Mysteries, the case was the same. In Pergamos, especially, where pre-eminently "Satan's seat was," the sun divinity, as is well known, was worshiped under the form of a serpent and under the name of Æsculapius, "the man-instructing serpent." According to the fundamental doctrine of the Mysteries, as brought from Pergamos to Rome, the sun was the one only god.—"*The Two Babylons*," *Rev. Alexander Hislop, pp. 278, 279. London: S. W. Partridge & Co., 1907.*

Seven Churches, PERGAMOS; CATHOLIC WRITER ON.— The third stage of the church, called Pergamos, extended from the edict of Milan,

A. D. 313, to the fall of the Roman Empire in the beginning of the sixth century.—"*The Apocalypse of St. John,*" *J. J. L. Ratton, p. 149. London: Washbourne, 1912.*

Seven Churches, PERGAMOS; CITY ITSELF A CENTER OF IDOLATRY AND INTOLERANCE.— Since the deified Augustus had not opposed the founding at Pergamos of a temple to himself and the city of Rome; I, with whom all his actions and sayings have the force of laws, have followed an example already approved.— *Tiberius (accepting proposition of Spain to erect a temple to himself); quoted in "The Works of Tacitus," book 4, chap. 37 (Vol. I, p. 179). New York: Harper & Brothers, 1863.*

NOTE.— Pergamos was the originator in the West of the deification and worship of the emperor. It was refusal of the demand that they offer incense before the statue of the emperor that had sent many Christians to death. And, let us recall that this Pergamos period of the church was also the age that saw the exaltation of the Bishop of Rome, who sat on the seat of the Cæsars, to be supreme in the professed church, sitting as God in the temple of God.— EDS.

Seven Churches, PERGAMOS. — Page 72.

Seven Churches, THYATIRA; EARLY ENGLISH EXPOSITOR ON.— This state of the corruption of the church of Christ, by the popish doctrines of the Church of Rome, and the Pope's tyrannizing over the consciences of men, most plainly mark this era of the church, which began at the time when the Pope was declared supreme over all other bishops, and lasted till his power and reign met with a check at the Reformation, when began the Sardian church-state, which still continues.—"*Letter upon the Downfall of Antichrist,*" *Rev. A. Maddock. London, 1779. (Bound with "Fleming's Tracts," British Museum Library.)*

Seven Churches, THYATIRA; A CATHOLIC WRITER ON. — Thyatira, the fourth age of the church, began when the downfall of pagan Rome was accomplished and the devil was chained up for a thousand years. . . . The body of the church, freed from the tonic of persecution, fell away from its high calling and embraced luxury. This message reveals the interior condition of the church of the Middle Ages, which extended from the sixth to the sixteenth century. [p. 155] . . .

If we apply this letter to the fourth, or millennial, age of the church, which lasted about a thousand years, it may be said to coincide with it from the historic point of view in a remarkable manner. This period has been called by the church "the age of faith," and by the world "the Dark Ages." What the world calls "dark" from a spiritual point of view, generally means "light." But both the church and the world speak of this period as "the Middle Ages." In this it may be that we have built better than we knew: for Thyatira is the middle church of the seven, and consequently stands as the symbol of the church of "the Middle Ages." [p. 158] . . .

The material prosperity of the church culminated in the Middle Ages. Its revenues from lands and property of all kinds, from endowments and bequests, increased enormously. It became one of the richest institutions of the world. In the train of wealth came luxury, and in the lap of luxury lay vice. "Then the concupiscence of the flesh, and of the eyes, and the pride of life, extended to the clergy of the church. These, secure of the indulgence of a corrupt age and thinking it safe to do so, gave themselves up to voluptuous living, and fell into presumption, as ordinarily happens in such cases. But these were the vices of Jezebel, the wife of Achab." (Holzhauser, Vol. I, p. 145.)

Many of the popes struggled in vain against the evils which afflicted the church. . . . The church makes no claim to impeccability, or sinlessness, either as to its head, the Pope, or as to its members individually. It is in this book revealed that many of the hierarchy would fall into gross sins in the Middle Ages. History tells us that they did so.—"*The Apocalypse of St. John*," *J. J. L. Ratton, pp. 155-159. ("Imprimatur Edm. Can. Surmont Vicarius Gen.") London: Washbourne, 1912.*

NOTE.— How true it is, as Wylie says: "The noon of the Papacy was the midnight of the world." — "*The History of Protestantism*," *chap. 4.*

This Catholic author (Ratton) fails to note that this epistle was not addressed to the great ruling body represented by Jezebel and her ways, but to the church of believers suffering under this period —"the rest in Thyatira," the remnant who kept the light of faith burning through the Dark Ages.— EDS.

Seven Churches, THYATIRA; AGE OF PAPAL SUPREMACY AND PERSECUTION.— Pages 366-369, 373, 382, 404-406, 440, 441.

Seven Churches, SARDIS; REFORMATION TIMES AND LATER.— This fifth great scene in the Christian drama has been faithfully exhibited on the stage of time; and it will be readily identified, in what is emphatically called the Reformation, and the consequences that flowed from it in that and the succeeding ages.—"*An Historical Exposition of the Prophecies of the Revelation of St. John*," *Matthew Habershon, p. 79. London: James Nisbet & Co., 1841.*

Seven Churches, SARDIS; POST-REFORMATION TO BE CONTINUOUS.— I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his Holy Word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it —'tis an article of your church covenant — that you be ready to receive whatever truth shall be made known to you from the written Word of God.— *John Robinson, pastor at Leyden, Holland, in Farewell to Pilgrims sailing for New World, July, 1620; cited in "History of the United States," George Bancroft, part 1, chap. 12 (Vol. I, p. 205). New York: D. Appleton & Co., 1888.*

Although the Reformation began well and threatened to sweep Romanism to the sea, winning seemingly the favor and overwatching providence of the Lord, it came, nevertheless, to a sudden and mysterious halt, failing to complete its work in the very countries where it began. Some of the "things which remain" in Protestantism "are ready to die," and the exhortation to Sardis to be "watchful and strengthen" them was never more pertinent and appropriate than now.

The forecast of Sardis and the history of Protestantism fit each other like hand and glove. With the page of history closed and the facts of Protestantism ignored, the prophecy remains as the declaration of the continued failure and departure of the professing church.—"*The Coming of Christ, Pre-Millennial and Imminent*," *I. M. Haldeman (Baptist), p. 101. New York: Charles C. Cook, 1906.*

Seven Churches, SARDIS; A CATHOLIC WRITER ON. — As a symbol of the fifth age of the church, it [Sardis] extended from the Council of

Trent to the first half of the nineteenth century, a period of about 280 years. During the greater part of this time the church suffered persecution in one direction or another.

The Sardian age is commonly known as the Reformation period.—"*The Apocalypse of St. John*," *J. J. L. Ratton, p. 166. London: Washbourne, 1912.*

Seven Churches, Sardis; Condition Recognized in Period Itself.—If it should be asked, What time it is with us now? whereabout we are? and what is yet to come out of the night? as a faithful watchman, I will give you the best account I can. I take it, we are in the Sardian church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, etc. It is a sort of twilight with us, between clear and dark, between day and night.—*Sermon by Dr. Thomas H. Gill, 1748, "Second Advent Library," No. 1, p. 209, Jan. 1, 1842.*

The epistle to the church of Sardis is so strongly characteristic of the reformed churches at this day, that little more need be done than to read that epistle to see our own likeness. [Rev. 3:1.] . . . We have the name of a purely reformed church, who protests against the errors of popery, doctrinal and practical; but are we not dead as to faith and good works? . . . As the downfall of the Pope and the Turk is an event wherein all Christians are greatly interested, so it is what all earnestly desire should be speedily accomplished. The near approach of that happy time is a pleasing prospect. It cannot be far off. . . .

Before the fall of Antichrist there will be, it is reasonable to believe, . . . a removing of our candlestick toward the close of the Sardian church-state; a setting of it up, in all probability, in America, which will form the commencement of the Philadelphia church-state. These events will be brought about gradually; therefore will, in all probability, take up some years to complete them.—"*Letter upon the Downfall of Antichrist*," *Rev. A. Maddock, of Creaton, Guilsborough, Northamptonshire, England, Oct. 4, 1777, to the Rev. Mr. M. Browne. London, 1779. (Bound with "Fleming's Tracts," British Museum Library.)*

Note.— As the end of the long period of papal supremacy was drawing near, the dead formalism of that time was stirred by the great revival of the eighteenth century, under Wesley and his Methodist associates, and Whitefield and others, growing into the general evangelical and missionary awakening as the time of the end came, with the revival of interest in prophetic study that prepared the way for the advent movement. (See Increase of Knowledge; Advent Movement of 1844.) Britain and Europe were the scenes of this wonderful rebirth of missionary activity; but as the flame caught in the West, the New World, with its mixture of all nations and tongues, was evidently to be the providential base for the development of the definite advent movement, for which the great awakening of the time of the end was a preparation. This forecast, of 1777, from a view of the prophecies, seems a remarkable one, and shows how truly the book of prophecy was being unsealed as the time referred to in Daniel 12:4 came.— Eds.

Seven Churches, Philadelphia; As Seen Shaping by Observer in Britain, 1777.— A general stupor and carelessness concerning the things of God, the great and foundation truths of the gospel, and our own souls, have seized upon Protestants in general; we have lately fallen in love with, or, at least, have ceased to hate, popish tenets. . . . These signs declare the times. They show the Sardinian church-state to be drawing toward its period. The light of our candlestick is extinguishing, and America seems to be the happy land where God will set it up chiefly in the next church-state. This was the opinion of the divine

Herbert, among others, who about one hundred and fifty years ago, could sing, in his "Church Militant,"

> "Religion stands on tiptoe in our land,
> Ready to pass to the American strand."

It was our Lord's command that the gospel should be first preached at Jerusalem. From thence it spread; and the sound thereof went out into all parts of the known world, but especially westward of Jerusalem churches were established, as all the particular epistles of the New Testament testify, the churches to which they were written all lying to the west. The course of the gospel was from Jerusalem to Greece, from thence to Italy, France, Great Britain, Germany, and all over Europe; Egypt, Abyssinia, and if not all, yet the greatest part of Africa, have heard the joyful sound. It therefore seems to be very probable at the least, and the present appearance of things corroborates the opinion, that from Great Britain the gospel will proceed to America, and the candlestick of the Philadelphian church be set up and spread there. . . . It is very probable, the gospel continuing his course still further toward the west, . . . that the candlestick of the next church-state will be set up, and the chief seat of the Philadelphian church, be in that country, as the chief seat of the Sardinian church is in Britain.—"*Letter upon the Downfall of Antichrist," Rev. A. Maddock, of Creaton, Guilsborough, Northamptonshire, England, Oct. 4, 1777, to the Rev. Mr. M. Browne. London, 1779. (Bound with "Fleming's Tracts," British Museum Library.)*

Seven Churches, PHILADELPHIA.— Pages 17-22.

Seven Churches, LAODICEA.— Laodicea: The outwardly prosperous, but lukewarm church. Has not this period already begun? That this is a day of unequaled outward prosperity for the church is acknowledged by all. Is it not also a period of lukewarmness even in Protestant lands? It is true that this is a time in which, as compared with the absolute works of former days, great schemes of Christian beneficence are in operation. Spiritual warmth, however, is to be estimated, not by the absolute amount of work performed, but by the proportion which that amount bears to ability. The existing schemes of beneficence are sustained and operated by only a portion of the nominal church; and still further, they bear a scarce appreciable proportion to the ability even of the portion nominally engaged in them. In point of fact, are not these schemes the work of the Philadelphia which, still preserved, is embosomed within the increasing Laodicea? —"*A Commentary on the Holy Scriptures," John Peter Lange, D. D., translated by Philip Schaff, D. D., on the Revelation. New York: Charles Scribner's Sons, copyright 1874.*

Seven Seals, FIRST PERIOD, THE APOSTOLIC AGE.— The commencement of the time occupied by this seal, may be dated from our Saviour's ascension, when he gave his final commission to the disciples to go forth with his doctrines and heavenly proclamation to the world. The duration of this period cannot be so precisely ascertained, because the change in the church, from original purity to corrupt doctrine, worship, and morals, was gradual.—"*Annotations on the Apocalypse," J. C. Woodhouse, D. D., p. 125. London: J. Hatchard & Son, 1828.*

NOTE.— The seven seals naturally suggest a line of prophecy covering the same general period as that of the seven churches, bringing out a different phase of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the centuries, to the end.

The series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, to the close of papal supremacy, while the sixth in the series of the seven churches brings us to the advent movement of 1843-44. The sixth seal deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the approaching advent in the sixth period of each series, while the seventh in each touches eternity.— EDS.

The white color of the horse indicates that the conquests of his rider are holy and pure, and are therefore such as cannot be attributed to any earthly warrior. White is everywhere used as a symbol of holiness. Thus in Daniel 11: 35, "to purge and make white," and in Revelation 3: 4, "they shall walk with me in white, for they are worthy." The rider on the white horse has a bow, the well-known instrument for discharging arrows; and from Psalms 45: 5 we learn that wounds inflicted by arrows are emblematical of the conquests of Messiah. The crown στεφανος [*stephanos*], also, with which this rider is invested, is nowhere in this book used as the hieroglyphical mark of kingly authority upon earth, but uniformly the diadem, διάδημα [*diadēma*]. [p. 3] . . .

The rider on the white horse being therefore without the diadem, is certainly not what many have supposed him to be, an emperor of Rome; and being invested with the crown, is no less certainly the symbol of a spiritual or heavenly warrior, and the whole complex hieroglyphic denotes the *host of the lord*, i. e., his church militant, shining with its primitive purity and going forth in a career of victory. [p. 4] — *"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, pp. 3, 4, 4th edition. London: Thomas Cadell, 1843.*

Seven Seals, SECOND PERIOD, AGE OF APOSTASY.— When the Roman Empire became Christian; when a Christian emperor bore the sword [A. D. 323 onward], (with which, in the imagery of this seal, the Christian power seems invested); when, relieved from the terrors of pagan persecution, the Christians became possessed of civil influence, their animosities increased. Worldly prosperity is corruptive; and instead of those halcyon days of peace and happiness which the church promised to itself from the acquisition of power, a period succeeded from which history is seen to date its degeneracy and corruption. This degeneracy was at this time manifested in the mutual enmities and feuds of Christians, which were so notorious in the fourth century. . . . It is a change powerfully expressed by fire color succeeding to white.—*"Annotations on the Apocalypse," J. C. Woodhouse, D. D., pp. 128, 129. London: J. Hatchard & Son, 1828.*

NOTE.— It will be noted that writers often use the terms "church" and "Christian" without discriminating between profession and possession. The seven seals give the history of the church of the apostasy; while we should remember that all along there were genuine believers maintaining the continuity of the church of Christ.— EDS.

The fiery color of the second horse (the symbol of the body of the visible church), when joined to the description of the office of his rider (denoting the rulers of the church), and of the dreadful weapon with which he was armed, indicate to us that, after the first and purest age of Christianity, the spirit of love and peace should recede from the visible church, and be succeeded by a spirit of discord, of dissension and controversy, a fierce and fiery zeal, instigating Christians to destroy one another. The ecclesiastical history of the fourth and fifth centuries, sufficiently evinces that such a change did take place.—*"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, p. 5, 4th edition. London: Thomas Cadell, 1843.*

Seven Seals, SECOND PERIOD, AS GIBBON RECORDS IT.— The simple narrative of the intestine divisions which distracted the peace and dis-

honored the triumph of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of the Christians toward each other, surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself.—"*The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 21, par. 40; (Vol. II, p. 363). New York: Harper & Brothers.*

Seven Seals, SECOND PERIOD.— Pages 35, 36.

Seven Seals, THIRD PERIOD, TO TIME OF PAPAL SUPREMACY.— As the stream of Christianity flowed further from its pure fountain, it became more and more corrupt; as centuries advanced, ignorance and superstition increased; and unauthorized mortifications and penances, rigorous fastings, vows of celibacy, monkish retirement and austerities, stylitism, the jargon and repetition of prayers not understood, tales of purgatory, pious frauds and the worship of saints, relics, and images, took the place of pure and simple Christianity: till at length, the book of God being laid aside for legendary tales and "the traditions of men," all these corruptions were collected into a regular system of superstitious oppression, well known by the name of the papal yoke.—"*Annotations on the Apocalypse," J. C. Woodhouse, D. D., p. 133. London: J. Hatchard & Son, 1828.*

NOTE. — Archdeacon Woodhouse instead of "balance" (Rev. 6:5) prefers "yoke," the primary meaning of the word "zugon," as used of servitude under rules in 1 Tim. 6:1; Acts 15:10; Gal. 5:1. When the word is used for "balance," he argues, this secondary meaning is shown by some expression joined. Other writers, however, consider the reference to the measures of wheat and barley as being such a joined expression, and prefer giving to the word here its secondary sense of "balance."—EDS.

The black color of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a *chœnix* of wheat should be sold for a penny, and three *chœnices* of barley for a penny, and the command not to hurt the oil and wine, unite in pointing out to us a period when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching of the true gospel in the church: but when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil, and his gladdening and comforting influences likened to wine, should not be withheld from those who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God.

This prophecy was accomplished in the rise and prevalence of the papal power. Even as early as the fifth century, ignorance and superstition had made much progress in obscuring the pure light of the gospel; and these evils gradually increased till they ended in almost banishing that light from the Christian world.—"*A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, pp. 8, 9, 4th edition. London: Thomas Cadell, 1843.*

Seven Seals, FOURTH PERIOD, OF PAPAL SUPREMACY.— The Christian religion, which had begun its benign progress in white array, and under the guidance of apostolical teachers, is now not only so changed in color and appearance as to be scarcely discernible as the same, but is under the direction of deadly and infernal agents, who delight to destroy

in her all that remains of primitive purity. . . . Ignorance became blind submission, and priestcraft advanced into civil tyranny. Thus, under the fourth seal, "the mystery of iniquity" was completed. It was then that the harsh usurpation, which we call the papal tyranny, was extended over the lives and consciences of Christians. To profess religion in its purity became a crime. Bloody tribunals were erected, and severe and deathly laws enacted against those who departed from the standard of doctrine established by the corrupt rulers. Armies were raised to enforce obedience to their orders; and entire nations of Christians, under the imputed name of heretics, were subjugated, or extirpated by the sword.—"*Annotations on the Apocalypse,*" *J. C. Woodhouse, D. D., pp. 140-142. London: J. Hatchard & Son, 1828.*

The pale livid green color of this horse is emblematical of a state of things even more dreadful than that of the preceding seal. The character of his rider corresponds with this idea; his name is called Death, the king of terrors. He is followed by Hell. . . .

The whole assemblage of figures constitutes an hieroglyphical representation, of the most horrible and terrific nature, and points out to us a period when the rulers of the visible church should seem to lose the character of men, and to asume that of malignant demons and savage beasts, and of Death himself; and should extirpate, by fire and sword, all who dared to prefer death to the sacrifice of a good conscience. This seal evidently represents the state of the church during those ages when the flames of persecution were kindled by the papal power.—"*A Dissertation on the Seals and Trumpets of the Apocalypse,*" *William Cuninghame, p. 10, 4th edition. London: Thomas Cadell, 1843.*

Seven Seals, FOURTH PERIOD, AS ERASMUS DREW THE PICTURE.— Further, when the Christian church has been all along first planted, then confirmed, and since established by the blood of her martyrs, as if Christ, her head, would be wanting in the same methods still of protecting her, they invert the order, and propagate their religion now by arms and violence, which was wont formerly to be done only with patience and sufferings. And though war be so brutish, as that it becomes beasts rather than men; so extravagant, that the poets feigned it an effect of the furies; so licentious, that it stops the course of all justice and honesty; so desperate, that it is best waged by ruffians and banditti; and so unchristian, that it is contrary to the express commands of the gospel; yet maugre all this, peace is too quiet, too inactive, and they must be engaged in the boisterousness of war.—"*Praise of Folly,*" *Erasmus, English translation, p. 173. Published by Brentano, Paris, London, Washington, Chicago, 1900.*

Seven Seals, FIFTH PERIOD, REFORMATION TIMES.— The whole of this imagery is explanatory of the nature of the slaughter perpetrated under the former seals, and particularly the fourth; and it shows that the church of Christ was the peculiar object, against which Death and Hades in that seal had directed their dreadful weapons of destruction. [p. 13] . . .

The white robes given to these saints may be an emblem of that improved condition of the church on earth which was the consequence of the Reformation, when the Protestants in a considerable part of Europe obtained not only a complete toleration, but were acknowledged as a religious body; and in England, Scotland, and other countries, gained even a more signal victory over the Romish Church. But yet it is intimated that this state, however improved, was one of hope and expectation, rather than of joy. The cause of the church was yet un-

avenged. The promises of her future glory remained unaccomplished. It was therefore necessary that the servants of God should arm themselves with the faith and patience of the saints during the remaining period of trial allotted to them, before the triumphant reign of their Lord.—"*A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, pp. 13, 15, 4th edition. London: Thomas Cadell, 1843.*

If John Huss, or good Jerome of Prague, or John Wycliffe before them both, or William Brute, Thorpe, Swinderby, or the Lord Cobham; if Zisca with all the company of the Bohemians; if the Earl Reimond, with all the Toulousians; if the Waldois, or the Albigenses, with infinite others, had either been in these our times now, or else had seen then this ruin of the Pope, and revealing of Antichrist, which the Lord now hath dispensed unto us, what joy and triumph would they have made! Wherefore now, beholding that thing which they so long time have wished for, let us not think the benefit to be small, but render therefore most humble thanks to the Lord our God, who by his mighty power, and the brightness of his word, hath revealed this great enemy of his so manifestly to the eyes of all men, who before was hid in the church so colorably, that almost few Christians could espy him.—"*Acts and Monuments," John Foxe, Vol. IV, book 7, pp. 555, 556. London: Seeley and Burnside, 1837.*

NOTE.— It was in 1506 that John Foxe sounded this note of joy for deliverance, and of longing that the martyrs of Jesus might have foreseen the cutting short of papal power. His truly monumental work, preserving the memory of those witnesses of the period of papal supremacy, well stands, with many others, as a comment on the prophecy that the tribute of the white robes of honor should be given to those who had been slain for the truth.— EDS.

Seven Seals, SIXTH PERIOD.— Pages 128-136, 150-153, 175-179.

Seven Seals, SEVENTH PERIOD.— Pages 7-15.

NOTE.— The author of "Daniel and the Revelation," Uriah Smith, says:

"The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence the seventh chapter stands parenthetically between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.

"*Silence in Heaven.*— Concerning the cause of this silence, only conjecture can be offered,— a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the second advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God's wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matt. 25:31. And when *all* the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will not there be silence in heaven?

"The length of this period of silence, if we consider it prophetic time, would be about seven days."— *On chap. 8, "The Seven Trumpets."*— EDS.

Seven Trumpets, MEANING OF SYMBOLS (REV. 8: 3-5).— After "the smoke of the incense had ascended with the prayers of the saints, from the hand of the angel before God," the angel took the censer, and filled it with fire. In Psalm 18: 8, the wrath of God is compared to fire; and the effects of his wrath, which are war, famine, and other scourges, are described under the same simile. And thus it is explained by Sir Isaac Newton, who says, "Burning anything with fire is put for the consuming thereof by war." Such a fire was cast upon "the earth," the Roman world, the territorial platform of prophecy; "and there were voices, and

thunderings, and lightnings," wars and hostile invasions; "and an earthquake," or a complete overturning of the established order of things. So complete indeed was the change effected by the first four trumpets alone, that new forms of government, new manners, new laws, new dresses, new languages, new names of men and countries, were everywhere throughout the Western Empire introduced.—"*An Historical Exposition of the Prophecies of the Revelation of St. John*," *Matthew Habershon, pp. 121, 122. London: James Nisbet & Co., 1841.*

Seven Trumpets, THE FIRST FOUR; EVENTS OF WESTERN ROME'S DOWNFALL SUMMARIZED.— At this point in writing [notes on Rev. 8: 7], I looked on a chart in history, composed with no reference to this prophecy, and found a singular and unexpected prominence given to *four* such events extending from the first invasion of the Goths and Vandals at the beginning of the fifth century, to the fall of the Western Empire, A. D. 476. The first was the invasion of Alaric, king of the Goths, A. D. 410; a second was the invasion of Attila, king of the Huns, "scourge of God," A. D. 447; a third was the sack of Rome by Genseric, king of the Vandals, A. D. 455; and the fourth, resulting in the final conquest of Rome, was that of Odoacer, king of the Heruli, who assumed the title of King of Italy, A. D. 476. We shall see, however, on a closer examination, that although two of these — Attila and Genseric — were, during a part of their career, contemporary, yet the most prominent place is due to Genseric in the events that attended the downfall of the empire, and that the second trumpet probably related to him; the third to Attila. These were, beyond doubt, four great periods or events attending the fall of the Roman Empire.—"*Commentary*," *Rev. Albert Barnes, on the Book of Revelation, p. 224. New York: Harper & Brothers.*

Seven Trumpets, ON THE "THIRD PART" OF THE EMPIRE.— These three parts of the Roman Empire [speaking of early imperial time], the really Roman, the Greek, and the Oriental.—"*Historical Geography of Europe*," *E. A. Freeman, p. 72. London: Longmans, Green & Co., 1882.*

In the time of Constantine, the Roman Empire was divided into three great sections: to Constantine was assigned Gaul, Spain, Britain, Italy, Africa; to Licinius, the Illyrian Præfecture; to Maximin, the Asiatic Provinces and Egypt.—"*Apocalyptic Sketches*," *Cumming, Vol. II, p. 63.*

Each one included its third of the Mediterranean or Roman sea, as well as its third of the land: and each one also its own characteristic stream of the three great frontier rivers, the Rhine, Danube, and Euphrates.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, p. 342, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

NOTE.— The division of Constantine's time is usually adhered to by students. the blows under the trumpets falling first upon the western third, then, under the Saracens, and especially the Turks, upon the Eastern third part. The middle third, according to this division, may be counted as having suffered with the others, the blows that overturned the empire being really dealt in the West and in the East of which Rome and Constantinople were the capitals.

It may be remarked that there was another threefold division sometimes reckoned, from ancient times referred to by Jordanes, who wrote about 551, in the closing days of the fourth trumpet. Speaking of the uprooting of the Vandals, he says: "Thus after a century Africa, which in the division of the earth's surface is regarded as the third part of the world, was delivered from the yoke of the Vandals."—"*The Origin and Deeds of the Goths*," *chap. 33.*

Habershon takes this geographical division in his comments on the "third part" in the first four trumpets:

"It here refers altogether to the western part of the empire: as being that of the greatest extent, that of which the city of Rome itself was the capital,

and that which alone answers to the symbols. The other two portions of it were that of the East, of which Constantinople, called by many 'New Rome,' was the capital; and that of the South, of which the metropolis was Carthage, called by contemporary writers 'the Rome of the African world.' This was the most remarkable and eminent division of the universal and extensive Roman Empire, and one that was recognized even in St. John's days."—*"An Historical Exposition of the Prophecies of the Revelation of St. John," pp. 124, 125.*

It is suggestive to note again in this division how while the blows fell upon the western and eastern thirds, the southern third was also broken off and separated by the Vandal invasion.— EDS.

Seven Trumpets, THE FIRST; OUT OF THE NORTH.— The first trumpet, we see, brings a terrible storm from the north, the region of hail; and the nature of the storm shows the nature of the judgment. Hail and fire, mingled with blood, can certainly denote nothing but such irruptions from the north as should cause terrible blood-shedding and slaughter; and this confined to the third part of the earth, with its contents, the trees and grass, i. e., on the continent part of Europe, in contradistinction from the maritime parts, and from those abounding with rivers and waters.—*"Essay on the Revelation," William Whiston, M. A., p. 176. London: John Whiston, 1744.*

Seven Trumpets, THE FIRST; LIKE HAIL AND FIRE.— Philostorgius, who lived in and wrote of these times, saith that "the sword of the barbarians destroyed the greatest multitude of men; and among other calamities dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail, greater than could be held in a man's hand, fell down in several places, weighing as much as eight pounds." (Philostorgii *Hist. Eccles.*, lib. 11, cap. 7.) Well therefore might the prophet compare these incursions of the barbarians to "hail and fire mingled with blood." Claudian, in like manner, compares them to a storm of hail in his poem on this very war:

> "Where'er the furies drive, the scattered host
> Rush through dark paths and labyrinths unknown;
> Like showering hail, or pestilential breath."

—*"Dissertations on the Prophecies," Thomas Newton, D. D., pp. 536, 537. London: B. Black, 1840.*

NOTE.— How remarkably the picture drawn by the pen of Gibbon corresponds to the picture of the prophecy —"hail," "fire," "blood," desolation of fertile lands — is shown by the following phrases from "The History of the Decline and Fall of the Roman Empire" (Harper's 6 vol. ed.):

Chapter 26: "He [Valens, A. D. 375] was informed that the North was agitated by a furious tempest."— *Page 30, par. 13.*

"A formidable tempest of the barbarians of Germany seemed ready to burst over the provinces of Gaul."— *Page 57, par. 26.*

Chapter 30: "The Gothic nation [A. D. 395] was in arms. . . . Deserted their farms at the first sound of the trumpet."— *Page 190, par. 1.*

"Flaming villages. . . . The deep and bloody traces of the march of the Goths."— *Page 192, par. 2.*

"His trees, his old contemporary trees [said Claudian, the poet of Verona, Italy], must blaze in the conflagration of the whole country."— *Page 200, par. 5.*

"The dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube."— *Page 216, par. 15.*

"This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. . . . The consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians."— *Pages 223, 224, par. 19.*— EDS.

The north poured down from it her flood of warriors. From the extremity of Scandinavia to the frontiers of China, nation after nation appeared, the new pressing upon the older settled, crushing it, and marking its onward passage with blood and devastation. The calamities which afflicted the human race at that period exceed, in extent of deso-

lation, in number of victims, in intensity of suffering, all that has ever been presented to our affrighted imagination. We dare not calculate the millions upon millions of human beings who perished before the downfall of the Roman Empire was accomplished.— "*The Fall of the Roman Empire*," *J. C. L. De Sismondi, Vol. I, chap. 1, p. 18.*

Seven Trumpets, THE FIRST; ELLIOTT ON.— And then the first trumpet sounded. His [Alaric's] course was to Italy. As he told an Italian monk afterward, "he felt a secret and preternatural impulse, which directed, and even impelled, his march to the gates of Rome." As his trumpet sounded and his march advanced, terrible omens and prognostications, we read, preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." So he notes again the very cause, prefigured in the Apocalypse, of the coming judgments. Thrice, in fulfilment of his destiny, he descended from the Alps on the Italian plains, marking his course each step, as the awe-struck historians of the times tell us, in country and in town, with ravage, conflagration, and blood; till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capitol.

In the meantime other destroyers, of a kindred race and origin, had extended their ravages to the trans-rhenane provinces. Between Alaric's first and second invasions of Italy, Rhadagaisus, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst, "like a dark thundercloud from the Baltic," as Gibbon graphically describes it, on the Rhætian and Italian valleys. With slaughter and difficulty they were repulsed by the Roman general from near Florence. But it was only to bend the course of the vast remnant westward; and overwhelm the provinces, till then flourishing and fertile, of Gaul and Spain. [pp. 351, 352] . . .

"The consuming flames of war," says Gibbon, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert." . . . A similar description is given of the desolation of Spain. And the desolators entered, never to retire. "This passage of the Rhine," he adds, "by the Suevi, Vandals, and Burgundians, who never afterward retreated, may be considered as the fall of the Roman Empire in the countries beyond the Alps. [p. 352] . . .

The era of Alaric and Rhadagaisus,— that is, of the first trumpet, — is to be considered as chiefly embracing some ten or twelve years, from A. D. 400 to about A. D. 410; though, as the ravages of the provinces were not then discontinued, we may perhaps consider the vision before us to embrace a period somewhat longer. In that latter year the Vandals had extended their conquests to the straits of Gades; and Alaric, having accomplished his destiny, and reached in his desolating course the southernmost coast of Italy,— while meditating still further conquests, which were intended, however, for another hand and another trumpet,— was arrested suddenly by the hand of death.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 351-353, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE FIRST; RECOGNIZED AS A JUDGMENT.— All persons of sense were aware that the calamities which this siege [of Rome, by Alaric] entailed upon the Romans were indications of divine wrath, sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice toward each other, as well as toward strangers. It is said that when Alaric was marching against Rome, a

monk of Italy besought him to spare the city, and not to become the author of so many calamities. Alaric, in reply, assured him that he did not feel disposed to commence the siege, but found himself compelled by some hidden and irresistible impulse to accomplish the enterprise.— *"Ecclesiastical History," Sozomen, book 9, chap. 6, p. 413. London: Henry G. Bohn, 1855.*

The Roman world is falling: yet we hold up our heads instead of bowing them.— *Jerome (at Bethlehem), Epistles, Letter 60, "To Heliodorus;" cited in "Nicene and Post-Nicene Fathers," Vol. VI, p. 130. New York: Charles Scribner's Sons, 1912.*

Seven Trumpets, THE FIRST; ELLIOTT'S HELPFUL FOOTNOTE.— The chronological intermingling of the invasions of Italy by Alaric and Rhadagaisus will appear from the following tabular sketch:

A. D.
396 Alaric's invasion of Greece.
400-403 His first invasion of Italy (Gibbon, V. 190).
406 Rhadagaisus with 300,000 Vandals from the Baltic, marching by way of the Upper Danube, invades Italy.
Defeated and killed under the walls of Florence, the remains of his army retire from Italy, and cross the Rhine into France.
408 Alaric's first siege of Rome.

— *Id., p. 352, footnote 1.*

Seven Trumpets, FIRST.— Pages 477, 481.

Seven Trumpets, THE SECOND; THE BURNING MOUNTAIN CAST INTO THE SEA.— To the Vandal Genseric was allotted the conquest of the maritime provinces of Africa, and the islands: all in short that belonged to the Western Empire in the Mediterranean; and which Alaric (as just alluded to) was prevented attempting by death. It belonged, I say, to Genseric; "a name," observes Gibbon, "which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila." It was in the year 429 that he entered on it. In the course of the eighteen years preceding, no new invasion had broken on the Western Empire. . . . Africa, the granary of Rome and Italy, had continued to flourish intact, as before. But now its time was come. Invited, under the influence of temporary infatuation, by Count Boniface, governor of the province, Genseric, in the year above mentioned, transported thither his Vandals from Spain across the Afric sea: . . . Then was Hippo taken and burnt; and then in 439 Carthage, with the capture of which, resistance ended. The whole province was subjected to the Vandals, and finally severed from the Western Empire.

Thus a part of the prefigurations of the second trumpet had been fulfilled. But its ships, and the insular provinces of Sicily and Sardinia, still remained to the Western Empire, of the destruction of which the prophecy seemed to speak also. For it said, "The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed." Was this too fulfilled by Genseric? Mark what followed after the capture of Carthage. Finding himself shut in to the south by the desert, Genseric, we are told, cast his eyes to the sea, and determined to create a naval power. And then "the fleets [the Vandal fleets] that issued from the port of Carthage again claimed the empire of the Mediterranean. Sicily was conquered by them, and Sardinia, and the other Western isles; all that was in the third part of the sea. [pp. 353-355] . . .

Twice, on occasions alike memorable, the Roman *navies*, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthagena and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed; in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might not spend itself, until not only what was habitable in the Western sea was destroyed, but "the third part of the ships" also; those that navigated the sea-third of the Western Empire.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 353-356, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE SECOND; BUT ONE BARBARIAN SEA POWER.— The Vandals were unique among the German nations by the fact that they maintained a fleet.—"*History of the Later Roman Empire*," *J. B. Bury, Vol. I, p. 162. Cambridge: Macmillan & Co., 1889.*

NOTE.— Again mark how Gibbon's pen describes the transfer of the attacks upon Western Rome from the land portions to the maritime parts. ("Decline and Fall of the Roman Empire," Vol. III of Harper's 6 vol. ed.):

Chapter 36: "The loss or desolation of the provinces, from the ocean to the Alps, impaired the glory and greatness of Rome: her internal prosperity was irretrievably destroyed by the separation of Africa. . . . After an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean."— *Page 459, par. 1.*

"Genseric boldly advanced from the port of Ostia to the gates of the defenseless city [Rome]. . . . The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric."— *Page 463, par. 4.*

"The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily: they were tempted to subdue the island of Sardinia, so advantageously placed in the center of the Mediterranean; and their arms spread desolation, or terror, from the Columns of Hercules to the mouth of the Nile."— *Page 486, par. 15.*

"After the failure of this great expedition [Rome's attempt by fleet to destroy the Vandal power, A. D. 468.— EDS.], Genseric again became the tyrant of the sea: the coasts of Italy, Greece, and Asia were again exposed to his revenge and avarice; Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West."— *Pages 497, 498. par. 21.*

When Genseric carried away the spoils of Rome in his ships, he took the golden candlestick and other treasures from the temple at Jerusalem, which Titus had carried off to grace his triumph.— EDS.

Seven Trumpets, THE SECOND; GENSERIC ACCOUNTING HIMSELF AS AGENT OF WRATH.— Now that the fleets, the arsenal, the docks of Carthage were all their own, now that its harbor — one of the finest in the Old World — reflected everywhere the Vandal flag, they became under Gaiseric's guidance the first naval power on the Mediterranean. . . At length the work [of ravaging the coasts] became almost monotonous, and the choice of a victim hard. Once when the fleet had weighed anchor and was sailing forth from the broad harbor of Carthage, the helmsman turned to the king and asked for what port he should steer. "For the men with whom God is angry," answered the Vandal king, and left the winds and the waters to settle the question who were the proper objects of the wrath of Heaven.—"*The Dynasty of Theodosius*," *Thomas Hodgkin, pp. 219, 220. Oxford: Clarendon Press, 1889.*

Seven Trumpets, THE SECOND; VANDALS SWEEP THE MEDITERRANEAN. — This great city [Carthage] the Rome of the African world (as a

contemporary calls it), opened its gates to the Vandals on the 9th of October, 439. . . . After a sea of blood had been shed, every kind of property was pillaged. . . . The loss of Africa was, perhaps, one of the greatest calamities which could have overtaken the Western Empire.— "*The Fall of the Roman Empire*," *J. C. L. De Sismondi, Vol. I, chap. 7, pp. 155, 156.*

Seven Trumpets, THE SECOND.— Page 490.

Seven Trumpets, THE THIRD; "THERE FELL A GREAT STAR . . . BURNING."— But after a short space of time, as Orosius relates, the race of the Huns, fiercer than ferocity itself, flamed forth.—"*The Origin and Deeds of the Goths*," *Jordanes, Mierow's translation, chap. 24, p. 38. Princeton, 1908.*

Seven Trumpets, THE THIRD; ATTILA'S INVASION OF THE RIVERS.— About A. D. 450, in fulfilment of a treaty with Genseric, he [Attila] moved against the Western provinces along the Upper Danube; reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe. . . . He was repulsed in the tremendous battle of Châlons. And whither then, when thus forced to retrace his steps, did he direct them? Whither but to fall on another destined scene of ravage, "the European fountains of waters," in the Alpine heights and Alpine valleys of Italy. [p. 357] . . .

But what further of his course of devastation? Surely, with Italy all defenseless before him, one might have expected that, like his predecessor Alaric, it would have continued on to Rome and the far coast of Bruttium. Instead of this, behold an embassy from the Western emperor Valentinian, accompanied by the venerable Romish bishop Leo the First, was successful at this point in deprecating his wrath: and having granted them peace, and leaving bands only of Heruli and Ostrogoths in the Tyrolese country intermediate, he repassed the Alps, and retired.

Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The prediction had expressly marked the term of Attila's desolating progress,—"the third of the rivers. and the fountains of waters." Already Attila had made bitter, besides the surplusage of more Eastern scenes, the river line of the upper Danube and Rhine, and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far shalt thou go, and no further."

Returned from Italy, he recrossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred A. D. 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had passed away. [pp. 357, 358]— "*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 357, 358, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE THIRD; METEORIC CAREER OF ATTILLA.— The rise of the great Hunnic power, which threatened European civilization in the fifth century, was as sudden and rapid as its fall.— "*History of the Later Roman Empire*," *J. B. Bury, Vol. I, p. 161. Cambridge: Macmillan & Co., 1889.*

Seven Trumpets, THE THIRD; BITTERNESS OF ATTILA'S VISITATION. — Being styled "Metus Orbis," and Flagellum Dei, the Scourge of God and Terror of Men.—"*Essay on the Revelation,*" *William Whiston, M. A., p. 184. London: John Whiston, 1744.*

This invasion is the most celebrated in our people's discourses, of all those which the barbarians have made upon us; and is the most talked of among the vulgar. . . . And now all the countries which were within the Apennine Mountains and the Alps were full of flight, of depopulation, of slaughter, of slavery, of burning, and despair.—*Sigonius (a contemporary); cited in "Essay on the Revelation," William Whiston, M. A., pp. 184-187. London: John Whiston, 1744.*

Seven Trumpets, THE THIRD; ATTILA RECOGNIZED AS AGENT OF VENGEANCE.— It was during the retreat from Orleans that a Christian hermit is reported to have approached the Hunnish king and said to him, "Thou art the scourge of God for the chastisement of Christians." Attila instantly assumed this new title of terror, which thenceforth became the appellation by which he was most widely and most fearfully known.—"*Decisive Battles of the World,*" *Sir Edward S. Creasy,* "*Châlons,*" *chap. 6, p. 162. New York: D. Appleton & Co., 1898.*

Not merely the degenerate Romans, but the bold and hardy warriors of Germany and Scandinavia, were appalled at the numbers, the ferocity, the ghastly appearance, and the lightning-like rapidity of the Huns. . . . His own warriors believed him [Attila] to be the inspired favorite of their deities, and followed him with fanatic zeal. His enemies looked on him as the preappointed minister of Heaven's wrath against themselves.—*Id., p. 7.*

Seven Trumpets, THE THIRD.— Page 485.

Seven Trumpets, THE FOURTH; THE LIGHT OF EMPIRE EXTINGUISHED IN THE WEST.— Some twenty years or more from the death of Attila, and much less from that of Genseric, . . . Odoacer, chief of the Heruli, — a barbarian remnant of the host of Attila, left on the Alpine frontiers of Italy,— interposed with his command that the name and the office of Roman Emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor, whose name, Romulus Augustus, was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation, abdicated: and the senate sent away the imperial insignia to Constantinople, professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the Western Empire was eclipsed, and shone no more. . . . Thus in the West "the extinction of the empire" had taken place; the night had fallen.

Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely ceased. The senate of Rome continued to assemble, as usual. The consuls were appointed yearly, one by the Eastern emperor, one by Italy and Rome. . . . The moon and the stars might seem still to shine on the west, with a dim reflected light. In the course of events, however, which rapidly followed one on the other in the next half century, these too were extinguished. . . . The Roman senate was dissolved, the consulship abrogated; . . . the statement of Jerome,— a statement couched under the very apocalyptic figure of the text, but prematurely pronounced on the first taking

of Rome by Alaric,— might be considered as at length accomplished; "*Clarissimum terrarum lumen extinctum est*" ("The world's glorious *sun* has been extinguished"): or, as the modern poet has expressed it, still under the same apocalyptic imagery,

"She saw her glories star by star expire;"

till not even one star remained, to glimmer on the vacant and dark night.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 358-361, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE FOURTH; GIBBON ON THE EXTINCTION OF THE IMPERIAL OFFICE.— The submissive people of Italy was prepared to obey, without a murmur, the authority which he [Odoacer] should condescend to exercise as the vicegerent of the Emperor of the West. But Odoacer had resolved to abolish that useless and expensive office; and such is the weight of antique prejudice that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus [the emperor] was made the instrument of his own disgrace: he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly "disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the title of Patrician, and the administration of the diocese of Italy."—"*The History of the Decline and Fall of the Roman Empire*," *Edward Gibbon, chap. 36, par. 30 (Vol. III, p. 512). New York: Harper & Brothers.*

Seven Trumpets, THE FOURTH; EARLY EXPOSITOR ON.— The sun shone at Rome as long as the consular dignity and the kingdom was possessed of authority over other cities and provinces. The moon and the stars shone there as long as the ancient power of the senate and of the other magistrates remained. But these being all taken away (which was done by this trumpet), what was there but darkness, and a universal failure of light, both diurnal and nocturnal? namely, what belonged to that city, to which a third part of the light of heaven was attributed. —"*Clavis Apocalyptica*," *Joseph Mede (1627), translated by R. B. Cooper, p. 171. London: Rivington, 1833.*

Seven Trumpets, THE FOURTH; THE CONSULSHIP ABOLISHED.— The first magistrates of the republic [the consuls] had been chosen by the people, to exercise, in the senate and in the camp, the powers of peace and war, which were afterward translated to the emperors. But the tradition of ancient dignity was long revered by the Romans and barbarians. A Gothic historian applauds the consulship of Theodoric [A. D. 493-526] as the height of all temporal glory and greatness; the king of Italy himself congratulated those annual favorites of fortune who, without the cares, enjoyed the splendor of the throne. . . .

The succession of consuls finally ceased in the thirteenth year of Justinian [A. D. 541], whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.—"*The History of the Decline and Fall of the Roman Empire,*" *Edward Gibbon, chap. 40, par. 30 (Vol. IV, pp. 110, 111). New York: Harper & Brothers.*

Seven Trumpets, THE FOURTH; THE AUGUST SENATE EXTINGUISHED. — That senate, of which he who declared that it was composed of kings, alone formed a true idea.—"*History of Rome,*" *Livy, translated by Canon W. L. Roberts, book 9, chap. 17 (Vol. II, p. 181). Everyman's Library edition.*

After a period of thirteen centuries [in the time of Justinian, about 553] the institution of Romulus [the senate] expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate! —"*The History of the Decline and Fall of the Roman Empire,*" *Edward Gibbon, chap. 43, par. 17 (Vol. IV, p. 273). New York: Harper & Brothers.*

Where is the senate? Where are the people? . . . All the glory of earthly dignity has expired from the city.—*Pope Gregory the Great [A. D. 590-604], Homilies on Ezekiel (2: 6, sec. 22); cited in "Life of Gregory the Great," Frederick Homes Dudden, Vol. I, p. 185.*

Seven Trumpets, THE FOURTH.— Pages 477-485.

Seven Trumpets, OLD EXPOSITOR ON THE FIFTH AND SIXTH.— As to the two following trumpets, they so evidently refer to the Saracens and Turks, that there are scarcely two opinions on the subject.—"*Signs of the Times: or, The Overthrow of the Papal Tyranny in France,*" *J. Bicheno, M. A., p. 162. London: Johnson, Matthews, Knott, 1799.*

Seven Trumpets, THE FIFTH; SYMBOLISM ARABIAN.— The locust form indicated their swarming in numbers numberless; their being in their migratory progress rapid, far-ranging, and irresistible. . . . The horselike appearance seemed to imply that they would be hordes of cavalry; the likeness to the lion, that they would be savage destroyers of life; and to the scorpion, that of those in Christendom, whose lives they spared, they would be the tormentors, even as with a scorpion's poison sting. [pp. 407, 408] . . .

The locust, the ground work of the symbol, is peculiarly Arabic. So the sacred history of ancient times informs us. "It was the east wind," it says, "which brought the locusts" on Egypt. Ex. 10: 13. . . . And indeed the locust simile is one used in other and earlier scriptures, with its usual appropriateness, to designate the numbers and character of an invading Arab horde. Judges 6: 5. Again, as of the locust, so of the scorpion, the native locality was by the Jews considered the Arabian desert. Witness Moses' own words to the Israelites, on emerging from it, after forty years' wandering: "that great and terrible wilderness wherein were fiery serpents and scorpions." And who knows not, if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and that its wildernesses are the haunts also of the lion? The zoology of the hieroglyphic is all Arabian.—"*Horæ Apocalypticæ,*" *Rev. E. B. Elliott, A. M., Vol. I, pp. 407-409, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE FIFTH; AS HISTORIANS DESCRIBE THE SARACENS.— Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west.— "*The Caliphate,*" *Sir William Muir, p. 44. London: The Religious Tract Society, 1892.*

The Persian Empire soon attracted the arms of "these locusts," as the swarms of hungry Saracens were not inaptly called.—"*The Ottoman Empire,*" *Edward Upham, Vol. I, p. 40. Edinburgh: Constable & Co., 1829.*

Seven Trumpets, THE FIFTH; THE FIRST CALIPH OF THE SARACENS. — He [Mohammed] was like a star that fell from heaven (Rev. 9: 1), a bright and illustrious prince, as if heaven-endowed, but fallen. Would anything better characterize the genius, the power, and the splendid but perverted talent of Mohammed? Mohammed was, moreover, by birth, of the princely house of the Koreish, governors of Mecca, and to no one could the term be more appropriate than to one of that family. He was a king. That is, there was to be one monarch — one ruling spirit to which all these hosts were subject. And never was anything more appropriate than this title as applied to the leader of the Arabic hosts.—"*Commentary,*" *Rev. Albert Barnes, on Revelation 9, p. 253. New York: Harper & Brothers.*

Seven Trumpets, THE FIFTH; MOHAMMED, FOUNDER OF MOHAMMEDANISM.— Mohammed, "The Praised," . . . was born at Mecca Aug. 20, 570, and died at Medina June 8, 632. . . . In 609, in consequence of a vision in which Gabriel commanded him (though illiterate) to read what appears in the Koran as Surah xcvi. 1-5, he began to preach.

His earliest labors were in his family and among his intimates. Hadijah [his wife] was his first convert. Ali and Zaid, his adopted children, were next, and then his friend Abu-bekr. Three years of preaching gained him about fifty followers, and then (612) he began to teach in public, using a house opposite the Kaaba. His points were three: (1) The oneness and absoluteness of Allah who (2) revealed his will to men (3) by chosen men who were prophets. . . . By this time he had abandoned idolatry in consequence of his first principle. . . .

The rancorous opposition of Meccans continuing and extending even to the point of banning him and his supporters, he exiled himself, and in the Hejira, "Flight," to Medina he took the step which made the Mohammedan era, June 16, 622 A. D. This was the turning-point in his career, the beginning of success. . . .

Citizenship was made dependent not on family but on faith, preparing the way for a united Arabia and a world religion. For the triumph of the faith the bonds of kinship had to yield if they stood in its way — Mohammed did not blanch at fratricidal war. The idolater, even though a brother, was doomed unless he gave up this practice, and to the believer belonged the idolater's goods. In this last was manifested Mohammed's shrewdness, making capital of the Arab's lust for plunder. . . . In self-interest Arabs flocked to him, and he was soon ready to march upon Mecca, which he had already fixed upon as the center of the faith. . . . Before the prophet's death all Arabia was at his feet; Christians and Jewish tribes were permitted to exist, but only upon condition of paying a heavy tribute.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VII, art. "Mohammed," pp. 436-438.*

Seven Trumpets, THE FIFTH; OUT OF THE PIT.— The observer could scarce be mistaken in interpreting this smoke from the pit of the abyss

as an emanation from the pit of hell; i. e., as some system of error and false religion thence originating: originating, it would seem, all on a sudden; and of which the effect would be, almost instantaneously, to darken the moral atmosphere, and dim the imperial sun in the firmamental heaven. . . . Who knows not the fact that it was after embracing Islamism that the Saracen cavalry hordes burst forth in fury on Roman Christendom; and yet more, that they were imbued from this very source with the qualities that the symbols in the vision indicated? For there is indeed a perfect fitness in the representation of the symbolic locusts as issuing forth, all formed in character, out of the smoke from the pit of the abyss. It was the religion of Mahomet in fact, that made the Arabs what they were. It was this that for the first time united them in one, in numbers countless as the locusts; this that gave them the locustlike impulse to speed forth as its propagandists over the world; this which imparted to them, as to lions of the desert, the irresistible destroying fury of fanaticism; this, further, which . . . had already prepared in them a scorpion-like venom of contempt and hatred wherewith to torment the subject Christian.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 415-417, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

So great was the terror which this new power of hell had already struck into the world.—"*Philosophy of History*," *Friedrich von Schlegel, Vol. II, Lecture 12, p. 110.*

NOTE.— The historian comments on the evasive replies, rather than defiance, with which Emperor Heraclius, and Chosroes, of Persia, met Mahomet's summons to acknowledge him.— EDS.

Seven Trumpets, THE FIFTH; THE SUPERNATURAL ELEMENT.— Even though it be admitted that Mahomet laid the foundations of his laws in the strongest principles of human nature, and prepared the fabric of his empire with the profoundest wisdom, still there can be no doubt that no human intelligence could, during his lifetime, have foreseen, and no combinations on the part of one individual could have insured, the extraordinary success of his followers.—"*A History of Greece*," *George Finlay, Vol. I, p. 356. Oxford: The Clarendon Press, 1877.*

Seven Trumpets, THE FIFTH; OLD EXPOSITORS ON THE SCORPION STING.— That is, they had not only the power proper to locusts of eating up and depopulating the countries through which they passed, but, what was a kind of prodigy, they had tails like scorpions, with the stroke of which likewise they diffused poison. Wonderful! A locust scorpion. But the nature of the evil which it implies, the symbol of a serpentine species seems to point out; for the scorpion is of the serpent kind. . . . The tail, therefore, of a scorpion, with the sting, denotes the propagation of that diabolical false prophecy of Mohammed, with its whole apparatus, on which the Arabian locusts relying, not less than on warlike force, inflicted hurt, alas! wherever they went. Nay, this train of foulest errors, the Saracens first, from the creation of man, drew after them; and, I believe, no nation before them, relying on a similar imposture, in religion, and under the pretext of destroying the worship of idols, ever contended for the empire of the world.—"*Clavis Apocalyptica*," *Joseph Mede (1627), translated by R. B. Cooper, p. 176. London: Rivington, 1833.*

These locusts had tails like scorpions, and stings in their tails. All the world knows that the tail and the sting in the serpent [scorpion] is the seat of venom and poison. And poison is the emblem of false doc-

trine. Which signifies not only that the Arabians should carry desolation and death everywhere, but also the venom of a detestable religion. Therefore 'tis the devil is called a serpent and a dragon, by reason of the poison of false religions that he spreads.—"*Accomplishment of the Scripture Prophecies*," *Peter Jurieu, part 1, chap. 7, p. 70. London, 1687.*

Seven Trumpets, THE FIFTH; THEIR LEADERSHIP.— The King of these locusts was the angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the caliph of the Saracens. Swarms of locusts often arise in Arabia Felix, and from thence infest the neighboring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans.—"*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*," *Sir Isaac Newton, part 2, chap. 3, p. 304. London: J. Darby and T. Browne, 1733.*

Since the locusts are at once secular conquerors and the propagators of a false religion, their king must stand to them in the double relation of a temporal and spiritual chief. Such, accordingly, was Mohammed and the caliphs his successors. . . . The twofold idea was aptly expressed by his single official denomination, "The Commander of the Faithful."—"*The Sacred Calendar of Prophecy*," *George Stanley Faber, B. D., book 4, chap. 7 (Vol. II, p. 279). London: W. E. Painter, 1844.*

Seven Trumpets, THE FIFTH; APPEARANCE OF THE INVADING WARRIORS.— So Pliny, St. John's contemporary at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard; [1] that "venerable sign of manhood," as Gibbon, in Arab phraseology, calls it. So Solinus describes them in the third century; [2] so Ammianus Marcellinus in the fourth; [3] so Claudian, Theodore of Mopsuesta, and Jerome in the fifth. . . . In regard to the turban crown, it happens most singularly that Ezekiel (23: 42) describes the turbans of the Sabæans or Keturite Arabs under this very appellation: "Sabæans from the wilderness, which put beautiful crowns upon their heads." . . . The Saracen policy was the wearing of defensive armor. The breastplate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the sixth or seventh century.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 411-413, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE FIFTH; INSTRUCTIONS AS SARACENS POURED OUT OF ARABIA.— When you fight the battles of the Lord, acquit you like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either

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[1] "*Arabes mitrati degunt, aut intonso crine. Barba abraditur, præterquam in superiore labro. Aliis et hæc intonsa.*"— *Nat. Hist., vi, 28.*

[2] c. 53: "*Plurimis crinis intonsus, mitrata capita, pars rasâ in cutem barbâ.*"

[3] "*Crinitus quidam a Saracenorum cuneo.*" — *Id., xxxi, 16.*

turn Mahometans or pay "tribute."—*Abu-bekr, caliph, to Saracen armies; cited in "The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 51, par. 10 (Vol. V, pp. 189, 190).*

Seven Trumpets, THE FIFTH; TO TORMENT, NOT TO KILL.— Not that it could be supposed that the Saracens would not "kill" many thousands in their incursions. On the contrary, their angel hath the name of "the destroyer." Rev. 9: 11. They might "kill" them as individuals, but still they should not "kill" them as a political body, as a state or empire. They might greatly harass and "torment" both the Greek and the Latin churches, but they should not utterly extirpate the one or the other. They besieged Constantinople, and even plundered Rome: but they could not make themselves masters of either of those capital cities. The Greek Empire suffered most from them, as it lay nearest to them.—"*Dissertations on the Prophecies," Thomas Newton, D. D., p. 544. London: B. Black, 1840.*

Seven Trumpets, THE FIFTH; GIBBON ON THE MYSTERY OF LIMITATION OF POWER.— When the Arabs first issued from the desert, they must have been surprised at the ease and rapidity of their own success. But when they advanced in the career of victory to the banks of the Indus and the summit of the Pyrenees; when they had repeatedly tried the edge of their scimeters and the energy of their faith, they might be equally astonished that any nation could resist their invincible arms; that any boundary should confine the dominion of the successor of the prophet. The confidence of soldiers and fanatics may indeed be excused, since the calm historian of the present hour, who strives to follow the rapid course of the Saracens, must study to explain by what means the church and state were saved from this impending, and, as it should seem, from this inevitable, danger.—"*The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 52, par. 1 (Vol. V. p. 273). New York: Harper & Brothers.*

NOTE.— The historian "must study to explain," says Gibbon, how it was that the swift progress of the Saracens did not extinguish the Eastern Empire. But the prophecy had declared that the "locusts" would torment, not kill. — EDS.

Seven Trumpets, THE FIFTH; NO MENTION OF "THIRD PART."— What a vast tract of land! How many crowns are here! Whence it is worthy of observation, that no mention is here made, as under the other trumpets, of the trient, or third part; since the plague fell not less beyond the bounds of the Roman Empire, than within it; stretching even to the extremest parts of India.—"*Clavis Apocalyptica," Joseph Mede (1627), translated by R. B. Cooper, p. 181. London: Rivington, 1833.*

Seven Trumpets, THE FIFTH; WHY THE SARACENS ARE INDICATED. — 1. Because they came from the East, as the locusts did. 2. Because of their vast numbers, and their wandering state and condition, living in tents, and roaming from place to place. Nahum 3: 15, 16. 3. Because they are expressly likened unto grasshoppers or locusts. Judges 7: 3-5. 4. From the suddenness of their invasions, and the prodigious swiftness of their conquests, and the great havoc and ravages made by them. 5. Because they at this time embodied in their national characters and tempers, which Gibbon described to be "armed against mankind, and doubly inflamed by the domestic license of rapine, murder, and revenge," the doctrines of the Koran.—"*An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, pp. 153, 154. London: James Nisbet & Co., 1841.*

Seven Trumpets, FROM SARACEN TO TURK.— With the rise of the Abbassides, the aspect of Western Asia alters. The seat of government is removed from Syria to Irak [to Bagdad, founded A. D. 762], the Syrians lose the monopoly of influence and power they had hitherto possessed; and the tide of power is diverted from the West to the East. But the unity of the Caliphate was gone forever. . . .

"The reign of the first Abbassides," says a distinguished French scholar and historian, "was the era of the greatest splendor of the Eastern Saracens. The age of conquest had passed; that of civilization had commenced."—"*History of the Saracens*," *Ameer Ali, p. 208.*

Before long the Caliphs drew their bodyguard entirely from the Turks about the Oxus. . . . These began to overshadow the noble Arab chieftains; and so we soon find the imperial forces officered almost entirely by Turcomans.—"*The Caliphate*," *Sir William Muir, p. 432. London: The Religious Tract Society, 1892.*

The blow which seemed the most crushing of all, the overthrow of the caliphate by the Moguls [1258], was part of a chain of events which brought on the stage a Mohammedan power more terrible than all that had gone before it. We have now come to the time of the first appearance of the Ottoman Turks.—"*The Ottoman Power in Europe*," *E. A. Freeman, D. C. L., LL. D., p. 98. London: Macmillan & Co., 1877.*

In A. D. 1281, Ortogrul took the famous city of Kutahi from the Greek emperor; in 1357 Orchan crossed over to Europe; in 1453 Mahomet II took Constantinople, and thus began the downfall of the Eastern Empire, the rest of which followed the fate of the capital.—"*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. III, p. 617. London: C. J. G. & F. Rivington, 1830.*

Seven Trumpets, THE SIXTH; THE NEXT BLOW AT THE EASTERN EMPIRE.— If the first woe trumpet referred to the Saracens, then it would be natural that the rise and progress of the Turkish power should be symbolized, as the next great fact in history; and as that under which the empire fell. . . . The Turkish power rose immediately after the power of the Saracens had reached its height, and identified itself with the Mohammedan religion, and was, in fact, the next great power that affected the Roman Empire, the welfare of the church, and the history of the world.—"*Commentary*," *Rev. Albert Barnes, on Revelation 9, p. 263. New York: Harper & Brothers.*

Seven Trumpets, THE SIXTH; FOXE ON THIS PROPHECY.— Among all the prophecies both of the Old Testament and of the New, there is none that painteth out the anti-Christian kingdom of the Turks better than doth the Revelation of St. John, whose words let us weigh and consider. . . . By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass.—*Written in 1563, with Turks at gates of Central Europe*, "*Acts and Monuments*," *John Foxe, Vol. IV, p. 102. London: R. B. Seeley and W. Burnside, 1837.*

NOTE.— Foxe is said to have been the first writer to recognize the Turks in this prophecy.— EDS.

Seven Trumpets, THE SIXTH; LOOSING OF THE TURKISH HORDES.— The reign of Othman is contemporaneous with one of the great periods

of immigration from Central Asia. The numbers of the Turks were yearly augmented by such hordes that the Greek writers continually use metaphors derived from the torrent, from floods and inundations, to describe their overwhelming force.—"*The Destruction of the Greek Empire," Sir Edwin Pears, p. 62. London: Longmans, Green & Co., 1903.*

Seven Trumpets, THE SIXTH; STILL THE POISON STING.— The capture of Bagdad [Tartars under Genghis Khan, 1227, swept over the Saracen empire] entirely annihilated the Saracen name—the cloud from the desert was blown back into its pristine insignificance—the bubble of fame had collapsed. The name had been banished forever; but the faith remained. . . . Thus the valor of the early Saracens is now remembered only in history; whereas the religion which they enforced prevails.—"*Islamism: Its Rise and Progress," F. A. Neale, Vol. I, chap. 31, p. 340. London: J. Madden, 1854.*

He [Bajazed, 1389-1403] was an irreconcilable enemy of the Christian name and a passionate follower of Mahomet. During the reign of his predecessor, the struggle between the empire and the Turks had taken a theological character, and it is beyond reasonable doubt that religious animosity of a kind which had not shown itself among the first armies of the Turks had now diffused its baneful influence among the Ottoman armies.—"*The Destruction of the Greek Empire," Sir Edwin Pears, pp. 132, 133. London: Longmans, Green & Co., 1903.*

Seven Trumpets, THE SIXTH; THE MYRIADS OF HORSEMEN.— *Myriads of myriads:* a numeral phrase indefinite, but according to its natural and not infrequent use in Scripture[1] expressive of large numbers; . . . so that it is not without his usual propriety of language that Gibbon speaks of "the *myriads* of the (Seljukian) Turkish horse overspreading the Greek frontier from the Taurus to Erzeroum."—"*Horæ Apocalypticæ," Rev. E. B. Elliott, A. M., Vol. I, pp. 478, 479, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

I well remember that living in the University of Ireland, a gentleman that newly came from Scandrown or Alexandretta told me he saw the Turkish army march by to recover Bagdet or Babylon, and that the army was above a week marching by, consisting of fifteen hundred thousand men, with which he recovered Bagdet from the Persian.—"*An Exposition, or Commentaries upon the Revelation, out of Most Learned Authors" (Bullinger, Francis Junius, Brightman, etc.), Hezekiah Holland, p. 65. London: George Calvert, 1650.*

Seven Trumpets, THE SIXTH; OLD EXPOSITORS ON "FIRE, SMOKE, AND BRIMSTONE."— Brightman [1600] applyes this to the Turks' guns, out of which come fire, smoake.— *Id., p. 66.*

I understand it literally of that new (and previous to this trumpet) unheard-of arms, which those Euphratean enemies made use of, immediately after they had been set loose. I understand it of cannon vomiting fire, smoke, and sulphur. For gunpowder is ignivomous, with hyacinthine smoke, and sulphurous matter.—"*Clavis Apocalyptica," Joseph Mede (1627), translated by R. B. Cooper, p. 204. London: Rivington, 1833.*

[1] Num. 10 : 36 : "Return to thy thousands of myriads (Heb. myriads of thousands) in Israel;" an example strikingly to the point, as the numbers of Israel are mentioned, in the census of Num. 1 : 45, 46, to have been only 600,000 above twenty years old.

This fire, this smoke, and this brimstone seem to be a description of gunpowder and its effects. And this may well signify that the Turks should make their principal desolations in the empire of the fourth monarchy, after the invention of cannons and firearms, whence come forth lightnings, flames, sulphur, and smoke; which indeed did come to pass.

These horses that vomit up flame and smoke have also tails like unto serpents, with which they do hurt, viz., in spreading their poison. And this is common to them with the locusts of the fifth trumpet. 'Tis the venom of the wicked religion of Mahomet, which the Turks have established, and spread in all places where they have established their dominion.—"*The Accomplishment of the Scripture Prophecies*," *Peter Jurieu, part 1, chap. 7, p. 75. London, 1687.*

Seven Trumpets, THE SIXTH; AN ARAB WRITER DESCRIBES THE USE OF ARTILLERY AT CONSTANTINOPLE.— At length the Moslems placed their cannon in an effectual position, and threw up their intrenchments. The gates and ramparts of Constantinople were pierced in a thousand places. The flames which issued from the mouths of these instruments of warfare, of brazen bodies and fiery jaws, cast grief and dismay among the miscreants. The smoke which spread itself in the air, and ascended toward the heavens, rendered the brightness of day somber as night: and the face of the world soon became as dark as the black fortune of the unhappy infidels.—"*Tadg al Tavarikh" (Diadem of Histories), Saadeddin; cited from David's "Grammar of the Turkish Language," in "The Signs of the Times," Rev. Alexander Keith, Vol. I, p. 386, 3d edition. Edinburgh: William Whyte & Co., 1833.*

Seven Trumpets, THE SIXTH; THE SMOKE AND FIRE.— It was to "the fire and the smoke and the sulphur," to the artillery and firearms of Mahomet, that the killing of the third part of men, i. e., the capture of Constantinople, and by consequence the destruction of the Greek Empire, was owing. . . . "Canst thou cast a cannon," was his question to the founder of cannon that deserted to him, "of size sufficient to batter down the wall of Constantinople?" Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began.

It well deserves remark, how Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek Empire.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, pp. 483, 484, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language. . . . One thing is certain, that this is not language which would be employed to describe the onset of ancient cavalry in the mode of warfare which prevailed then. No one describing a charge of cavalry among the Persians, the Greeks, or the Romans, when the only armor was the sword and the spear, would think of saying that there seemed to be emitted from the horses' mouths fire, and smoke, and brimstone.—"*Commentary*," *Rev. Albert Barnes, on Rev. 9:17, p. 259. New York: Harper & Brothers.*

Seven Trumpets, THE SIXTH; THE HORSE-TAIL BANNERS.— It seems that in the times of their early warlike career the principal standard was once lost, in the progress of battle; and the Turkman commander,

in its default, cutting off his horse's tail, lifted it on a pole, made it the rallying ensign, and so won the victory. Hence the introduction and permanent adoption among the Turks throughout their empire of this singular ensign; among the Turks alone, if I mistake not, of all the nations that have ever risen up on this world's theater: and this as that which was thenceforward,— from the vizier to the governors of provinces and districts,— to constitute their badge, mark their rank, and give them name and title. For it is the ensign of one, two, or three horse tails that marks distinctively the dignity and power of the Turkish pasha.— "*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. I, p. 486, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Trumpets, THE SIXTH; LAST EMPERORS OF THE EAST.— In the year 1381 he [John V or VI, surnamed Paleologus, 1332-1391] concluded a treaty with Sultan Murad, acknowledging himself again a vassal and tributary of the Ottoman Empire. Murad continued to pursue his career of conquest in Europe without disturbing the fragments of territory which still retained the proud name of the Roman Empire, but of which the exact extent mocks the research of the historian.—"*A History of Greece*," *George Finlay, Vol. III, p. 467. Oxford: The Clarendon Press, 1877.*

Best remembered among the tribulations of John is the siege of Philadelphia. . . . Murad, wishing to subdue it, compelled John V and his son Manuel to march in person against the last Christian stronghold in Asia. The emperor submitted to the degradation, and Philadelphia surrendered when it saw the imperial banner hoisted among the horse-tails of the Turkish pashas above the camp of the besiegers. The humiliation of the empire could go no further.—"*The Story of the Byzantine Empire*," *C. W. C. Oman, M. A., F. S. A., pp. 330, 331. New York: G. P. Putnam's Sons, 1892.*

He [John VI or VII, surnamed Paleologus, 1390-1448] never forgot that he was a vassal of the Ottoman Empire.—"*A History of Greece*," *George Finlay, Vol. III, p. 496.*

NOTE.— The death of John VI "took place on the last day of October, 1448" ("Destruction of the Greek Empire," Pears, p. 178). Constantine, his older brother, was in Sparta, Greece, at the time. As he had recently been in conflict with the Sultan, it was a question whether he would be an acceptable candidate for the throne. Some favored Demetrius, the younger brother. The sultan (Mohammed II) signified his willingness, however, that Constantine should take the throne, which he did, being crowned at Sparta, Jan. 10, 1449.

"The arguments of the Prince Demetrius' partisans were based not so much on personal as on public grounds — the political interest of the state. At last a compromise was made: an embassy was to be sent at once to the sultan to ask him. Would he acknowledge Despot Constantine as emperor or not? This course was perhaps the only one to prevent civil war, or eventually an attack on the part of the Turks, but it shows more than anything else the growing weakness of the empire, and the failing sense of dignity."—"*Constantine, Last Emperor of the Greeks*," *Chedomil Mijatovich, p. 84. London: S. Low & Co., 1892.*

Seven Trumpets, THE SIXTH; THE EASTERN "THIRD PART" NOW TO FALL.— The Western Empire had already been exhibited, in the first four trumpets, under the figure of a symbolical universe, and its subversion by the Gothic arms was denoted by the destruction of a third part of that universe. The Eastern Empire is now placed before us as a political community, under the generic appellation of "*the men;*" and its overthrow is in a similar manner signified by the slaughter of a third part of "the men."—"*A Dissertation on the Seals and Trumpets of the Apocalypse*," *William Cuninghame, p. 83, 4th edition. London: Thomas Cadell, 1843.*

Seven Trumpets, THE SIXTH; THIS TIME TO KILL.— The locusts of the foregoing trumpet were sent, not to kill men, but to torment them for five months; because the Saracens and Arabians did only gnaw off the edges of the Roman Empire, and did not penetrate into its entrails. But the Turks pierced even into the very heart of the fourth monarchy, and laid it desolate; and they have established their empire in one of its capital cities, viz., Constantinople.

They are sent to kill the men of this third part of the world. . . . *To kill* signifies also a *total destruction:* so that the prophecy seems to signify that the Turks are sent of God entirely to destroy the Roman Empire.—"*The Accomplishment of the Scripture Prophecies," Peter Jurieu, part 1, chap. 7, pp. 73, 74. London, 1687.*

Seven Trumpets, THE SIXTH; THE LAST BLOW AT HAND.— The Roman world [A. D. 1395-1402] was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth.—"*The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 64, par. 20 (Vol. VI, p. 242).*

Every province was in turn subdued, every city opened her gates to the conqueror; the limbs were lopped off one by one; but the pulse still beat at the heart, and the majesty of the Roman name was ultimately confined to the walls of Constantinople. Before Mahomet II planted his cannon against them, he had completed every smaller conquest and deprived the expiring empire of every hope of succor or delay.—"*History of Europe During the Middle Ages," Henry Hallam, Vol. II, p. 69, revised edition. London: The Colonial Press, 1900.*

Seven Trumpets, THE SIXTH; THE EASTERN EMPIRE FALLEN AT LAST.— The Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire. . . .

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing: your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. . . . His example was imitated by the greatest part of the Latin auxiliaries, and the defense began to slacken. . . . The victorious Turks rushed through the breaches of the inner wall. . . . In the first heat of the pursuit, about two thousand Christians were put to the sword. . . . It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second [A. D. 1453].—"*The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 68, pars. 17, 18 (Vol. VI, pp. 400-403). New York: Harper & Brothers.*

With the fall of Constantinople was extinguished forever the last vestige of the majesty of Rome.—*Lord John Russell; cited in "Turkey and the Balkan States," Esther Singleton, p. 10. New York: Dodd, Mead & Co., 1908.*

All Europe and Asia knew the end was come of the longest tale of empire that Christendom has yet seen.—"*The Story of the Byzantine Empire,*" *C. W. C. Oman, M. A., F. S. A., p. 350. New York: G. P. Putnam's Sons, 1892.*

The age-long fight which the imperial East had waged against barbarism was over. The city of the Cæsars and the church was in the hands of the infidel.—"*Constantine,*" *W. H. Hutton, p. 150. London: J. M. Dent & Co., 1900.*

For the Turks Byzantium and its lord had long been the center of the universe and the zenith of human grandeur. They felt that, in conquering it, they and their sovereign had for practical purposes become masters of the world.—"*Turkey in Europe,*" *Sir Charles Eliot, p. 115. London: E. Arnold, 1908.*

As being a continuation of the Roman Empire whose capital was New Rome, the empire is correctly called Roman, and the name has the advantage of always keeping in view the continuity of Roman history. It was the Eastern Roman Empire which declined and fell in 1453.—"*The Destruction of the Greek Empire,*" *Sir Edwin Pears, Preface, p. xvii. London: Longmans, Green & Co., 1903.*

Seven Trumpets, THE SIXTH; IMAGES TO THE LAST.— The sacred eikons and relics were brought from the churches, were taken to the neighborhoods where the walls were most injured, and paraded with the procession in the hope — to people of northern climes and the present century inexplicable and almost unthinkable — that their display would avert the threatening danger.— *Id., p. 327.*

NOTE.— This was the last idolatrous procession in Constantinople before its fall; and as the prophecy says (Rev. 9:20), the survivors, whether in East or West, failed to recognize the judgment upon the idols or images and all the works of men's hands.— EDS.

Seven Trumpets, THE SIXTH; AS THE SCOURGE OF IDOLATRY.— I promise to the only God, Creator of all things, by my vow and my oath, that I will not give sleep to my eyes, that I will not eat any choice viands, that I will not seek out that which is pleasant, nor touch that which is beautiful, that I will not turn my face from the west to the east, till I overthrow and tread under the feet of my horses the gods of the nations; these gods of wood, of brass, of silver, and of gold, or of painting, which the disciples of Christ have made with their hands.— *Vow of Mahomet II, published in all the mosques, March 11, 1470; cited in "The Two Later Visions of Daniel," Rev. T. R. Birks, M. A., p. 319. London: Seeley, Burnside, and Seeley, 1846.*

Seven Trumpets, AGREEMENT AS TO SIXTH.— It may indeed be said that there is no one part of the Revelation in which there exists so unanimous an agreement as that the Turks were the second woe. It is a point which even the popish interpreter, Dr. Wamsley, admits; it is likewise a fact, that in the whole range of political speculation, there is no subject on which there exists so unanimous an opinion, as that the empire which they founded on the ruins of the Eastern Roman Empire, is now on the point of extinction! Must therefore the third woe not soon follow? Will not God indeed be as good as his word; and will not the event of Constantinople falling out of the hands of its present possessors, be the certain signal of the almost immediate approach, to say the least, of as great calamities coming upon the nations of the earth, as were brought about by the Saracens or the Turks?—"*An Historical Exposition of the Prophecies of the Revelation of St. John,*" *Matthew Habershon, p. 297. London: James Nisbet & Co., 1841.*

Seventy Weeks, "DETERMINED"—"CUT OFF."—"Are determined." The word here used, נֶחְתַּךְ, from חָתַךְ, occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide; and hence, to determine, to destine, to appoint.—"*Commentary*," *Rev. Albert Barnes (Presbyterian), on Dan. 9:24, p. 372. New York: Leavitt and Allen, 1859.*

NOTE.—As the angel came to explain "the vision,"—naturally the vision of the preceding chapter, of which the time period was the portion left unexplained,—the only possible inference is that the period from which this 490 years was to be "cut off," was the 2300 years of "the vision." Dan. 8:14. The two periods therefore begin together. Probably the failure in the past to connect the visions of these two chapters, was due to a faulty chronology, according to which the visions were separated by a period of fifteen years. It is now thought that the latter was given only a few months after the former.—EDS.

Seventy Weeks, THE FAMOUS FRENCH BISHOP OF MEAUX ON PERIOD. —In the reign of Cyaxeres, Daniel, already honored under the preceding reigns with several heavenly visions, wherein he saw in manifest figures so many kings and empires pass before him, learned by a new revelation those seventy famous weeks, in which the times of Christ and the destiny of the Jewish people are unfolded. It was weeks of years, so that they contained 490.—"*A Universal History*," *Jacques B. Bossuet, p. 39. London: T. Evans, 1778.*

Seventy Weeks, ARTAXERXES' COMMISSION TO EZRA.—In the same year, and seventh of his reign, B. C. 457, he issued a decree, empowering Ezra, the scribe of the law of the God of heaven, to go to Judea, with full powers to preside there in all ecclesiastical and civil concerns; to restore and enforce the law of Moses, to appoint magistrates and judges throughout the land, and to punish all transgressors of the law with confiscation of goods, banishment, or death. Ezra 7: 12-26.—"*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. IV, p. 186. London: C. J. G. & F. Rivington, 1830.*

The only decree which was capable of any wider application than the temple merely, and the text of which is preserved to us in the historic records of Scripture, is the edict which was given to Ezra in the seventh year of Artaxerxes, or B. C. 457. This decree in its express terms provided not only for the embellishment of the temple, which had been completed since the sixth year of Darius, but also for the political organization and government of the nation. . . . To it are to be referred not only all the reconstructive operations of Ezra, but those also of Nehemiah, who was furnished with subsequent authority by the same king in the spirit of his former decree. As far, therefore, as the sacred history of the Jews enables us to determine when the commandment went forth to restore and to build Jerusalem, there seems little doubt that we must refer it to the decree of the seventh year of Artaxerxes, of which the original Aramaic text is preserved to us in the book of Ezra. —"*Old Testament Prophecy*," *Rev. Stanley Leathes, D. D., pp. 219, 220. London: Hodder and Stoughton, 1880.*

Seventy Weeks, DECREE OF ARTAXERXES.—The decree of Artaxerxes was of a different character. The temple was now built. So the decree contains no grant for its building, like those of Cyrus and Darius. Ezra thanks God that "He had put it into the king's heart, to beautify [not, to build] the house of the Lord in Jerusalem." On the other hand, the special commission of Ezra was "to inquire concerning Judah and Jerusalem, according to the law of thy God, which is in thy heart, and to set magistrates and judges, which may judge all the people that are

beyond the river." These magistrates had power of life and death, banishment, confiscation, imprisonment, conferred upon them. It looks as if the people were in a state of disorganization. Ezra had full powers to settle it according to the law of his God, having absolute authority in ecclesiastical and civil matters. The little colony which he took with him, of 1,683 males (with women and children, some 8,400 souls) was itself a considerable addition to those who had before returned, and involved a rebuilding of Jerusalem.—"*Daniel the Prophet*," *Rev. E. B. Pusey, D. D., Lecture 4, pp. 171, 172. London: Rivingtons, 1868.*

Seventy Weeks, MONTH OF EZRA'S RESTORATION OF WORSHIP.— The seventh month, indeed, is not mentioned in the history, but it is almost a matter of course that the month of the Feast of Trumpets, of the Day of Atonement, and of the Feast of Tabernacles, would form the epoch of Ezra's restoration of the Mosaic worship and polity.—"*A Treatise on the Chronology of the Holy Scriptures*," *Henry Browne, M. A., p. 381. London: John W. Parker, 1844.*

Seventy Weeks, THE COMMANDMENT OF ARTAXERXES' SEVENTH YEAR. — It was, in fact, as Sir Isaac Newton, Pusey, Birks, and other high authorities have pointed out, a decree which was practically the restoration of the Jewish polity, and which involved the restoration of its metropolis. It seems evident that Ezra so regarded it, and we could wish no better authority, for in his prayer, recorded in Ezra 9: 9, he thus expresses himself: "God hath not forsaken us in our bondage, but hath extended mercy to us in the sight of the king of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a wall [*marg.*, fence] in Judah and Jerusalem." Moreover, this accounts for the disappointment of Nehemiah when, some thirteen years afterward, he learned, by inquiring from some Jews who had recently come from Jerusalem, that these hopes of the restoration of the capital had not yet been fulfilled, and that the walls and gates had not yet been repaired. This led to his being sent by Artaxerxes as a second special commissioner, to carry out more fully and completely that work of national "reviving" which had been initiated by Ezra. Wordsworth remarks that Nehemiah does not ask for a commission to build the city; he assumes that this had previously been given: and, as it remained unexecuted, he asks that he may go and execute it.— "*Daniel and the Revelation*," *Rev. Joseph Tanner, B. A., p. 38. London: Hodder and Stoughton, 1898.*

Seventy Weeks, CHRONOLOGY OF FIRST SEVEN WEEKS.— Ezra came to Jerusalem B. C. 457; he labored in restoring the Jewish polity, within and without, for thirteen years before Nehemiah was sent by Artaxerxes, B. C. 444. Nehemiah, as governor, labored together with Ezra for twelve years. . . . Then he returned to the king, and after an undefined time, "at the end of days" (Neh. 13: 6), he says, "obtained I leave of the king, and came to Jerusalem." The interval probably was not short. . . . The mention of Eliashib's son, Joiada, being high priest then, in place of his deceased father, fixes this second visit probably in the reign of Darius Nothus, in whose eleventh year Eliashib is said to have died (Chron. Alex., Olymp. 78, pp. 162, 163). . . . Now from the seventh year of Artaxerxes to the eleventh year of Darius Nothus are 45 years. But it was in the period of the high priesthood of Joiada, not precisely in the very first year, that this reform took place. We have anyhow for the period of the two great restorers of the Jewish polity, Ezra and Nehemiah conjointly, a time somewhat exceeding forty-five years; so that we know that the restoration was completed in the latter

part of the seventh week of years, and it is probable that it was not closed until the end of it.—"*Daniel the Prophet*," *Rev. E. B. Pusey, D. D., Lecture 4, pp. 174, 175. London: Rivingtons, 1868.*

Seventy Weeks, THE SECOND PERIOD OF SIXTY-TWO WEEKS.— From these seven weeks, or forty-nine years, reckoning sixty-two weeks, or four hundred and thirty-four years more (which is the term of the second period), this will lead us down to the coming of Christ the Messiah, who is here in the prophecy predicted to come at the end of the said sixty-two weeks. For the words of the prophecy are, "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks;" that is, there shall be seven weeks for the completing and finishing of the work for which that commandment or decree was granted, and from thence sixty-two weeks more to the coming of Christ the Messiah here intended, that is, to the time of his first appearance on the ministry of the gospel.—"*An Historical Connection of the Old and New Testaments*," *Humphrey Prideaux, D. D., revised, (2 vol. ed.) Vol. I, p. 256. London: William Tegg & Co., 1858.*

Seventy Weeks, PROPHECY AND HISTORY CORRESPOND.— This rebuilding of the city and reorganization of the polity, begun by Ezra and carried on and perfected by Nehemiah, corresponds with the words in Daniel, "From the going forth of a commandment to restore and to build Jerusalem."

The term also corresponds. Unto "Messiah the Prince," shall be "seven weeks and threescore and two weeks," i. e., the first 483 years of the period, the last seven being parted off. But 483 years from the beginning of B. C. 457 were completed at the beginning of 27 A. D., which (since the nativity was four years earlier than our era) would coincide with his baptism, "being about thirty years of age," when the descent of the Holy Ghost upon him manifested him to be "the anointed with the Holy Ghost, the Christ."—"*Daniel the Prophet*," *Rev. E. B. Pusey, D. D., Lecture 4, p. 172. London: Rivingtons, 1868.*

NOTE.—It should be borne in mind that the commandment to restore did not go forth at the beginning of B. C. 457, but well on into that year. Hence the expiration of the 483 years would be well on into A. D. 27.— EDS.

Seventy Weeks, "THE ANOINTED," "THE PRINCE."—Christ did come forth at the time of his baptism in just this twofold character. John the Baptist — the herald who went before the King — thus speaks, in a manner exactly corresponding to this prophecy in Daniel: "The kingdom of heaven is at hand [i. e., in the sense of the king presenting himself to the nation for acceptance]. . . . There cometh One mightier than I after me." Then follows the scene of Christ's baptism, and his official anointing by the Holy Ghost visibly descending upon him. Anointing was the rite appointed for the official inauguration of priests and kings. Thus Aaron and his descendants were anointed as high priests. Similarly Saul and David were anointed as kings by having oil poured over their heads, and were afterward spoken of as "the Lord's anointed." Hence it is evident that the descent of the Holy Ghost upon Christ, when he entered upon his public career at his baptism by John, constituted the official anointing of him who was both Priest and King in one person.—"*Daniel and the Revelation*," *Rev. Joseph Tanner, B. A., p. 40. London: Hodder and Stoughton, 1898.*

Seventy Weeks, DATE OF JOHN THE BAPTIST'S APPEARANCE.— The fifteenth year, therefore, of the reign of Tiberius (Luke 3: 1), in which

John the Baptist began to preach, must be reckoned from that time when he began to reign jointly with Augustus. . . . And this happened, as the most learned Archbishop Usher observes, in the year of the Julian period 4725 [A. D. 12]; and the fifteenth year from thence brings us to the year of the Julian period 4739 [A. D. 26], in which (as is above noted) the word of God came to John the Baptist, and the preaching of the gospel first began. And then it was that Christ, by this his forerunner, manifested his coming, and made his first appearance in that great work of our salvation on which he was sent. And from the seventh year of Artaxerxes Longimanus, when the commandment went forth from that king for the restoring of the church and state of the Jews, to this time, were just seven weeks and sixty-two weeks, that is, sixty-nine weeks, or four hundred and eighty-three years in all, exactly as this prophecy predicted.—"*An Historical Connection of the Old and New Testaments,*" *Humphrey Prideaux, D. D., revised, (2 vol. ed.) Vol. I, p. 257. London: William Tegg & Co., 1858.*

NOTE.— Accurately, the fifteenth year of Tiberius was at the earliest, from the latter part of A. D. 26 to the latter part of A. D. 27, in which came John the Baptist.— EDS.

Seventy Weeks, ROMAN HISTORIANS ON TIBERIUS' FIRST YEAR.— Augustus, because he was growing old, wrote a letter commending Germanicus to the senate and the latter to Tiberius.— *Under "A. U. 765, A. D. 12," marginal dates, "History of Rome," Cassius Dio (wrote A. D. 210-229), translated by Herbert Baldwin Foster, book 56, chap. 26. Troy, N. Y.: Pafraet's Book Company, 1905.*

NOTE.— The less is blessed of the greater; so Germanicus was commended to the senate, but the senate to Tiberius, suggesting that Tiberius was recognized as having imperial authority in A. D. 12.— EDS.

At the desire of Augustus there was a law passed by the senate and people of Rome, that Tiberius might have equal power with him in all the provinces and armies.— *Velleius Paterculus (who lived under Augustus and Tiberius), lib. 2, cap. 121; cited in "The Works of Lardner," Vol. I, p. 374.*

A law having been . . . carried by the consuls for his [Tiberius'] being appointed a colleague with Augustus in the administration of the provinces, and in taking the census.—"*The Lives of the Twelve Cæsars,*" *C. Suetonius Tranquillus, translated by Alexander Thomson, M. D., p. 206. London: George Bell & Sons, 1887.*

Tiberius Nero was the only survivor of his [Augustus's] stepsons. On him every honor was accumulated (to that quarter all things inclined); he was by Augustus adopted for his son, assumed colleague in the empire, partner in the tribunitian authority, and presented to the several armies; not from the secret machinations of his mother, as heretofore, but at her open suit. For over Augustus, now very aged, she had obtained such absolute sway that he banished into the isle of Planasia his only surviving grandson, Agrippa Posthumus.—"*The Works of Tacitus,*" *book 1, chap. 3 (Vol. I, pp. 3, 4). New York: Harper & Brothers, 1863.*

Seventy Weeks, THE WITNESS OF THE COINS OF TIBERIUS.— From the evidence of coins struck at this date it is shown that it was customary to regard Tiberius's reign as beginning A. D. 12, or A. U. C. 765.— "*A Dictionary of the Bible,*" *James Hastings, M. A., D. D., Vol. IV, art. "Tiberius," p. 760. New York: Charles Scribner's Sons, 1898.*

There are coins from Antioch in Syria of the date A. U. 765, with the head of Tiberius and the inscription, Καίσαρ Σεβαστός [*Kaisar Sebastos*] (Augustus).—"*History of the Christian Church*," *Philip Schaff, D. D., (7 vol. ed.) Vol. I, p. 120, footnote. New York: Charles Scribner's Sons, 1893.*

NOTES.— The events of A. D. 12 are so full that some authorities fix upon A. D. 13 as the year in which Tiberius was made imperial colleague. But the history and the dated coins are proofs that A. D. 12 is the year, though evidently the latter part. The first year of Tiberius would therefore be from the latter part of A. D. 12 to the latter part of A. D. 13; and his fifteenth year would be from the latter part of A. D. 26 to the latter part of A. D. 27.— EDS.

In referring to dates after the founding of Rome, some writers use the letters A. U. *(anno urbis,* in the year of the city), while others use A. U. C. *(anno urbis conditæ,* in the year of the founding of the city). The two abbreviations have the same general meaning.— EDS.

Seventy Weeks, RECOGNITION OF TIBERIUS (A. D. 12), SHOWN OTHERWISE.— While a young soldier in the camp, he [Tiberius] was so remarkable for his excessive inclination to wine, that, for Tiberius, they called him Biberius; for Claudius, Caldius; and for Nero, Mero. And after he succeeded to the empire, and was invested with the office of reforming the morality of the people, he spent a whole night and two days together in feasting and drinking with Pomponius Flaccus and Lucius Piso; to one of whom he immediately gave the province of Syria, and to the other the præfecture of the city.—"*The Lives of the Twelve Cæsars,*" *C. Suetonius Tranquillus,* "*Tiberius,*" *chap. 42, translated by Alexander Thomson, M. D., p. 218. London: George Bell & Sons, 1887.*

About the same time [consulate of Domitius and Camillus, A. D. 32] died Lucius Piso, the Pontiff. . . . Messala Corvinus was the first invested with this authority, and in a few days dismissed, as a man incompetent to discharge it. It was then filled by Taurus Statilius, who, though very aged, sustained it with signal honor. After him, Piso held it for twenty years, with equal credit; so that he was distinguished with a public funeral, by a decree of the senate.—"*The Works of Tacitus,*" *book 6, chaps. 10, 11 (Vol. I, pp. 219, 220). New York: Harper & Brothers, 1863.*

NOTE.— Lardner ("Works," Vol. I, p. 376) shows that the consulate of Camillus and Domitius was the year A. U. C. 785, or A. D. 32. Piso was appointed by Tiberius when "prince," and died in A. D. 32, after twenty years in office. Therefore his appointment (32 less 20) was in A. D. 12, showing that Tiberius was then recognized as "prince," of royal honor.— EDS.

Seventy Weeks, "PILATE BEING GOVERNOR OF JUDEA" (LUKE 3: 1). — The Samaritan senate sent an embassy to Vitellius, a man that had been consul, and who was now president of Syria, and accused Pilate of the murder of those that were killed; for that they did not go to Tirathaba in order to revolt from the Romans, but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead.—*Josephus,* "*Antiquities of the Jews,*" *Whiston's translation, book 18, chap. 4, par. 2. Philadelphia: The John C. Winston Company.*

Tiberius died March 26, A. D. 37; and Pilate might be out of his office a month or six weeks before, suppose it was February; from

thence we must count ten years backward for the beginning of Pilate's government, which will therefore fall into February, A. D. 27.—"*Short View of the Harmony of the Four Evangelists*," *William Whiston, M. A., p. 139; cited in "The Works of Lardner," Vol. I, p. 393.*

Pilate was procurator of Judæa, in succession to Gratus, and he held office for ten years. Josephus tells ("Antiquities," book 18, chap. 4, par. 2) that he ruled for ten years; that he was removed from office by Vitellius, the legate of Syria, and traveled in haste to Rome to defend himself before Tiberius against certain complaints. Before he reached Rome the emperor had passed away. Josephus adds that Vitellius came in the year 36 A. D. to Judæa to be present at Jerusalem at the time of the Passover. It has been assumed by most authorities that Pilate had departed before this visit of Vitellius. They accordingly date the procuratorship of Pilate as lasting from 26 to 36 A. D. As against this view, Von Dobschütz points out that by this reckoning Pilate must have taken at least a year to get to Rome; for Tiberius died on March 16, 37 A. D. Such delay is inconceivable in view of the circumstances; hence Von Dobschütz rightly dates the period of his procuratorship 27-37 A. D.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. IV, art. "Pilate," sec. 2, p. 2396.*

NOTE.— Thus in the case of Pilate, the evidence points to early A. D. 27 as the beginning of his governorship, at the earliest, the very last of A. D. 26. Accused of murder to Cæsar, and sent to answer at Rome, Josephus says he "made haste," as well he might. Yet he had not reached Rome March 16, A. D. 37, when Tiberius died. The natural inference is that he started early in the year, and that his ten years in Judea, therefore, began early in A. D. 27.— EDS.

Seventy Weeks, "THE TIME IS FULFILLED."— We have our Lord's own testimony to show that his entrance upon his official career was the time when this prophecy of Daniel concerning the appearance of the Anointed, the Prince, was fulfilled; for when he began his ministry, we are told that the burden of his preaching was, "The time is fulfilled. The kingdom of God is at hand," in the sense that the Prince was then offering himself to his people, as already explained. That our Lord, in thus speaking of "the time," referred to the term of 69 weeks foretold in this prophecy as reaching "unto the Messiah, the Prince," is recognized in our reference Bibles, and has been pointed out by the ablest commentators.—"*Daniel and the Revelation*," *Rev. Joseph Tanner, B. A., p. 41. London: Hodder and Stoughton, 1898.*

NOTE.— It is suggestive that the year of John's proclamation was a Sabbatical year, when the land had rest. "The year from Tishri (Autumn) 779 [A. D. 26] to Tishri 780 [A. D. 27] was a sabbatic year."— *Edersheim's "Life and Times of Jesus the Messiah," book 2, chap. 12 (Vol. I, p. 278), 8th edition, footnote.* On the stillness of the year, when more Jews were free to gather and to listen, broke the voice of one crying in the wilderness, "Prepare ye the way of the Lord."— EDS.

Seventy Weeks, CATHOLIC BISHOP ON LAST WEEK.— In the fifteenth year of Tiberius, St. John Baptist appears; Jesus Christ receives baptism from that divine harbinger; the eternal Father acknowledges his well-beloved Son by a voice from heaven; the Holy Ghost descends upon the Saviour, under the harmless figure of a dove: the whole Trinity manifests itself. There begins, with the seventieth week of Daniel, the preaching of Jesus Christ. This last week was the most important and the most noted. Daniel had distinguished it from the rest, as the week wherein the covenant was to be confirmed, and in the middle of which the old sacrifices were to lose their efficacy. We may call it the week of mysteries. In it Jesus Christ establishes his mission and doctrine by numberless miracles, and afterward by his death. This

happened in the fourth year of his ministry, which was also the fourth year of the last week of Daniel; and after this manner is that great week found exactly intersected by the suffering of our Saviour.—"*A Universal History*," *Jacques B. Bossuet, p. 96. London: T. Evans, 1778.*

Seventy Weeks, THE MIDST OF THE WEEK.— It seems to me absolutely certain that our Lord's ministry lasted for some period above three years. For St. John mentions by name three Passovers (John 2: 13; 6: 4, and the last); and St. Matthew's mention of the disciples' rubbing the ears of corn (Matt. 12: 1 sqq.) relates to a time near upon a Passover, later than the first (for John had been cast into prison, Matt. 11: 2), yet earlier than the last but one, for it preceded the feeding of the 5,000, which itself preceded that Passover (Matt. 14: 15; John 6: 4-10).[1] This bears out the opinion, which is in itself nearly certain, that the intermediate feast, mentioned by St. John, is the Passover (John 5: 1). Our Lord's parable of the fig tree virtually asserts that a period of some three years of special culture of God's people had preceded. "Behold, these three years I come seeking fruit on this fig tree and find none;" and that one year remained, "let it alone this year also." The cursing of the barren fig tree and its instant withering, just before his Passion and the final pronunciation of its sentence, seems to be the symbolical declaration that that year of respite was over, and its doom was fixed.—"*Daniel the Prophet*," *Rev. E. B. Pusey, D. D., Lecture 4, pp. 176, 177, 2d edition. London: Rivingtons, 1868.*

NOTE.— In the form of a table, Dr. Hales outlines the events between the first and last Passovers of Christ's ministry:

	A. D.
I. PASSOVER	28
Christ purges the temple — Opens his ministry in Judea — John imprisoned by Herod Antipas — Christ's ministry in Galilee — Sermon on the Mount.	
II. PASSOVER	29
12 Apostles sent to proclaim Christ — John beheaded.	
III. PASSOVER	30
70 Disciples sent to proclaim Christ — Christ's transfiguration.	
IV. PASSOVER	31
Christ's crucifixion, resurrection, ascension.	

—"*A New Analysis of Chronology and Geography*," *Rev. William Hales, D. D., Vol. III, p. 2. London: C. J. G. & F. Rivington, 1830.*— EDS.

Seventy Weeks, EUSEBIUS ON THE HALF WEEK.— It is recorded in history, that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This John the Evangelist will represent to those who critically attend to his Gospel. . . . Moreover, "in the half of this one week," in which he confirmed the covenant disclosed to the many, "was the sacrifice taken away," and the libation, and "the abomination of desolation" began; since, in the midst of this week, after the three years and half of his teaching, at the time of his Passion, "the veil of the temple was rent from top to bottom;" so that from that time, the libation and the sacrifice was virtually taken away from them, and the abomination of desolation began to take place in the temple, that tutelary power which watched over and guarded the [holy] place from the beginning to that season, leaving them desolate.—"*Demonstratio Evangelica*," *Eusebius (A. D. 300), p. 400; cited in "A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. I, pp. 94, 95. London: C. J. G. & F. Rivington, 1830.*

[1] Süsskind brought out the argument (in Bengel's Archiv. I. 186-194), and observed that, even if the corn were ripe before the Passover, it would not have been ripe some weeks before it, yet the history in St. Matthew 12 must have been at least some weeks before that in St. Matthew 14, which was itself before the Passover.

Seventy Weeks, SECONDARY EVIDENCE ON DATE OF CHRIST'S FIRST PASSOVER.— And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of God.—*Josephus, "Antiquities of the Jews," Whiston's translation, book 15, chap. 11, par. 1. Philadelphia: The John C. Winston Company.*

Herod made this proposal to a general assembly of the people, in the eighteenth year of his reign, probably at the Passover, B. C. 19, but they were startled thereat, apprehending that when he had pulled down the old temple, he might not be able nor willing to build the new; he therefore promised them that he would not attempt to demolish the present, until he had provided all the materials for immediately rebuilding it. And he kept his word; for he employed a thousand carts to draw stones and materials, ten thousand of the most skilful workmen, and a thousand priests, whom he had instructed to be masons and carpenters; and, after two years' preparation, pulled down the old temple, and began the new, in the twentieth year of his reign, B. C. 17. . . .

This determines the date of our Lord's first Passover, A. D. 28, which was forty-five years complete, or the forty-sixth current, from the foundation of the temple, B. C. 17. And leads us to an emendation of the English translation of John 2: 20: "Forty and six years hath this temple been in building [and is not finished yet], and wilt thou erect it in three days?" For such is the proper rendering of the Greek aorist, ᾠκοδομήθη [*ōkodomēthē*]. — *"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. II, p. 601. London: C. J. G. & F. Rivington, 1830.*

Seventy Weeks, JEWISH AUTHORITIES ON THE SACRIFICES CEASING. — Rabbi Phineas, Rabbi Levi, and Rabbi Jochanan, from the authority of Rabbi Menachem of Galilee, said, "In the time of the Messiah all sacrifices, except the sacrifice of praise, shall cease."— *Rabbi Tanchum, Vol. LV; cited in "A Commentary and Critical Notes," Adam Clarke, LL. D., on Heb. 13:15. New York: Lane and Scott, 1851.*

Seventy Weeks, THE TEMPLE LEFT DESOLATE.— Goode (Warb. Lect., pp. 304-7) also quotes the remarkable Jewish tradition that "for forty years before the destruction of Jerusalem," A. D. 70, i. e., from the day of atonement after the crucifixion, what they held to be a sign of acceptance, never took place. (See Rosh. hashanah, p. 31; in Lightfoot, min. templ., c. 15, Opp. i. 746, 2d. ed.)—*"Daniel the Prophet," Rev. E. B. Pusey, D. D., Lecture 4, p. 172, footnote, 3d edition. London: Rivingtons, 1868.*

Seventy Weeks, THE TIME KNOWN TO THE JEWS.— Daniel's weeks had so clearly defined the time of the true Messias, his coming, that the minds of the whole nation were raised into the expectation of him. Hence it was doubted of the Baptist, whether he were not the Messias. Luke 3: 15. Hence it was that the Jews were gathered together from all countries unto Jerusalem (Acts 2), expecting, and coming to see, because at that time the term of revealing the Messias, that had been prefixed by Daniel, was come. Hence it was that there was so great a number of false Christs (Matt. 24: 5, etc.), taking the occasion of their impostures hence, that now the time of that great expectation was at hand, and fulfilled: and in one word, "They thought the kingdom of God should presently appear." Luke 19: 11. "But when those times of expectation were past, nor did such a Messias appear as they expected (for when they saw the true Messias, they would not see him), they first broke out into

various, and those wild, conjectures of the time; and at length, all those conjectures coming to nothing, all ended in this curse (the just cause of their eternal blindness), [gives Hebrew] "May their soul be confounded, who compute the times!" — *John Lightfoot; cited in Clarke's Commentary, on Matthew 2, edition 1834.*

NOTE.— As the time drew near, the joyful expectation of the Messiah stirred the hearts of the Jewish people. In a work, "Psalms of Solomon," composed from about B. C. 70 to 40, it was written, as cited in "The New Archeological Discoveries and the New Testament," Cobern, p. 612:

"Behold, O Lord, and raise up unto them their king, the Son of David. . . . He shall have the heathen nations to serve him under his yoke. . . . Nations shall come from the ends of the earth to see his glory. . . . All nations shall be in fear before him. . . . For God will make him mighty by means of his Holy Spirit."— EDS.

Seventy Weeks, CLOSE OF LAST WEEK.— The one week, or Passion week, in the midst of which our Lord was crucified, A. D. 31, began with his public ministry, A. D. 28, and ended with the martyrdom of Stephen, A. D. 34.—"*A New Analysis of Chronology and Geography,*" *Rev. William Hales, D. D., Vol. II, p. 518. London: C. J. G. & F. Rivington, 1830.*

NOTE.— The usual time from which to reckon the ministry of our Lord is A. D. 27, when he was baptized, although it may be that his strictly *public* ministry began later.— EDS.

Eusebius dates the first half of the Passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: "All the time that the Lord Jesus went in and out among us, beginning from the baptism of (or by) John, until the day that he was taken up from us," at his ascension, which was only 43 days after the crucifixion. Acts 1: 21, 22. And the remaining half of the Passion week ended with the martyrdom of Stephen, in the seventh or last year of the week. For it is remarkable, that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrin had formally rejected Christ by persecuting his disciples. Acts 9: 1-18. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them.— *Id., Vol. I, p. 100.*

The number *seven* implies *completion*, and the completion of the term of probation of the Jewish nation in possession of their city and temple, and also the complete establishment of the Christian church in the Gentile world, may be said to have been accomplished during the few years that elapsed between the cutting off of the Messiah and the martyrdom of Stephen. There are no certain data for fixing positively the time of Stephen's death, but it is admitted to have taken place within a few years after the crucifixion. The three and a half years therefore of respite to the Jewish nation after the perpetration of their great crime,— the period during which the door of national repentance and forgiveness, ere the sentence of judgment should be irrevocably pronounced, was still left open,— may fitly be taken as the epoch which marked the close of the 490 years.— "*Daniel and the Revelation,*" *Rev. Joseph Tanner, B. A., p. 64. London: Hodder and Stoughton, 1898.*

Seventy Weeks.— Page 629.

Seventy Years' Captivity IN BABYLON.— The seventy years of the captivity, during which the land lay waste and "enjoyed its sabbaths," may be counted from different dates. In this place the year of the final destruction of Jerusalem seems to be taken as the *terminus a quo*. This was B. C. 586, the nineteenth year of Nebuchadnezzar (2 Kings 25: 3-8; Jer. 52: 6-12), and the passage would therefore seem to point to B. C. 516 as the termination of the captivity period. Now B. C. 516, the sixth of Darius Hystaspis, was, in fact, the close of the period of depression and desolation, so far as the temple was concerned. Ezra 6: 15. But the personal captivity, the desolation of the land through loss of inhabitants, both began and ended earlier. Jeremiah evidently intended his "seventy years" to count from the first capture of Jerusalem by Nebuchadnezzar (Jer. 25: 1-12), which was in B. C. 605; and Daniel must have counted from the same date when he felt, in B. C. 538, that the time of release was approaching (Dan. 9: 2). It is questionable, however, whether the full term of the prophetic announcement, thus understood, was actually reached. If Nebuchadnezzar carried away his first captives from Jerusalem in B. C. 605, and Cyrus issued his edict for the return in his first year (2 Chron. 36: 22; Ezra 1: 1), which was B. C. 538, the seventieth year had certainly not then commenced. Even if the captives did not take immediate advantage of the edict, but made the journey from Babylonia to Palestine in the year following the proclamation, B. C. 537, which is not improbable, still the captivity had not endured seventy years, but only sixty-eight. It is usual to meet the difficulty by the supposition that the first year of Cyrus *in Scripture* is really the third year from his conquest of Babylon, Darius the Mede having been viceroy of Babylon under Cyrus during the first two years after the conquest. This is, no doubt, a possible explanation. But it is perhaps as probable that the *round* number "seventy," in the prophecy of Jeremiah, was not intended to be exact, but approximate, and that the actual duration of the captivity fell short by a year or two of the threatened period.—"*Egypt and Babylon*," *George Rawlinson, M. A., pp. 30, 31. New York: John B. Alden, 1885.*

There were two periods of seventy years which had to be fulfilled by the captivity of Judah: (1) The seventy years' *servitude* (Jer. 29: 10), which dated, not from their deportation to Babylon as captives, but from their subjection to the suzerainty of Babylon. The servitude began (in the reign of Nabopolassar) the third year of Jehoiakim, B. C. 606-605. It ended in B. C. 536, when Cyrus issued his decree. (2) The seventy years' *desolations* (Jer. 25: 11) began in the ninth year of Zedekiah (in the reign of Nebuchadnezzar), and lasted till the second year of Darius — the exact date being given in Haggai 2: 18, 19.—"*The Bible and the British Museum*," *Ada R. Habershon, p. 83. London: Morgan and Scott, 1909.*

Showbread.— Our term "showbread" is a translation of that used by Luther *(Schaubrod)*, which, in turn, may have been taken from the Vulgate *(panes prœpositionis)*. The Scriptural name is "bread of the face;" that is, "of the presence of God," just as the similar expression, "angel of the face," means the "angel of his presence." From its constant presence and disposition in the sanctuary, it is also called "perpetual bread" and "bread of laying out" (set in order), which latter most nearly corresponds to the term used in the New Testament. The placing and weekly renewal of the "bread of the presence" was evidently among the principal temple services. The "table of showbread" stood along the northern or most sacred side of the holy place, being

ranged lengthways of the temple, as all its furniture was, except the ark of the covenant, which stood broadways.—"*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ,*" *Rev. Dr. Edersheim, pp. 152, 153. Boston: Ira Bradley & Co., copyright 1881.*

Showbread, SYMBOLICAL MEANING OF.— The title "bread of the face" seems to indicate that bread through which God is seen, that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God; whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God.— "*A Dictionary of the Bible,*" *William Smith, LL. D., art.* "*Showbread,*" *p. 619, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Signs of the Times, INCREASE OF WEALTH.— Million-dollar incomes are almost as numerous now as were million-dollar fortunes not more than two generations ago. We have millionaires in a new sense: those whose annual returns — not whose whole fortunes — equal or exceed a million dollars. . . .

"There were not five men in the United States worth as much as five million dollars each twenty years before the Civil War," says a historical writer; "and there were not more than twenty millionaires, all told. When the war was over, they had increased by hundreds, and there were several men with twenty million dollars apiece."— *Albert W. Atwood, in Saturday Evening Post, June 24, 1916, p. 12.*

On one hand, it can be shown that the richest two per cent of the people own sixty per cent of the wealth; that the poorest sixty-five per cent of the people own but five per cent of the wealth; and that one or two men are as rich as several million of their fellow countrymen.— *Ibid.*

Signs of the Times, JUSTICE BREWER ON CAPITAL AND LABOR.— A capital combine may, as is claimed, produce better, cheaper, and more satisfactory results; . . . but too often the combine is not content with the voluntary co-operation of such as choose to join. It grasps at monopoly, and seeks to crush out all competition. If any individual prefers his independent business, however small, and refuses to join the combine, it proceeds to assail that business. . . . It thus crushes or swallows the individual, and he is assaulted as though he were an outlaw.

So it is with organizations of labor; the leaders order a strike; the organization throws down its tools and ceases to work. No individual member dare say, "I have a family to support; I prefer to work," but is forced to go with the general body. . . .

Are we going to drift along until this contest ends in a bloody struggle? Must our children pay for securing the real liberty of each individual the price that the nation paid a score of years ago to abolish human slavery? — *David Brewer, Justice of the Supreme Court; cited in* "*The Laborer and the Capitalist,*" *Freeman Otis Willey, pp. 27, 28. New York: Equitable Publishing Company.*

NOTE.— The prophecy of James 5 foretold just this condition, warning both the capitalist and the laborer that the day of God is at hand.— EDS.

Signs of the Times, STRIKES AND LOCKOUTS IN AMERICA.— Since 1880 statistics of strikes and lockouts occurring in the United States

have been collected by the United States Bureau of Labor. . . . During the period of twenty-five years [1881-1905] there were 36,757 strikes and 1,546 lockouts in the United States, making a total of 38,303 disturbances of this character, not including disturbances of less than one day's duration. Strikes occurred in 181,407 establishments and lockouts in 18,547 establishments, making a total of 199,954 establishments affected. The total number of persons who went out on strike during the period was 6,728,048 and the number of persons locked out was 716,231, making a total of 7,444,279 persons striking or locked out.— *Nelson's Encyclopedia, Vol. XI, art. "Strikes and Lockouts," p. 499A.*

NOTE.— As shown by the tenth census, there were in 1880 only 610 reported strikes and lockouts in the entire United States, while for the five years ending 1905, the average was 2,792.8, or an increase of more than 457 per cent, while the increase in population was only about 50 per cent.— EDS.

Signs of the Times, GROWTH OF SOCIAL DISCONTENT.— Fifty years ago there was scarcely a voice of protest; indeed, there was hardly anything to protest against. Twenty-five years ago the protest was clear and distinct, and we understood it. Ten years ago the protest found expression in a dozen weekly publications, but today the protest is circulated, not by hundreds or thousands of printed copies of books, pamphlets, magazines, and newspapers, but actually by the million. . . .

The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged, the poor may have to writhe under the iron heel of the iron lord — the dance of death may go on until society's "E" string snaps, and then the Vesuvius of the underworld will belch forth its lava of death and destruction. . . .

This is not the voice of a pessimist. It is the voice of one who finds himself a part of that which he condemns; of one who would avert the catastrophe that, unless we change our ways, will come and come as inevitably as comes night after day!—"*The Morality of the Idle Rich,*" *Frederick Townsend Martin, in Hearst's Magazine (New York), September, 1913, pp. 334-336.*

Signs of the Times, SYNDICALISM, A NEW SYMPTOM OF INDUSTRIAL UNREST.— Syndicalism was born of the growing differences and controversies within labor and trade unions. The first symptoms appeared in France [about 1902], whence the doctrine soon spread to Italy, to England, and thence to America. Syndicalism is antagonistic to government, to existing labor unions, and to capital alike, and is even designed to supplant socialism. . . .

Syndicalism demands that social revolution come through labor unions in order to abolish capitalism, whereas socialists expect to work reform by political agitation through parliamentary majorities. . . .

Prior to the war France had approximately 600,000 avowed syndicalists. Agricultural Italy was a veritable hotbed of syndicalism. Organized farm laborers controlled over 200,000 acres of tillable land, which was farmed on the co-operative plan, and the entire Italian railway system was under the influence of advanced syndicalism.

At a conference of syndicalists held in England in November, 1910, 60,000 professed followers attended, since which date their doctrine has spread considerably, especially among the more intelligent of the industrial workers.

Here in America syndicalism first showed its head during the labor troubles at Lawrence, Mass., under direction of the Industrial Workers of the World [1912].—"*The World Almanac and Encyclopedia,*" *1917, p. 129.*

Signs of the Times, FAMINE IN RUSSIA.— Russia has begun the year 1922 with eight months of unspeakable horror before her and the terrible dread that next summer's crops may only slightly relieve the gnawing famine.

At Tsaratsin, Saratoff, Samara, Ufa, Orenburg, and Kazan, frozen bodies are stacked high awaiting burial in trenches which workmen cannot prepare fast enough for the victims of famine, exposure, and typhus, and every day the situation is growing worse.

American relief workers, who originally cautiously placed the number of probable deaths in the famine area this winter at 2,000,000, now say that 5,000,000 is a low estimate, and many say the number may reach 10,000,000, or even more. This is possible particularly since the shortage of horses, oxen, and camels makes it impossible to reach the more remote sections, and since it is predicted the typhus epidemic probably will be the worst that Russia has ever suffered.

The Americans are feeding nearly 1,000,000 children, and the British and various other organizations are furnishing nourishment for at least 100,000 under the most dangerous conditions.— *Associated Press dispatch from Moscow, under date of Jan. 5, 1922; printed in the Washington (D. C.) Star of the same date.*

Signs of the Times.— Pages 15, 128-136, 150-153, 175-179, 248-253, 568-571.

Sojourning of Israel.—There are two reckonings of the sojourning, one starting from the "promise" to Abraham (Ex. 12: 40; Gal. 3: 14, 17) = 430 years; the other, starting from the recognition of his "seed" (Isaac) (Gen. 21: 12. See Acts 7: 6 and Gen. 15: 13) = 400 years. . . .

This dwelling in Egypt was only 215 years; and is to be distinguished from the "sojourning," which was another 215 years.— *"The Companion Bible," Part I, "The Pentateuch," p. 90. London: Oxford University Press.*

Sojourning of Israel, LENGTH OF.— In Genesis 15: 12-17 God declares to Abraham that his seed should be a stranger in the land that is not theirs, and should serve them, and they should afflict them 400 years; but that in the fourth generation they should return again. In Exodus 12: 40 it is said, "Now the sojourning of the children of Israel who dwelt in Egypt was 430 years." On these two passages Bunsen remarks that, "taken literally, they do not agree, and therefore are not strictly chronological." "In the first case," he says, "we could not, from the outset, expect any strictly chonological date, for none such can be based upon a prophetic announcement." With regard to the second, which alone we propose to examine, he thinks that the number 430 arose in this way: From the genealogy of the three first patriarchs, we find that the earlier sojourn in Canaan amounted to 215 years; and as for the period of the sojourn in Egypt, there existed neither historical chronology nor even history; these 215 years were doubled to express the time of the sojourn in Egypt, and to intimate that it was of far longer duration than the sojourn in Canaan.

We do not pause to inquire whether such statements can be reconciled with any doctrine regarding the inspiration of Scripture, but, taking them as we find them, we proceed to test them by an examination of what collateral evidence we can gather from other passages of Scripture. Bunsen was probably biased by his views of the parallel chronology of ancient Egypt; but, as in the chapter we are examining he rests the case entirely on the statements of Scripture, it is to these alone that the appeal now lies.

First of all, let us notice that the unanimous voice of Jewish tradition ascribes the 430 years, not to the sojourn in Egypt, but to the sojourns in Egypt and in Canaan taken together; and that the Septuagint and the Samaritan Pentateuch have embodied this view in their rendering of Exodus 12: 40. It has also the authority of the apostle Paul, who, in the epistle to the Galatians, describes the law as being 430 years after the promise.

But it is impossible to believe, we are told by Bunsen, that it could naturally happen that this period should be exactly bisected by Jacob's descent into Egypt, so that 215 years should be assigned to each of the two sojournings before and after that event. And why so? Does not the later history of the Jewish nation abound in similar apparently artificial periods? Have we not the 70 years of captivity, and the 70 weeks of Daniel's vision? Is it not possible to conceive that God may have had some purpose in thus arranging the times and seasons; and is not this possibility worthy of being taken into account by science?

But what say the genealogies? We affirm that they are wholly in favor of the supposition that the sojourn in Egypt only extended to 215 years. The main basis of calculation is the genealogy from Levi to Aaron. (Ex. 6: 16, seqq.)

Levi died at the age of 137.
Kohath died at the age of 133.
Amram died at the age of 137.

Moses was eighty-three years old, and Aaron eighty years old, at the exodus.

Now Levi was born when Jacob was about eighty-seven, and was therefore about forty-three years old at the descent into Egypt, where he lived ninety-four years. Hence the sum of the whole lives of the patriarchs spent in Egypt, including that of Moses, is only 94+133+137+80=444, so that it is absolutely impossible that the sojourn could have extended to 430 years.—"*The Quarterly Journal of Prophecy*," *January, 1850, art.* "*On the Early Chronology of Scripture*," *pp. 47, 48. London: James Nisbet & Co.*

Sojourn, Time of.—That these 430 years are reckoned, not from the descent into Egypt, but from the beginning of the sojourning in Canaan, has always, as far back as we have any information, been the belief of the Jews themselves.—"*A Treatise on the Chronology of the Holy Scriptures*," *Henry Browne, M. A., p. 295. London: John W. Parker, 1844.*

Spiritism, A Satanic Form of Communication.—Spiritism is not altogether a sham or fraud, not a sleight-of-hand performance that deceives the natural senses, not a device or creation of the imagination that has no real basis for existence. There are phenomena or manifestations in the spirit realm that admit of no deliberate or prearranged purpose to deceive. . . . The delusion in spiritism is not that the phenomena or manifestations recorded by its votaries are shams, frauds, mental creations, aberrations, or mere inventions that deceive, but in the fact that these phenomena or manifestations do not prove what their deluded votaries claim. The delusion or deception is not in the phenomenon itself, but in what is claimed in behalf of the phenomenon.

Like any other delusion, only worse in its blinding and corrupting influence, demoralizing to the mind and corrupting the soul, are those engaged in the practice and propagation of what is termed spiritism. Any victim is as much in peril of the poison as if struck by the fangs of some poisonous reptile. The delusion in spirit or mental communication is not that the experience is a fiction or a mere illusion of the mind, but in the claim that the experience is between the embodied

spirits of the living and the disembodied spirits of the dead. It is a satanic form of communication, which, in actual experience, may be real, but Satan himself being a party, the other party cannot be otherwise than a victim of a delusion of some kind or nature. Beware of "familiar spirits," so speaks the word of God.—*Editorial in the Cumberland Presbyterian, Nashville, Tenn., Sept. 30, 1920.*

Spiritualism, Birth of Modern Form of.— Modern Spiritualism dates from March, 1848, it being then that, for the first time, intelligent communications were held with the unknown cause of the mysterious knockings and other sounds similar to those which had disturbed the Mompesson and Wesley families in the seventeenth and eighteenth centuries.—"*On Miracles and Modern Spiritualism" Prof. Alfred Russel Wallace, p. 146. London, 1875.*

Spiritualism, Encyclopedia Britannica on Rise of.— A complete examination into it [Spiritualism] would involve a discussion of the religions of all ages and nations. In 1848, however, a peculiar form of it, believed to be based on abundant experimental evidence, arose in America and spread there with great rapidity, and thence over the civilized world. . . . The movement began in a single family. In 1848 a Mr. and Mrs. J. D. Fox and their two daughters, at Hydesville, Wayne County, New York, were much disturbed by unexplained knockings. At length Kate Fox (b. 1839) discovered that the cause of the sounds was intelligent and would make raps as requested. . . . It was, however, at Rochester, where Kate and her sister Margaret (1836-93) went to live with a married sister (Mrs. Fish), that modern Spiritualism assumed its present form, and that communication was, as it was believed, established with lost relatives and deceased eminent men. . . . The "spiritualistic" movement spread like an epidemic.—*Encyclopedia Britannica, Vol. XXV, art. "Spiritualism," p. 705, 11th edition.*

Spiritualism, Origin and Adherents of.— Modern Spiritualism claims as its birthday March 31, 1848, and the place of its birth Hydesville, Wayne County, New York, U. S. A.; but it is in reality almost as old as the world's history, and will go on to its close.

That the number of adherents of modern Spiritualism is amazingly large is borne out by Dr. F. Maack, of Hamburg, writing so recently as 1910. As an antagonist of Spiritualism, he is not likely to overstate the numbers. In Berlin alone, he says, there are probably 10,000 Spiritualists, among them exalted and court personages; 400 mediums, and from fifteen to twenty societies. In North America there are said to be 16,000,000 adherents; while in the whole world it was computed that in 1894 there were 60,000,000 modern Spiritualists, with 200 journals exclusively devoted to the propaganda of this awful system. The number has grown considerably since. Add to these the demonized races of the heathen world; the millions of China, Japan, and India; the countless tribes of Africa; the savage hordes of the Sudan; the cannibal inhabitants of the South Sea Islands; and you complete roughly the picture of Spiritualism covering the earth with darkness — ancient Spiritualism in the East, and modern Spiritualism in the West, bringing in its train wickedness of every hideous kind.—*Algernon J. Pollock, in "The Fundamentals," Vol. X, p. 111. Chicago: Testimony Publishing Company.*

Spiritualism, Wins over Scientific Investigators.— The phenomena which have converted to psychicism the greatest scientists of Europe, and are now creating widespread comment in every intelligent

center of the globe, are not, we must remember, the credulous mingling of hysteria, darkness, and fraud which we commonly associate with Spiritualism; they are facts of cold daylight, things of the laboratory, weighed, measured, dissected, counted, by the exact methods of calculating, unsympathetic science.

Of course, Crookes, the inventor of the Crookes tube; Curie, the discoverer of radium; Lombroso, the founder of the science of criminology; Sir Oliver Lodge, the eminent biologist; Morselli, the psychologist, and their several hundred brother scientists, may be very much mistaken in what they say they have discovered. That, the author will not pretend to decide; but surely, what they consider worthy of credence on such a vital subject is at least worthy of our serious consideration. —"*Are the Dead Alive?*" *Fremont Rider, Preface, pp. viii, ix. New York: B. W. Dodge & Co., 1909.*

NOTE. — Although this author advocates giving serious consideration to the claims of Spiritualism, he decides against them as the result of his investigations. — EDS.

Spiritualism, RAPID SPREAD OF.— Never before in the history of the race has any belief of a religious character obtained so wide and deep a foothold among men, or established its standards of faith at so many distant points at once, appealed successfully to so many classes of society, and wrought such a vast revolution in human opinion,— and that in less than half a century of time.—"*Nineteenth Century Miracles,*" *Emma Hardinge Britten, pp. 554, 555. Published by William Britten; printed by Lovell & Co., New York, 1884.*

Spiritualism, REALITY OF ANCIENT SPIRITISM.— Magic and sorcery, though they lay outside of religion and were forbidden arts in all the civilized states of antiquity, were never regarded as mere imposture.— "*The Religion of the Semites,*" *Prof. Robertson Smith, D. D., p. 90; cited in "Semitic Magic," R. C. Thompson, Introduction, p. xvii. London, 1908.*

Spiritualism, SEEN AS COMING WORLD MARVEL.— The lowly manifestations of Hydesville have ripened into results which have engaged the finest group of intellects in this country during the last twenty years, and which are destined, in my opinion, to bring about far the greatest development of human experience which the world has ever seen.— *Sir Arthur Conan Doyle, M. D., in the Metropolitan Magazine (New York), January, 1918, p. 69.*

Spiritualism, DECLARED TO BE THE ESSENCE OF RELIGION.— It has been asserted by men for whose opinion I have a deep regard, . . . that psychical research is quite distinct from religion. Certainly it is so, in the sense that a man might be a very good psychical researcher, but a very bad man. But the results of psychical research, the deductions which we may draw, and the lessons we may learn, teach us of the continued life of the soul, of the nature of that life, and of how it is influenced by our conduct here. . . . To me it *is* religion — the very essence of it.— *Ibid.*

Spiritualism, DECLARES, "YE SHALL NOT SURELY DIE."— It demonstrates, as completely as the fact can be demonstrated, that the so-called dead are still alive.—"*On Miracles and Modern Spiritualism,*" *Prof. Alfred Russel Wallace, p. 212. London, 1875.*

We found beyond a shadow of doubt or peradventure, that death had no power over the spirit, could never touch the soul, or destroy one

attribute or property of soul life. In a word, we found our so-called dead were all living, aye, and living so near to us that they breathe our very atmosphere, share our very thoughts.—"*Nineteenth Century Miracles," Emma Hardinge Britten, p. 555. Published by William Britten; printed by Lovell & Co., New York, 1884.*

Spiritualism, DENIES THE DIVINE SAVIOUR AND ATONEMENT.— One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as the "redemption from sin," "cleansed by the blood of the Lamb," and so forth. . . . Never was there any evidence of a fall. But if there were no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian mystical philosophy? Even if it were as reasonable in itself as it is actually unreasonable, it would still be quite divorced from the facts. Again, too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea.—*Sir Arthur Conan Doyle, M. D., in the Metropolitan Magazine (New York), January, 1918, p. 69.*

Spiritualism, AN EXERCISE OF SATANIC POWER.— Those Christians who treat Spiritualism as a mere imposture are working much harm. That many impostures are connected with it, is a fact; and that it would be absurd to believe in the occurrence of any alleged manifestation without sufficient proof, is self-evident. But the Bible, as we have endeavored to show, warrants us in conceding the possibility of an exercise of satanic power. Moreover, at the time of the end, false Christs and false prophets are to show great signs and wonders: it may be that they are even now arising among us.—"*Earth's Earliest Ages," G. H. Pember, Preface to fifth edition, pp. xxv, xxvi. London: Hodder and Stoughton, 1895.*

Spiritualism, A REVIVAL OF ANCIENT DEMONOLOGY.— Modern Spiritualism is not only Greek and Roman sorcery, but New Testament demonology. There cannot be found one important point in which they differ. This being the case, what is to be thought of this boasted new dispensation of Spiritualism? What is to be thought of intelligent men going back to Greek and Roman idolatry, and uniting with New Testament demons in "What have we to do with thee, Jesus, thou Son of God?" Is it not true, that men "love darkness rather than light"?—"*Spiritualism," W. M'Donald, p. 74. New York: Carlton and Porter, 1866.*

Spiritualism, A SIGN OF THE TIMES.— The movement is rapidly advancing, and becoming one of the signs of the times.—"*Review of Spiritual Manifestations," Rev. Charles Beecher, p. 58; cited in "A Threefold Test of Modern Spiritualism," William R. Gordon, D. D., p. 80. New York: Charles Scribner, 1856.*

Spiritualism, A FULFILMENT OF PROPHECY.— This modern revival of Spiritualism, therefore, not only seems to lend evidence that we are living in what Paul calls the "latter times," but Paul seems to intimate rather strongly that the spirits which are around in the séances and sittings of the present day, or rather night, are not the spirits of our loved ones at all, but spirits whose distinguishing features are a cloven hoof and a forked tail and a lying tongue. Demon possession does not, of course, always manifest itself in the same way, but always with one purpose, and that is to seduce man from the worship of God. The old devil is as cunning as ever, and these demons of his, like angels of light, often disguise the real purpose of their action by a pre-

tended zeal for the truth, even by the reading of the Bible and encouragement to the Christian life; but this is only to gain confidence and a firmer hold on the victim, and back of it all is the sinister motive of enthralling mankind under the dominion of their lord and master, Satan, the arch-enemy of God. The Bible says distinctly that the air which envelops our earth is full of evil spirits, and, if that is so, we cannot be surprised at their attempt to communicate with man and to influence him for evil.—"*Spiritualism*," *William Edward Biederwolf, pp. 21, 22. Chicago: Glad Tidings Publishing Company.*

Spiritualism, DEMONISM IN HEATHENISM.— Dr. Ashmore, who has spent his whole life in China, says: "I have no doubt that the Chinese hold direct communications with the spirits of another world. They never pretend that they are the spirits of their departed friends. They get themselves into a certain state and seek to be possessed by these spirits."—"*Ancient Heathenism and Modern Spiritualism*," *H. L. Hastings, p. 211. Boston: H. L. Hastings & Sons.*

Spiritualism, ACCOMPANYING REVIVAL OF DOCTRINES "FROM THE EAST" (ISA. 2: 6).— India has apparently still a mission to fulfil, for her thought is slowly beginning to mold the thought of Europe and of America; our keenest minds are today studying her philosophy; our New Theology is founded upon the old, old Vedanta.—*Madame Jean Delaire, in the National Review (London), September, 1908, p. 131.*

Spiritualism, WHAT THEOSOPHISTS EXPECT.— My message is very simple: "Prepare for the coming of Christ." We stand at the cradle of a new subrace, and each race or subrace has its own messiah. Hermes is followed by Zoroaster; Zoroaster by Orpheus; Orpheus by Buddha; Buddha by Christ. We now await with confidence a manifestation of the Supreme Teacher of the world, who was last manifested in Palestine. Everywhere in the West, not less than in the East, the heart of man is throbbing with the glad expectation of the new avatar.— *Newspaper report of speech by Mrs. Annie Besant (of India), on tour in America, 1909.*

Spiritualism, VIEWED AS SYSTEM TO UNITE ALL RELIGIONS.— If such a view of Christianity were generally accepted, and if it were enforced by assurance and demonstration from the New Revelation which is, as I believe, coming to us from the other side, then I think we should have a creed which might unite the churches, which might be reconciled to science, which might defy all attacks, and which might carry the Christian faith on for an indefinite period.— *Sir Arthur Conan Doyle, M. D., in the Metropolitan Magazine (New York), January, 1918. p. 75.*

Spiritualism, A GLORIFICATION OF THE DEAD.— The whole system of the secret mysteries of Babylon was intended to glorify a dead man; and when once the worship of one dead man was established, the worship of many more was sure to follow. This casts light upon the language of the 106th psalm, where the Lord, upbraiding Israel for their apostasy, says: "They joined themselves to Baalpeor, and ate the sacrifices of the dead."—"*The Two Babylons*," *Rev. Alexander Hislop, p. 69, 7th edition. London: S. W. Partridge & Co.*

Spiritualism, BIBLE AGAINST.— We may safely say, in general, that there is no ground for asserting that the Bible admits the possibility of conscious and voluntary communion with spirits. This is an essential element of popular demonology in all ages, but it is absent from Scrip-

ture. Even in the passages mentioned above (Lev. 18:31; 20: 6, 27; Deut. 18: 11; 1 Sam. 28: 3, 7, 8, 9; 2 Kings 21: 6; 23: 24; 1 Chron. 10: 13; 2 Chron. 33: 6; Isa. 8: 19; 19: 3; 29: 4), which refer to necromancers and wizards, while, as we shall see, the words indicate that such practitioners professed to rely upon spirits in their divinations, the Scriptures carefully refrain from sanctioning these claims, and a number of features in the various passages serve to indicate that the true Scriptural view is quite the opposite.— *The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. II, art. "Communion with Demons," p. 689.*

Sunday, A PAGAN NAME.— The same tenacious adherence to the ancient god of light has left its trace, even to our own time, on one of the most sacred and universal of Christian institutions. The retention of the old pagan name of "*Dies Solis*," or "Sunday," for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the "venerable day of the sun." . . . It was his mode of harmonizing the discordant religions of the empire under one common institution.— "*History of the Eastern Church," Arthur Penrhyn Stanley, D. D., Lecture 6, par. 15. New York: Charles Scribner's Sons, 1884.*

Sunday, ORIGIN OF OBSERVANCE OF.— "The Lord's day" had its origin entirely apart from the Sabbath. It was not commanded by Jesus, nor by any of his immediate followers. It was simply kept for sentimental reasons by Christians as an appropriate day on which to come together for worship, because on it Jesus had risen from the grave, and on it at Pentecost the disciples had received the Spirit. It was not a day of rest; it could not be when the Christians were a small minority in the population and possessed no political power; it was a day of work, but after or before working hours the Christians met together to revive in one another the spirit of their living Lord. Paul was not concerned with giving advice to churches that could influence the state to enact a legal holiday; he was thinking of little communities made up of slaves and artisans, who must live their lives under an altogether indifferent imperial government.

But as soon as Christianity became the dominant religious force under Constantine, it obtained legislation making Sunday a day free from labor. Its motives were in part the identical motives that set apart the Jewish Sabbath — the desire to obtain humane relief for the laboring classes; in part it wished to secure sufficient leisure for its religious services. The civilized world today owes this work-free day to the efforts of the Christian church. Whatever men do with it, they ought to recognize to whom they are indebted for it.— "*The Ten Commandments," Henry Sloane Coffin, pp. 78, 79. New York: George H. Doran Company, copyright 1915.*

Sunday, REGARDED IN THE EAST AS OF ECCLESIASTICAL ORIGIN.— In the East, indeed, where the seventh day of the week was long kept as a festival, that would present itself to men's minds as the Sabbath, and the first day of the week would appear rather in its distinctively Christian character, and as of apostolical and ecclesiastical origin, than in connection with the old law.— "*A Dictionary of the Bible," William Smith, LL. D., Vol. III, art. "Sabbath," p. 1072. Boston: Little, Brown & Co., 1863.*

Sunday, NEW TESTAMENT TEXTS NOT SUFFICIENT AUTHORITY FOR.— Taken separately, perhaps, and even all together, these passages seem

scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice.— "*A Dictionary of the Bible,*" *edited by William Smith, LL. D., art. "Lord's Day," p. 356 (1 vol. ed). New York: Fleming H. Revell Company.*

These arguments, however, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day.—"*A Theological Dictionary,*" *Rev. Charles Buck, art. "Sabbath," p. 403, corrected edition. Philadelphia: Crissy and Markley, 1851.*

NOTE.— This statement of Buck's is reproduced word for word in the later standard work, McClintock and Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," art. "Sabbath."— EDS.

Sunday, "THE FIRST DAY" MEETING OF ACTS 20: 7.— It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.—"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, chap. 20, p. 520 (1 vol. ed.). New York: Thomas Y. Crowell & Co.*

Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.— *Id., p. 522.*

The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning.— "*Commentary on Acts,*" *Horatio B. Hackett, Professor of New Testament Greek, Rochester Theological Seminary, pp. 329, 330. Boston: Gould and Lincoln, 1858.*

It has from this last circumstance ["lights in the upper chamber"] been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning, which would hardly agree with the idea of a commemoration of the resurrection.— "*Cyclopedia of Biblical Literature,*" *Kitto, art. "Lord's Day;" cited in "History of the Sabbath," Andrews and Conradi, p. 204, footnote, edition 1912.*

Sunday, FIRST DAY OF THE WEEK AT TROAS.— If, moreover, we again advert to the striking fact that St. Luke, in writing the book of the Acts, which comprises a history of the first thirty years of the Christian church, should mention one instance only of a meeting of Christians on the first day of the week, and that he should mention that one meeting without any intimation of its being the result of a custom then prevailing, it seems difficult to imagine how any unprejudiced inquirer into the true interpretation of Scripture narrative can find any proof in the text in question, that when St. Paul and St. Luke visited Troas, the custom among Christians of meeting for religious purposes, on the first day of the week, "was by this time familiar and established." —"*The Sabbath,*" *Sir William Domville, pp. 92, 93. London: Chapman and Hall, 1849.*

Sunday, MENTION OF "FIRST DAY."— Certainly it may not be inferred from this passage [1 Cor. 16: 2] that collections took place among

the congregations on the Sabbath [Sunday], for it was Paul's intention that each should make a suitable contribution at home.—"*Biblical Commentary on St. Paul's First and Second Epistles to the Corinthians," Hermann Olshausen, D. D., translated from the German with additional notes by the Rev. John Edmund Cox, M. A. Edinburgh: T. & T. Clark, 1855.*

All mentioned here is easily explained, if one simply thinks of the ordinary beginning of the week in secular life.—"*General History of the Christian Religion and Church," Dr. Augustus Neander, Vol. I, p. 339 (German edition); cited in "History of the Sabbath," Andrews and Conradi, p. 200, edition 1912.*

Paul, if we examine his language closely, says no more than this: that every one should lay by in his own house on the first day of the week, whatever he was able to save.—"*History of the Planting and Training of the Christian Church," Dr. Augustus Neander, translated by Ryland, Vol. I, p. 158. London: George Bell & Sons, 1900.*

The word θησαυρίζων [*thēsaurizōn*] (1 Cor. 16: 2), applied to setting aside the small sums weekly, is against the notion of a public collection.—*Id., footnote, p. 158.*

In this passage we can find no evidence for the religious distinction of Sunday.—*Id., p. 159.*

Strange that a text which says nothing of any meeting for any purpose, should be brought to prove a custom to meet for purposes of religion! [p. 101] . . .

If it be strange to infer from it a custom to meet, although no meeting is mentioned in it, it seems still more strange, still more inconsistent, to infer from it, as Mr. Gurney and other Sabbatarians do, that a direction to lay by alms at home means that those alms should be given at church. [p. 103] . . .

The translation in our common Bibles is just to the original: "Let every one of you lay by him in store." A still more literal translation of the word in the original, θησαυρίζων [*thēsaurizōn*] (treasuring up), would render it still more apparent that each contributor was to make the accumulation himself, and not to hand it over from week to week to any other person. [p. 104] —"*The Sabbath," Sir William Domville, pp. 101-104. London: Chapman and Hall, 1849.*

NOTES.— According to Liddell and Scott's Greek Lexicon, the Greek phrase παρ' ἑαυτῷ *(par heautō)* found in 1 Cor. 16 : 2, and translated "by him," means "at one's home or house," the same as the Latin phrase *apud se.* — EDS.

It was by misunderstanding the everyday usage of Palestine in this matter that Mr. S. W. Gamble was led, some years ago, to come out with the theory that the translation "first day of the week" (Matt. 28 : 1) is incorrect, that the word "day" is supplied incorrectly, and that the real meaning is that Sunday is the first of the Sabbaths, or the original Sabbath of Eden. Opponents of the Sabbath quickly seized upon Mr. Gamble's "discovery," and great was the agitation and joy. It was hailed as "the Waterloo of the Saturdarians" — until, in chagrin, Mr. Gamble's own people and others showed the absurdity of it all. The three following quotations deal with this subject.— EDS.

Sunday, MR. S. W. GAMBLE'S THEORY OF "FIRST OF THE SABBATHS" REVIEWED (1899).— In the contest with the tireless seventh-day Sabbatarians, increasingly are certain Methodist writers insisting that the resurrection of Christ upon the first day of the week recovered and re-

enacted the original, creational, and true Sabbath. With hearty sympathy does the writer view their every legitimate argument to establish the sanctity and foster the hallowing of the Lord's day. But when a claim on its behalf is distinctly based upon, or forcibly corroborated by, a gross wresting of the Holy Scriptures, suspicion as to its validity instinctively sets in, to say nothing of mortification and repugnance. . . .

This widely heralded Klondike discovery as to *mian Sabbaton* turns out to be only the glitter of fool's gold. It rests upon the profoundest ignoring or ignorance of a law of syntax fundamental to inflected speech, and especially of the usage and influence of the Aramaic tongue, which was the vernacular of Jesus and his apostles. Must syntax die that the Sabbath may live?

Let these affirmations [of the theory] be traversed: "4. No Greek word for 'day' occurs in any of the passages." Made for simple readers of English, that statement lacks candor. Said word is there, latent, to a much greater degree than it is in our phrase, "The twenty-fifth of the month." Upon being asked, "The twenty-fifth what?" the veriest child instantly replies, "Day." But stronger yet is the case in hand. The adjectival word *mian* is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. *Sabbaton* is of the neuter gender, and out of the question. What feminine Greek word is latent in this phrase, and yet so patent as to reflect upon this adjectival numeral its feminine hue? Plainly the feminine word *hemera*, "day," as analogously it is found in Mark 14: 12, *prote hemera ton azumon*, "the first day of unleavened bread." Boldly to aver that "no Greek word for 'day' occurs in any of the passages," is to blind the simple English reader to the fact that an inflected language, by its numerous genders and cases, can indicate the presence and force of latent words to an extent undreamed of in English.— *Dr. Wilbur Fletcher Steele, in an article, "Must Syntax Die That the Sabbath May Live?" in the Methodist Review, New York, May-June, 1899.*

NOTE.— Speaking of the West Aramaic speech of Palestine in the days of Christ, Dr. Steele said: "In that language we have the names of the days of the week as Mary taught them to her son Jesus." Then he gives a sample of the ancient Aramaic calendar: "One in the Shabba" (Sabbath), "second in the Shabba," "third in the Shabba," etc., on to "eve of the Shabba," and "the Shabba." Such were the calendars that Matthew and Mark and Luke were familiar with, the current language of the street as men or children spoke of the days of the week. Dr. Steele concluded his review and exposure of Mr. Gamble's theory with the words:

"As a vital or corroboratory part of any argument for the sanctifying of the Lord's day, this travestied exegesis, instead of being a monumental discovery, is but a monumental blunder. Thereby our foes will have us in derision.

"Tell it not in Gath,
Publish it not in the streets of Battle Creek,
Lest the daughters of the Sabbatarians rejoice,
Lest the daughters of the Saturdarians triumph."— EDS.

Sunday, LETTER OF A PROFESSOR OF GREEK ON THE PROPER TRANSLATION OF MATTHEW 28: 1.—

NEW YORK, Sept. 8, 1904.

MY DEAR DR. WHITE: Your correspondent asks, "Is it allowable to translate the Greek of Matthew 28: 1, *opse de sabbatōn, tē epiphōskousē eis mian sabbatōn*, 'At the end of the sabbaths, as it began to dawn toward the first of the sabbaths'?"

Such a rendering is impossible.

1. *Mian* is feminine, and *sabbatōn* is neuter. *Mian* agrees with *hāmeran* understood.

Your inquirer remarks on this point (as made by writer in *Sunday School Times*), "Neither do they [*mian* and *sabbatōn*] agree in number." Of course not; a substantive followed by a partitive genitive cannot agree with it numerically.

2. It seems idle to add anything to the foregoing grammatical prohibition of the rendering proposed. But I may add that *mian sabbatōn* is a Hebraism corresponding to the rabbinical designation of the days of the week. They called each day of the festal week a "sabbath," and indicated each day by its proper ordinal prefixed to "sabbath."

And in Greek, *eis* is commonly used (as here) instead of *prōtos*.

The Septuagint and New Testament alike use *ta sabbata* in sense of singular — "the Sabbath day," and also in the meaning "week." *Mian sabbatōn* in Matthew 28: 1 cannot mean anything else than the "first day of the week." The Revised Version correctly translates the verse.

Your correspondent will find ample scholarly notes in Lange's "Matthew," by Schaff.

Yours very truly,
WALTER QUINCY SCOTT.

— *Bible Record, New York City, January, 1905.*

NOTE.— At the time when this letter was written, Walter Quincy Scott was professor of Greek in the Bible Teachers' Training School, New York City, of which Dr. Wilbert W. White was the president.— EDS.

Sunday, LETTER FROM PROFESSOR WHITE, OF HARVARD UNIVERSITY, CAMBRIDGE, MASS., ON THE PROPER TRANSLATION OF MATTHEW 28: 1.—

CAMBRIDGE, Thursday Evening, Nov. 7, 1912.

DR. R. D. WAKEMAN.

DEAR SIR: I profess no authority as a theologian, nor have I great interest in the Greek, as such, of the New Testament. With this proviso let me try to answer your question, which of course is not new.

There are at least two strong objections I should feel against rendering Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων [*opse de sabbatōn, tē epifōskousē eis mian sabbatōn*] (Matt. 28: 1) by "at the end of the [old Jewish] Sabbath, as it began to dawn toward the first of the [Christian] Sabbaths."

1. In classical Greek certainly no such vital ellipses as are here assumed would be allowed. If the writer had meant what they signify, he would have said it. In other words, this version renders into the passage something that is not there. What Greek of any period would get this meaning from the words without the ellipses? Try it!

2. The use of the plural in this version is more than doubtful. Greek uses to designate the Jewish Sabbath both σάββατον [*sabbaton*] *singular*, and σαββάτων [*sabbatōn*] plural, as the Latins did both *sabbatum* and *sabbata*. This use of the plural to denote a single thing (here "day") is common in Greek of all periods. The designation of festivals is commonly a neuter plural.

As to the second version you send, there is no doubt that the word in question meant "week" as well as "Sabbath," as in Mark 16: 9; Luke 18: 12. Such a literal version, therefore, as "late in the Sabbath, as the day was dawning toward the first day of the week." I see no violence to the original. So we say "late in the month," meaning at the end of it.

Yours very truly,
JOHN WILLIAMS WHITE.

[Professor of Greek in Harvard University, 1884-1909.]

Sunday, NOT KNOWN AS REST-DAY IN EARLY CENTURIES.—The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of

the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. . . . The idea afterward embodied in the title of the "Christian Sabbath," and carried out in ordinances of Judaic rigor, was, so far as we can see, entirely unknown in the early centuries of Christianity.—"*A Dictionary of Christian Antiquities*," *Smith and Cheetham, art. "Sabbath," p. 1823. London: John Murray, 1880.*

Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate, no Sabbath set on foot by them upon the first day of the week.—"*History of the Sabbath*," *Dr. Peter Heylyn (Church of England), part. 2, chap. 1. London: Henry Seile, 1636.*

The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment. . . .

The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none.—"*Ductor Dubitantium*," *Bishop Jeremy Taylor (Church of England), part 1, book 2, chap. 2, rule 6, secs. 51, 59; cited in "History of the Sabbath," J. N. Andrews, pp. 338, 344, 345, 3d edition.*

Sunday, No Command for, in New Testament.— It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.—"*The Ten Commandments*," *R. W. Dale, M. A. (Congregationalist), pp. 106, 107. London: Hodder and Stoughton, 1871.*

There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . Into the rest of Sunday no divine law enters. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.—"*The Ten Commandments*," *Canon Eyton (Church of England), pp. 62, 63, 65. London: Trübner & Co., 1894.*

And where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.—"*Plain Sermons on the Catechism*," *Rev. Isaac Williams, B. D. (Church of England), Vol. I, pp. 334-336. London: Rivingtons, 1882.*

It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week, or for family devotion, or for women to receive the Lord's Supper. The reasons are obvious; there was no controversy in either case that called for it.—"*Theological Compend*," *Rev. Amos Binney, pp. 180, 181. New York: Methodist Book Concern, 1902.*

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—"*The Faith of Our Fathers*," *James Cardinal Gibbons (R. C.), p. 111. Baltimore: John Murphy & Co., 1893.*

Sunday, THE POET MILTON ON APPLYING THE FOURTH COMMANDMENT TO FIRST-DAY REST.— It is impossible to extort such a sense from the words of the commandment; seeing that the reason for which the commandment itself was originally given, namely, as a memorial of God's having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, without the sanction of a divine commandment.—"*The Christian Doctrine*," *book 2, chap. 7; in "Prose Works of John Milton," Vol. V, p. 70. London: Henry G. Bohn, 1853.*

For if we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first.—"*A Treatise on Christian Doctrine*," *John Milton; cited in "The Literature of the Sabbath Question," Robert Cox, Vol. II, p. 54. Edinburgh: Maclachlan and Stewart, 1865.*

Sunday, EARLIEST LAW FOR.— The earliest law by which the observance of the first day of the week was ordained, is the edict of Constantine, 321.— *Haydn's "Dictionary of Dates," art. "Sabbath," 25th edition. London: Ward, Lock & Co., 1910.*

Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321.— "*The Sabbath: or an Examination of the Six Texts*," *by a Layman (Sir William Domville), p. 291. London: Chapman and Hall, 1849.*

Sunday, WORK NOT PROHIBITED ON, BEFORE CONSTANTINE'S LAW.— When the early Fathers speak of the Lord's day, they sometimes, perhaps, by comparing, connect it with the Sabbath; but we have never found a passage, previous to the conversion of Constantine, prohibitory of any work or occupation on the former.— "*A Dictionary of the Bible*," *William Smith, LL. D., Vol. III, art. "Sabbath," p. 1072. Boston: Little, Brown & Co., 1863.*

Sunday, CONSTANTINE'S SUNDAY LAW.— On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)— *Codex Justinianus, lib. 3, tit. 12, 3; translated in "History of the Christian Church," Philip Schaff, D. D., (7 vol. ed.) Vol. III, p. 380. New York: Charles Scribner's Sons, 1893.*

Sunday, Influence of the State in Behalf of.— As to the celebration of Sunday, the custom, which had long prevailed in the church, of consecrating this day in a special manner to religious employments and of abstaining from all worldly business, was established by a synodal law, the twenty-ninth canon of the Council of Laodicea, yet with this restriction, that all Christians should abstain from their worldly business if they were able. A collision betwixt this ecclesiastical ordinance and the relations to the state, which must have arisen in the earlier situation of the church, could now be easily removed, when the state itself recognized the church as such, and endeavored to uphold her in the prosecution of her principles and the attainment of her ends.

We have already said that the emperor Constantine, in a law enacted previous to the year 321, commanded the suspension of all suits and courts of justice on Sunday. It was a beautiful exception, wholly in accordance with the spirit of Christianity, by which he provided that the emancipation of slaves, after the usual forms, should be permitted to take place on Sunday. As Eusebius, in his life of Constantine, relates, he also forbade all military exercises on this day. By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege (as a *sacrilegus).*

Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church. And among those who gave up the church for the theater, many might be found not wholly unsusceptible of right feelings, who, if they had not been hurried along by the prevailing corruption, would have employed Sunday in a way more serious and more healthful for their inner life. Moreover, by the civil relations of those times, many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and so to be interrupted in their devotions even against their will.

Hence, the North African church resolved, at an ecclesiastical convention held at Carthage in 401, to petition the emperor that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week. Owing to the prevailing passion for the shows, this petition could not be granted, perhaps, without considerable difficulty. First, in the year 425, the exhibition of spectacles on Sunday and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period.— "*General History of the Christian Religion and Church," Dr. Augustus Neander, translated by Joseph Torrey, Vol. III, pp. 403-405. Edinburgh: T. & T. Clark, 1848.*

Sunday, Begun as Pagan Festival, Ends as Church Institution. — This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the emperor, in his capacity of Pontifex Maximus, was only adding the day of the sun, the worship of

which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar.—"*Rest Days*," *Prof. Hutton Webster, Ph. D. (University of Nebraska), p. 122. New York: Macmillan & Co., 1916.*

What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday.—*Id., p. 270.*

Sunday, DEAN STANLEY ON CONSTANTINE'S "DAY OF THE SUN."—The retention of the old pagan name "*Dies Solis*" [Day of the Sun], or "Sunday," for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the "venerable day of the sun." . . . It was his mode of harmonizing the discordant religions of the empire under one common institution.—"*Lectures on the History of the Eastern Church*," *Arthur Penrhyn Stanley, D. D., Lecture 6, par. 15, p. 184. New York: Charles Scribner's Sons, 1884.*

Sunday, DR. HEYLYN'S SUMMING UP.—Thus do we see upon what grounds the Lord's day stands; on custom first, and voluntary consecration of it to religious meetings: that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes throughout their empires; and as the day, so rest from labors, and restraint from business upon that day, received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.—"*History of the Sabbath*," *Dr. Peter Heylyn, part 2, chap. 3, sec. 12, pp. 94, 95. London: Henry Seile, 1636.*

Sunday Laws, CONSTANTINE THE FATHER OF SUNDAY LEGISLATION.—So long as Christianity was not recognized and protected by the state, the observance of Sunday was purely religious, a strictly voluntary service, but exposed to continual interruption from the bustle of the world and a hostile community. . . . Constantine is the founder, in part at least, of the *civil* observance of Sunday, by which alone the religious observance of it in the church could be made universal and could be properly secured. . . . But the Sunday law of Constantine must not be overrated. . . . There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ. Besides, he expressly exempted the country districts, where paganism still prevailed, from the prohibition of labor. . . . Christians and pagans had been accustomed to festival rests; Constantine made these rests to synchronize, and gave the preference to Sunday.—"*History of the Christian Church*," *Philip Schaff, (7 vol. ed.) Vol. III, pp. 379, 380. New York: Charles Scribner's Sons, 1893.*

Sunday Laws, PECULIAR CHARACTER OF CONSTANTINE'S LAW.—To fully understand the provisions of this legislation, the peculiar position of Constantine must be taken into consideration. He was not himself free from all remains of heathen superstition. It seems certain that before his conversion he had been particularly devoted to the worship of Apollo, the sun god. . . . The problem before him was to legislate

for the new faith in such a manner as not to seem entirely inconsistent with his old practices, and not to come in conflict with the prejudices of his pagan subjects. These facts serve to explain the peculiarities of this decree. He names the holy day, not the Lord's day, but the "day of the sun," the heathen designation, and thus at once seems to identify it with his former Apollo worship.— "*The Abiding Sabbath*," *Rev. George Elliott (Prize Essay), p. 229. American Tract Society, 1884.*

Sunday Laws, NATURE OF CONSTANTINE'S SUNDAY LAW.— The emperor [Constantine] makes no appeal therein [in his law of 321] to apostolical or Scriptural authority for its justification. It is, in fact, a Sabbath of his own invention, its chief feature being completely anti-Scriptural; for it commands a Sabbath to be observed in towns, but exempts the country, in order, says the edict, that the bounty of Providence (intended for the sustenance of man) might not perish. Yet we read in Exodus (34: 21) that the Sabbath day was to be kept even "in earing time and harvest" (or, as Dr. Geddes translates the original, "in seedtime and in harvest").— "*The Sabbath*," *Sir William Domville, pp. 291, 292, footnote. London: Chapman and Hall, 1849.*

Sunday Laws, INCREASING STRINGENCY OF.— By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden.—"*General History of the Christian Religion and Church*," *Dr. Augustus Neander, translated by Joseph Torrey, Vol. II, p. 300. Boston: Crocker and Brewster, 1854.*

Sunday Laws, RELIGIOUS WORSHIP ENFORCED IN CONSTANTINE'S ARMY.— For the army, however, he [Constantine] . . . enjoined a certain positive observance of Sunday, in requiring the Christian soldiers to attend Christian worship, and the heathen soldiers, in the open field, at a given signal, with eyes and hands raised toward heaven, to recite the following, certainly very indefinite, form of prayer: "Thee alone we acknowledge as God, thee we reverence as king, to thee we call as our helper. To thee we owe our victories, by thee have we obtained the mastery of our enemies."— "*History of the Christian Church*," *Philip Schaff, D. D., (7 vol. ed.) Vol. III, pp. 380, 381. New York: Charles Scribner's Sons, 1893.*

Sunday Laws, BANEFUL FRUITAGE OF CHURCH AND STATE UNION.— To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. It is the true close of the Roman Empire, the beginning of the Greek. The transition from one to the other is emphatically and abruptly marked by a new metropolis, a new religion, a new code, and, above all, a new policy. An ambitious man had attained to imperial power by personating [espousing] the interests of a rapidly growing party. The unavoidable consequences were a union between the church and state; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion.— "*History of the Intellectual Development of Europe*," *John William Draper, M. D., LL. D., Vol. I, p. 278. New York: Harper & Brothers, copyright 1876.*

It was the aim of Constantine to make theology a branch of politics: it was the hope of every bishop in the empire to make politics a branch of theology.— *Id., p. 311.*

Sunday Laws, TO PROMOTE CHURCH ATTENDANCE (425).— All the pleasure of the theaters and of the circus throughout all cities, being

denied to the people of the same, let the minds of all faithful Christians be employed in the worship of God. If any, even now, through the madness of Jewish impiety or the error and folly of dull paganism, are kept away, let them learn that there is one time for prayer and another for pleasure.—"*Codex Theodosius," lib. 15, tit. 5, lex. 5; cited in "A Critical History of Sunday Legislation," A. H. Lewis, D. D., p. 46. New York: D. Appleton & Co., 1888.*

NOTE.— Schaff ("History of the Christian Church," Vol. III, p. 106) shows that the Council of Carthage (399 or 401) had insisted upon this legislation. The bishops wished to find a way of compelling church attendance.— EDS.

Sunday Laws, NEANDER ON CHURCH USE OF CIVIL LEGISLATION.— First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way, the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help.—"*General History of the Christian Religion and Church," Dr. Augustus Neander, translated by Joseph Torrey, Vol. II, pp. 300, 301. Boston: Crocker and Brewster, 1854.*

Sunday Laws, THE ACT OF CHARLES II (ENGLAND), 1676.— For the better observation and keeping holy the Lord's day, commonly called Sunday: be it enacted . . . that all the laws enacted and in force concerning the observation of the day, and repairing to the church thereon, be carefully put in execution; and that all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted). . . .

And it is further enacted that no drover, horse-courser, wagoner, butcher, higgler — they or any of their servants shall travel or come into his or their inn or lodging upon the Lord's day, or any part thereof, upon pain that each and every such offender shall forfeit twenty shillings for every such offense; and that no person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion to be allowed by some justice of the peace of the county, or some head officer, or some justice of the peace of the city, borough, or town corporate, where the fact shall be committed, upon pain that every person so offending shall forfeit and lose the sum of five shillings for every such offense.— "*An Act for the Better Observance of the Lord's Day, Commonly Called Sunday," British "Statutes at Large from the first year of King James the First to the tenth year of the reign of King William the Third," Vol. III, p. 388, 389. London: Henry Woodfall and William Strahan, Law Printers to the King's Most Excellent Majesty, 1763.*

NOTE.— While it is true that the idea of Sunday legislation goes back to Constantine's law of 321 A. D., it is also true that nearly all American statutes, since the earliest New England legislation of that character, are modeled more or less closely after the foregoing statute of 29th Charles II. — EDS.

Sunday Laws, SUCH STATUTES FOUND IN NEARLY ALL THE STATES.— Special regulations for the conduct of citizens on the first day of the

week are usually among the first enactments of an American commonwealth. The manner in which such legislation has been treated by the courts forms a most curious and interesting chapter in our constitutional history. [p. 1] . . . The following general statement, made in Louisiana in 1879, fitly introduces the subject:

"The Constitution of the United States forbids the Congress from making any law respecting an establishment of religion, or prohibiting the free exercise thereof. But this is an inhibition to Congress only, leaving to the State governments the whole power over the subject of religion. There are considerable differences in the various State constitutions on this subject, but the general provision of the most perfect equality before the law of all shades of religious belief is common to all of them." [pp. 1, 2] — *Bott's Case, 31 La. Ann., 663; "Sunday: Legal Aspects of the First Day of the Week," James T. Ringgold, pp. 1, 2. Jersey City: Frederick D. Linn & Co., 1891.*

Sunday Laws, INVADE DIVINE PREROGATIVE.— It is the duty of the civil power to protect Christians against disturbance in their Sabbath worship. But the power is intruding into the divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits which do not disturb others. The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suasives only.—"*Theological Compend," Rev. Amos Binney, pp. 173, 174. New York: The Methodist Book Concern, 1902.*

Sunday Laws, A TYRANNY OVER CONSCIENCE.— If any persons or religious denominations want Sunday kept in a particular way, it is their privilege so to keep it. Churches can enforce discipline upon their communicants. By precept and example they can recommend their theories and practices upon their neighbors. The moment they seek the aid of the law to thrust upon the great body of citizens a code of Sunday observance against which it rebels, they are trying to exercise a tyranny over other men's consciences.— *Editorial, "Sunday Observance," in New York Times, Nov. 30, 1920.*

Sunday Laws, REPORT OF THE UNITED STATES SENATE, 1829.— The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . Our government is a civil, and not a religious institution. . . .

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. . . . Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence. . . .

If the principle is once established that religion, or religious ob-

servances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. . . .

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.— *From Senate Report on Sunday Mails, communicated to the United States Senate, Jan. 19, 1829, and adopted by that body; "American State Papers," Class VII, Post Office Department, pp. 211, 212. Washington: Gales and Seaton, 1834.*

NOTE. — This report was submitted from the committee on post offices and post roads by Col. Richard M. Johnson, Senator from Kentucky, born 1780, died 1850. — EDS.

Sunday Laws, REPORT OF HOUSE OF REPRESENTATIVES, 1830.— A Jewish monarch, by grasping the holy censer, lost both his scepter and his freedom. A destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient or modern, whether pagan, Mahometan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all — the rights of conscience. . . .

If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the fagot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? . . .

If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better — in correcting their practices, by purifying their hearts? — *House Report on Sunday Mails, communicated to House of Representatives, March 4, 5, 1830; "American State Papers," Class VII, Post Office Department, pp. 229-231. Washington: Gales and Seaton, 1834.*

Sunday Laws, PROTEST OF GENERAL ASSEMBLY OF INDIANA, 1830.— The memorial of the General Assembly of the State of Indiana, respectfully represents:

That we view all attempts to introduce sectarian influences into the councils of the nation as a violation of both the letter and the spirit

of the Constitution of the United States and of this State, and at the same time dangerous to our civil and religious liberties, inasmuch as those charters secure to every man the free exercise of his religion and the right to worship the Almighty God according to the dictates of his own conscience, and inasmuch as any legislative interference in matters of religion would be an infraction of those rights:

We, therefore, most respectfully remonstrate against any attempt, by a combination of one or more sects, to alter the laws providing for the transportation of the mail, and against the passage of a law to regulate or enforce the observance of religious duties, or which may interfere with what belongs to the conscience of each individual.— *Against proposed law to prohibit carrying of mails on Sunday; "American State Papers," Class VII, Post Office Department, pp. 240, 241. Washington: Gales and Seaton. 1834.*

Sunday Laws, KENTUCKY'S REMONSTRANCE, 1831.— However long and generally the functionaries of our government, in their individual or corporate capacities, may have conformed to the general and laudable custom of observing the Sabbath, it has been voluntary. But when once the Congress shall have assumed the right of deciding by a legislative act the orthodoxy of this or any other point of religious controversy, the magic spell will have been broken which has excluded religious intolerance from our civil tribunals. . . . Some sect, whose tenets shall at the time be most popular, will ultimately acquire the ascendancy.

The civil and ecclesiastical power once united in the hands of a dominant party, the people may bid adieu to that heart-consoling, soul-reviving religious liberty, at once the price of the patriot's blood and the boon of enlightened wisdom; a liberty nowhere enjoyed but in the United States. . . .

It was to secure the inestimable privilege of worshiping God according to the dictates of conscience, against the misguided zeal of even their own representatives, that its enlightened framers ingrafted into the Federal Constitution the prohibitory clauses on Congressional legislation.— *Kentucky Citizens' Remonstrance, communicated to House of Representatives, Jan. 31, 1831, against agitation to prevent transportation of mail on Sunday; Id., pp. 261, 262.*

Sunday Laws, WILLIAM LLOYD GARRISON'S PROTEST, 1848.— The right of every man to worship God according to the dictates of his own conscience is inherent, inalienable, self-evident. Yet it is notorious that, in all the States, except Louisiana, there are laws enforcing religious observance of the first day of the week as the Sabbath, and punishing as criminals such as attempt to pursue their usual avocations on that day. . . . There is, therefore, no liberty of conscience allowed to the people of this country, under the laws thereof, in regard to the observance of a Sabbath day.

In addition to these startling facts, within the last five years a religious combination has been formed in this land, styling itself, "The American and Foreign Sabbath Union," whose specific object it is to impose the Sabbatical yoke yet more heavily on the necks of the American people. In a recent appeal made for pecuniary assistance by the executive committee of the union, it is stated that "the secretary (Rev. Dr. Edwards) has visited twenty of the United States, and traveled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath,— all secular business, traveling, and amusement be confined to six days in the week,— and all people assemble on the Sabbath, and worship God." . . .

That this combination is animated by the spirit of religious bigotry and ecclesiastical tyranny — the spirit which banished the Baptists from Massachusetts, and subjected the Quakers to imprisonment and death, in the early settlement of this country — admits of little doubt.

We claim for ourselves and for all mankind, the right to worship God according to the dictates of our own consciences. This right, inherent and inalienable, is cloven down in the United States; and we call upon all who desire to preserve civil and religious liberty to rally for its rescue.— *William Lloyd Garrison's call "To the Friends of Civil and Religious Liberty," for a meeting of Protest against Sunday Legislation, to be held in Boston, 1848. "Life of Garrison" (1805-1879), by His Children, Vol. III, pp. 222-225. New York: The Century Company.*

Of all the assumptions on the part of legislative bodies, that of interfering between a man's conscience and his God is the most unsupportable and the most inexcusable. For what purpose do we elect men to go to the general court? Is it to be our lawgivers on religious matters? . . . This passing a law forbidding me or you to do on a particular day what is in itself right, on the ground that that day, in the judgment of those who make the enactment, is more holy than another,— this exercise of power, I affirm, is nothing better than usurpation. It is the spirit which in all ages has persecuted those who have been loyal to God and their consciences. It is a war upon conscience, and no religious conclave or political assembly ever yet carried on that war successfully to the end. You cannot by enactment bind the consciences of men, nor force men into obedience to what God requires. — *"Selections from the Writings and Speeches of William Lloyd Garrison," p. 104. Boston: R. F. Wallcut, 1852.*

Sunday Laws, Significant Pronouncements.— Let a man be what he may — Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath — let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation.— *David McAllister, D. D., at National Reform Convention, Lakeside, Ohio, July, 1887; cited in "Religious Liberty in America," C. M. Snow, p. 384.*

It is better that a few should suffer than that the whole nation should lose its Sabbath.— *Ibid.*

Note.— This pronouncement is an unconscious repetition of that of the high priest when the Jewish council was preparing to condemn Jesus for violating the law. John 11 : 49, 50.— Eds.

Sunday Laws, Catholics and National Reformers to Join Hands. — There are many Christian issues upon which Catholics could come together with non-Catholics and shape legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.— *From Platform of Catholic Lay Congress, Baltimore, Nov. 12, 1889, reported in Daily Inter-Ocean (Chicago), Nov. 13, 1889.*

What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy.— *Paper by the editor of the Catholic Universe, read at Catholic Lay Congress, Baltimore, Nov. 12, 1889; cited in "Religious Liberty in America," C. M. Snow, p. 284.*

Common interest ought to strengthen both our determination to work and our readiness to co-operate with our Roman Catholic fellow citizens. We may be subjected to some rebuffs in our first proffers, for the time has not yet come when the Roman Catholic Church will consent to strike hands with other churches — as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it.— *Dr. S. F. Scovel, in the Christian Statesman, organ of the National Reform Association, Aug. 31, 1884; cited in "American State Papers," W. Addison Blakely, p. 348.*

Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.— *The Christian Statesman, Dec. 11, 1884; cited in "American State Papers," W. Addison Blakely, p. 348, edition 1911.*

Sunday Laws, ALEXANDER CAMPBELL ON.— The gospel commands no duty which can be performed without faith in the Son of God. "Whatever is not of faith is sin."

But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

Therefore, to command unbelievers or natural men to observe, in any sense, the Lord's day, is anti-evangelical or contrary to the gospel.—"*Memoirs of Alexander Campbell," Robert Richardson, Vol. I, p. 528. Philadelphia: J. B. Lippincott & Co., 1868.*

Sunday Laws, PHARISAISM OF.— The type of mind which is represented by this spirit [of bigotry] is one which belongs to an age of intolerance — and it may be added, of literalism. It believes that the outward observation of rules and customs is equivalent to piety. It is a pharisaical way of thinking which lays more emphasis upon ritual than spirit. . . .

Yet it is in the minds of these blue law fanatics to pass a law that men shall be *obliged* to go to church on Sundays. With such a law in force it is pleasant to speculate on the state of mind of the different members of the congregation as they foregather in church to conform to the law. We can imagine the wells of devotion that would be plumbed.— *The Chronicle (Monthly Magazine of the Protestant Episcopal Church), January, 1921, p. 238.*

Sunday Laws, NOT TO BE SOUGHT BY THE CHURCH.— [The church's] principal and most characteristic business . . . is not to besiege legislatures for laws or courts for convictions, but to teach as many people as possible the joys of "Sabbath well spent." . . . Much better Sabbath keeping this country today certainly does need, but the explanation which accounts for Sunday laxity is much less a failure of law in the state than a failure of Christian teaching and example in the church.— *The Continent (Presbyterian), cited in the Literary Digest, Jan. 15, 1921, p. 33.*

Sunday Laws, A CONFESSION OF THE FAILURE OF THE CHURCH.— It would appear that the Sunday Alliance [urging Sunday laws] is starting at the wrong end. Its refuge in law seems to be an open confession that in some way the church has failed in its obligation to man. It attempts therefore to compel what should have been entirely volitional. The Alliance seems not to appreciate that no one was ever legislated into goodness.— *The Chronicle (Monthly Magazine of the Protestant Episcopal Church), February, 1921, p. 297.*

Sunday Laws, EXAMPLE BETTER THAN LAW.— We want a better observance of the Lord's day in worship, quiet family life, and neighborly work. But that will never come by political agitation. It is within the power of the churches to bring it about whenever they choose. If Christians would keep the Lord's day as it should be kept, their witness would go far toward changing the whole atmosphere of the nation. A joyful, genuinely Christian Sunday, fifty-two times in the year, by all Christians, would be better and more effective than a Constitutional amendment.— *The Congregationalist and Advance; cited in the Literary Digest, Jan. 15, 1921, p. 33.*

Sunday Laws, CONSTANTINE'S EDICT OF A. D. 321.— Page 578.

Sunday Laws.— Page 511.

Sunday Mails.— Pages 450, 584.

Sun Worship, A PRESUMPTUOUS SIN.— The sun, as the great source of light and heat, was worshiped under the name of Baal. Now the fact that the sun, under that name, was worshiped in the earliest ages of the world, shows the audacious character of these first beginnings of apostasy. Men have spoken as if the worship of the sun and of the heavenly bodies was a very excusable thing, into which the human race might very readily and very innocently fall. But how stands the fact? According to the primitive language of mankind, the sun was called "Shemesh," — that is, "the Servant," — that name, no doubt, being divinely given to keep the world in mind of the great truth that, however glorious was the orb of day, it was, after all, the appointed *minister* of the bounty of the great unseen Creator to his creatures upon earth. Men knew this, and yet, with the full knowledge of it, they put the servant in the place of the Master, and called the sun Baal — that is, the Lord — and worshiped him accordingly. What a meaning, then, in the saying of Paul, that "when they knew God, they glorified him not as God," but "changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is God over all, blessed forever." The beginning, then, of sun worship, and of the worship of the host of heaven, was a sin against the light — a presumptuous, heaven-daring sin.— "*The Two Babylons,*" *Rev. Alexander Hislop, p. 226, 7th edition. London: S. W. Partridge & Co.*

Sun Worship.— Pages 35, 512, 513.

Tea.— Pages 219, 220.

Temperance.— Pages 216-219.

Temporal Power of the Pope, SOURCE OF.— First, the exarchate of Ravenna, which of right belonged to the Greek emperors, and which was the capital of their dominions in Italy, having revolted at the instigation of the Pope, was unjustly seized by Aistulphus, king of the Lombards, who thereupon thought of making himself master of Italy. The Pope in this exigency applied for help to Pipin, king of France, who marched into Italy, besieged the Lombards in Pavia, and forced them to surrender the exarchate and other territories, which were not restored to the Greek emperor, as in justice they ought to have been, but at the solicitation of the Pope were given to St. Peter and his successors for a perpetual succession. Pope Zachary had acknowledged Pipin, usurper of the crown of France, as lawful sovereign; and

now Pipin in his turn bestowed a principality, which was another's properly, upon Pope Stephen II, the successor of Zachary. "And so," as Platina says, "the name of the exarchate, which had continued from the time of Narses to the taking of Ravenna by Aistulphus, a hundred and seventy years, was extinguished." This was effected in the year 755, according to Sigonius. And henceforward the popes, being now become temporal princes, did no longer date their epistles and bulls by the years of the emperor's reign, but by the years of their own advancement to the papal chair.

Secondly, the kingdom of the Lombards was often troublesome to the popes: and now again King Desiderius invaded the territories of Pope Adrian I. So that the Pope was obliged to have recourse again to the king of France, and earnestly invited Charles the Great, the son and successor of Pipin, to come into Italy to his assistance. He came accordingly with a great army, being ambitious also himself of enlarging his dominions in Italy, and conquered the Lombards, and put an end to their kingdom, and gave great part of their dominions to the Pope. He not only confirmed the former donations of his father Pipin, but also made an addition of other countries to them, as Corsica, Sardinia, Sicily, the Sabin territory, the whole tract between Lucca and Parma, and that part of Tuscany which belonged to the Lombards: and the tables of these donations he signed himself, and caused them to be signed by the bishops, abbots, and other great men then present, and laid them so signed upon the altar of St. Peter. And this was the end of the kingdom of the Lombards, in the 206th year after their possessing Italy, and in the year of Christ 774.

Thirdly, the state of Rome, though subject to the popes in things spiritual, was yet in things temporal governed by the senate and people, who after their defection from the Eastern emperors, still retained many of their old privileges, and elected both the Western emperor and the popes. After Charles the Great had overthrown the kingdom of the Lombards, he came again to Rome, and was there, by the Pope, bishops, abbots, and people of Rome, chosen Roman patrician, which is the degree of honor and power next to the emperor. He then settled the affairs of Italy, and permitted the Pope to hold under him the duchy of Rome, with other territories. . . . And thus the foundation was laid for the absolute authority of the Pope over the Romans, which was completed by degrees; and Charles in return was chosen emperor of the West.—"*Dissertations on the Prophecies,*" *Thomas Newton, D. D., pp. 243-245. London: B. Blake, 1840.*

Temporal Power of the Pope, NOT DIVINELY CONFERRED.— All inquiry into the origin and history of the temporal power of the popes is necessarily attended with difficulty. . . . If it were divine, as Pius IX asserts, there would be, undoubtedly, some word or act of Christ or of his apostles, . . . to attest a fact of so much importance, especially as it is now required that it shall be accepted as a necessary part of the true faith. If conferred by the nations, to preserve themselves from anarchy, some distinct historic record would have been made of it, as a guide to future ages. In the absence of any convincing proof upon these points, the impartial mind will naturally run into the conclusion that its origin was, at least, suspicious. And if it is found that it had no existence in the apostolic age, and was not recognized as a part of the early Christian system, this other conclusion must inevitably follow: that it is the product of human ambition, resting upon authority which the popes have wrenched from the nations by illegitimate means, and not upon any divinely conferred

upon Peter or the Church of Rome.—" *The Papacy and the Civil Power,*" *R. W. Thompson, pp. 320, 321. New York: Harper & Brothers, 1876.*

Temporal Power of the Pope, FOUNDER OF.— Innocent III may be called the founder of the states of the church. The lands with which Pippin and Charles had invested the popes were held subject to the suzerainty of the Frankish sovereign and owned his jurisdiction. On the downfall of the Carolingian Empire the neighboring nobles, calling themselves papal vassals, seized on these lands; and when they were ousted in the Pope's name by the Normans, the Pope did not gain by the change of neighbors. Innocent III was the first Pope who claimed and exercised the rights of an Italian prince. He exacted from the imperial prefect in Rome the oath of allegiance to himself; he drove the imperial vassals from the Matildan domain, and compelled Constance, the widowed queen of Sicily, to recognize the papal suzerainty over her ancestral kingdom. He obtained from the emperor Otto IV (1201) the cession of all the lands which the Papacy claimed, and so established for the first time an undisputed title to the Papal States. —" *A History of the Papacy,*" *M. Creighton, D.D., Vol. I, p. 24. London: Longmans, Green & Co., 1899.*

Temporal Power of the Pope, BELLARMINE ON.— There remains the last part of the discussion concerning the Pontiff, that which relates to his temporal power, concerning which there are found three opinions of authors. The first is that the Pope by divine right has full power over the whole world, both in ecclesiastical and political affairs. Thus teach Augustinus Triumphus (in *Summa de Potes. Eccl.*, quæst. 1, art. 1), Alvarus Pelagius (lib. 1, *De Planctu Ecclesiæ*, ca. 13), and many jurists, as Hostiensis (in *ca. Quod Super His, de Voto and Voti Redemptione),* Panormitanus (in *ca. Novit. de Judiciis),* Sylvester (in *Summa de Peccatis*, verbo " Papa " ¶2), and many others. Nay rather, Hostiensis goes further. For he teaches that by the coming of Christ all right of ownership of infidel princes was transferred to the church, and resides in the Chief Pontiff, as vicar of the supreme and true King, Christ, and therefore the Pontiff can of his own right give the kingdoms of unbelievers to such of the faithful as he wishes.—" *Disputations Concerning the Controversies About the Christian Faith, Against the Heretics of This Time,*" *Bellarmine (R. C.), Vol. I,* " *Concerning the Roman Pontiff,*" *book 5, chap. 1.*

Temporal Power of the Pope, ROMAN CATHOLIC VIEW OF RISE OF.— The independence of Italy and Rome dates from the moment when the emperors of the East abandoned it. From that time there never was a moment when the emperors of the East could so much as protect Rome. Italy and Rome were given over providentially to the purgation of fire and of blood; — that sea of blood mingled with fire which poured from the steeps of the Alps when Goths, Vandals, Visigoths, Huns, and Lombards in successive generations poured over the plains of Italy, steeped it in blood, and furrowed it with fire. Rome itself was saved only by the Roman pontiffs, by a divine presence, and by a supernatural agency, which turned back the barbarian chiefs Attila and Genseric and others when within the very sight of its walls.

Again, when Pepin descended into Italy to deliver the exarchate of Ravenna, the capital of that very Romagna which is now the center of discord; when he drove out the Lombards who had usurped the patrimony of the church, we are told that he again made a donation to the church. Not so; the very word in his act was this, that he made " restitution to the church and to the (Roman) republic "— that is,

the commonwealth of the people and city of Rome — of that portion of territory which had been usurped from them by the Lombards. Again, when Charlemagne once more delivered Ravenna, and even Rome itself, he at the same time declared that he made a restitution, not a donation. Though included nominally for a time, central Italy and Rome were providentially and in fact eliminated and excluded from all civil dominion; from the moment the empire was translated, they have stood out from the circle of any other sovereignties, resting on a sovereignty of their own; and neither the empire of the Franks, nor the empire of the Germans, much less the empire of the Greeks, has ever included Rome within its circumference from that hour.

I say, then, that it was God's own act which liberated his vicar upon earth from subjection to temporal power; and that for twelve hundred years the bishops of Rome have reigned as temporal princes. —"*The Temporal Power of the Vicar of Jesus Christ*," *Henry Edward Manning, D. D. (R. C.), pp. 14-16. London: Burns and Lambert, 1862.*

The conversion of the empire to Christianity, and then its removal, its banishment into the Far East, freed the vicar of Jesus Christ from temporal subjection; and then, by the action of the same Providence, he was clothed with the prerogatives of a true and proper local sovereignty over that state and territory and people so committed to his charge. From that hour, which I might say was fifteen hundred years ago, or, to speak within limit, I will say was twelve hundred, the Supreme Pontiff has been a true and proper sovereign, exercising the prerogatives of royalty committed to him by the will of God over the people to whom he is father in all things both spiritual and temporal. —*Id., p. 182.*

Temporal Power of the Pope, Time of Loss of.—At half-past five o'clock on Tuesday morning, Sept. 20 [1870], the Sardinian troops, having arrived before the walls of the city [Rome], opened fire upon the Porta Pia and upon the Porta Salavia. At half-past eight a breach was effected at the Porta Pia; and at half-past nine it was carried by storm. At ten o'clock, two divisions of General Cardona's army entered Rome, and took possession of the city; and the struggle ceased.— "*Italy*," *John S. C. Abbott, p. 618. New York: Peter Fenelon Collier & Son, 1900.*

Temporal Power of the Pope.— Page 196.

Ten Kingdoms, Invasions from the North.— When at the present day we take a general survey of the world's past history, we see that by a species of fatality — by a law, that is, whose workings we cannot trace — there issue from time to time out of the frozen bosom of the North vast hordes of uncouth savages, brave, hungry, countless, who swarm into the fairer southern regions determinedly, irresistibly, like locusts winging their flight into a green land. How such multitudes come to be propagated in countries where life is with difficulty sustained, we do not know; why the impulse suddenly seizes them to quit their old haunts and move steadily in a given direction, we cannot say: but we see that the phenomenon is one of constant recurrence, and we therefore now scarcely regard it as being curious or strange at all. In Asia, Cimmerians, Scythians, Parthians, Mongols, Turks; in Europe, Gauls, Goths, Huns, Avars, Vandals, Burgundians, Lombards, Bulgarians, have successively illustrated the law, and made us familiar with its operation.— "*The Five Great Monarchies of the Ancient Eastern World*," *George Rawlinson, M. A.*, "*The Second Monarchy*," *chap. 9, Vol. II, p. 221. New York: Dodd, Mead & Co.*

Ten Kingdoms, Sir Isaac Newton on Their Location in Western Europe.—"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time." And therefore all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece and Thrace, Asia Minor, Syria and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece; we are to look for all the four heads of the third beast, among the nations on this side of the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek Empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek Empire seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.—"*Observations upon the Prophecies of Daniel and the Apocalypse of St. John," Sir Isaac Newton, part 1, chap. 4, pp. 31, 32. London: J. Darby and T. Browne, 1733.*

Ten Kingdoms, Boundaries of Western Rome.—I would therefore beg the reader to trace on the map the frontier line of the Western Empire as drawn by Gibbon: Beginning north from the wall of Antoninus that separated England from Scotland, then following the Rhine up to its point of nearest proximity to the Danube source, i. e., half way between Strasburg and Basle; thence down the Danube to Belgrade; and thence in a southern course to Dyrrachium, and across the Adriatic and Mediterranean to the Syrtis Major and the Great Desert of Africa: it is to be understood that all to the eastward of this line belonged to the Constantinopolitan or Greek division of the empire; all westward,—including England, France, Spain, and African Province, Italy, and the countries between the Alps and the Rhine, Danube, and Save, anciently known under the names of Rhaetia, Noricum, and Pannonia, in modern times as Switzerland, half Swabia, Bavaria, Austria, and the western part of Hungary,—to the western or Roman division.—"*Horæ Apocalypticæ," Rev. E. B. Elliott, A. M., Vol. III, p. 115, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Ten Kingdoms, Tenfold Division Prominent in History.—The historian Machiavel, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus [476 A. D.], the last emperor of Rome:

The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Sueves, the Huns, and the Saxons: ten in all. [p. 318] . . .

Amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day averaged ten in number. They have never since the break-up of old Rome been united into one single empire; they have never formed one whole even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces. . . .

And the division is as apparent now as ever! Plainly and palpably inscribed on the map of Europe this day, it confronts the skeptic with

its silent but conclusive testimony to the fulfilment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome? — Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal — ten, and no more; ten, and no less. [pp. 320, 321] — "*The Divine Program of the World's History*," *H. Grattan Guinness, D. D., pp. 318-321.*

The ten horns may not be strictly permanent, but admit of partial change. Some may perhaps fall or be blended, and then replaced by others. The tenfold character may thus be dominant through the whole, and appear distinctly at the beginning and close of their history, though not strictly maintained every moment. The following reasons may be given for this view:

First, it avoids the opposite difficulties of the primary and the territorial definition of the kingdoms. It recognizes the kings as ruling powers, not local divisions, three of which may therefore be uprooted. Yet it extends the fulfilment through the whole range of European history, instead of confining it to one corner of time. It also accounts for the same number, ten, being still found at the fall of [mystic] Babylon.

Next, it has a direct warrant in the vision of the image. For these kings "mingle themselves with the seed of men, but shall not cleave one to another." This implies temporary and partial union, and then renewed separation. And these changes will of course alter the list of actual kingdoms.

Further, it results at once from the uprooting of three horns. For since after this the number is still ten (Rev. 17: 16), the three uprooted horns must have been replaced. And unless they are replaced in the same instant, there will be an interval in which the number is not exactly ten. Both a deviation, then, from the precise number, and a change in the kingdoms, is consistent with the emblems, and directly implied in them.— "*The Four Prophetic Empires and the Kingdom of Messiah; The First Two Visions of Daniel*," *Rev. T. R. Birks, M. A., pp. 143, 144, 2d edition. London: Seeley, Burnside, and Seeley, 1845.*

Amidst fluctuations so numerous and unceasing as almost to defy an exact numeration the prophetic description remains prominent, and a tenfold division of the Western Empire reappears from time to time. The correspondence with the prediction is thus accurate and complete. For it must be borne in mind that two opposite features had equally to be fulfilled. The tenfold number was to exist; but there was also to be a frequent intermingling with the seed of men. In the actual outline of European history, both of these predicted features are alike conspicuous. A tenfold division, such as some have looked for, mathematical and unvaried, would frustrate one half of the prediction; and would deprive the rest of all its freedom and moral grandeur. But now every part is alike accomplished. At the same time, by these partial changes in the list of the doomed kingdoms, the reproach of a stern fatalism, which otherwise would cloud the equity of divine Providence, is rolled away.— *Id., p. 152.*

Ten Kingdoms, Exactness of the Prophetic Fulfilment.— Even if it is not practicable to make out the number with strict exactness, or if all writers do not agree in regard to the dynasties constituting the number ten, we should bear in remembrance the fact that these powers arose in the midst of great confusion; that one kingdom arose and another fell in rapid succession; and that there was not that entire certainty of location and boundary which there is in old and established states. One thing is certain, that there never has been a case

in which an empire of vast power has been broken up into small sovereignties, to which this description would so well apply as to the rise of the numerous dynasties in the breaking up of the vast Roman power; and another thing is equally certain, that if we were now to seek an appropriate symbol of the mighty Roman power — of its conquests, and of the extent of its dominion, and of the condition of that empire about the time that the Papacy arose, we could not find a more striking or appropriate symbol than that of the terrible fourth beast with iron teeth and brazen claws, stamping the earth beneath his feet, and with ten horns springing out of his head.—"*Commentary*," *Rev. Albert Barnes, on Daniel 7, p. 323. New York: Leavitt and Allen, 1859.*

Ten Kingdoms, As Enumerated in "Thoughts on Daniel." — Rome was divided into ten kingdoms, enumerated as follows: The Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman Empire.—"*Daniel and the Revelation*," *Uriah Smith, p. 132. Washington: Review and Herald Publishing Association, 1907.*

Note.— In the "Appendix" to his "Daniel and the Revelation," p. 785 (edition of 1912), the author says of the various enumerations of the ten kingdoms by old-time expositors:

"The ten kingdoms which arose out of the old Roman Empire, are symbolized by the ten horns on the fourth beast of Daniel 7. All agree on this point; but there has not been entire unanimity among expositors as to the names of the kingdoms which constituted these divisions. Some name the Huns as one of these divisions, others put the Alemanni in place of the Huns. That the reader may see the general trend of what has been written on this subject, the following facts are presented:

"Machiavelli, the historian of Florence, writing simply as a historian, names the Huns as one of the nations principally concerned in the breaking up of the Roman Empire. Among those who have written on this point with reference to the prophecy, may be mentioned, Berengaud, in the ninth century; Mede., 1586-1638; Bossuet, 1627-1704; Lloyd, 1627-1717; Sir Isaac Newton, 1642-1727; Bishop Newton, 1704-1782; Hales, —— 1821; Faber, 1773-1854.

"Of these nine authorities, eight take the position that the Huns were one of the ten kingdoms; of these eight, two, Bossuet and Bishop Newton, followed by Dr. Clarke, have both the Huns and the Alemanni; only one, Mede, omits the Huns and takes the Alemanni. Thus eight favor the view that the Huns were represented by one of the horns; two, while not rejecting the Huns, consider the Alemanni one of the horns; one rejects the Huns and takes the Alemanni. Scott and Barnes, in their commentaries, and Oswald, in his 'Kingdom That Shall Not Be Moved,' name the Huns." — Eds.

Ten Kingdoms, Reference Notes on Gibbon's List.— Gibbon, in his "Decline and Fall of the Roman Empire" (Harper's edition), gives the names of ten kingdoms that arose in that empire, and the time when each arose [or in some instances, rather, the time when they broke into the empire.— Eds.]. They are as follows:

1. The Alemanni, A. D. 351, Suabia, Alsace, and Lorraine. (See Gibbon, chap. 10, par. 26; 12: 20; 19: 20; 36: 5; 49: 22.)

2. The Franks, A. D. 351, Northeast Gaul. (Gibbon 19: 20; 36: 5.)

3. The Burgundians, December 31, A. D. 406. (Gibbon 30: 17.) Located in Burgundy, A. D. 420. (Gibbon 31: 39.)

4. The Vandals, December 31, A. D. 406. (Gibbon 30: 17.) Located in Spain, A. D. 409. (Gibbon 31: 36.) Settled in Africa, A. D. 429. (Gibbon 33: 35.)

5. The Suevi, December 31, A. D. 406. (Gibbon 30: 17.) In Spain, A. D. 409. (Gibbon 31: 36.)

6. The Visigoths, A. D. 408. (Gibbon 31: 2, 14.) In southwest Gaul, A. D. 419. (Gibbon 31: 39.) In Spain, A. D. 467. (Gibbon 36: 22; 38: 2, 29.)

7. The Saxons entered Britain, A. D. 449. (Gibbon 31: 41, 42; 38:33; Greene's England 1: 17; Knight's England 5: 6.)

8. The Ostrogoths, in Pannonia, A. D. 453. (Gibbon 35: 16.) In Italy, A. D. 489; final conquest, A. D. 493. (Gibbon 39: 7, 8.)

9. The Lombards, A. D. 453, in Pannonia and Norricum, banks of Danube. (Weber's "Universal History," sec. 180; Gibbon 42: 2; Encyclopedia Britannica, art. "Lombards.") In Lombardy, A. D. 567-8. (Gibbon 45: 5-7; Machiavelli's "History of Florence," chaps. 1, 2.)

10. The Heruli, in Italy, A. D. 475-6. (Gibbon 36: 28-33.)—"*The Sure Word of Prophecy*," *M. H. Brown, pp. 54, 55. Mountain View: Pacific Press Publishing Association.*

NOTE.— The figures immediately preceding the colon give the number of the chapter, and those which immediately follow the colon, the number of the paragraph.— EDS.

Ten Kingdoms, DR. ELLIOTT'S TWO ENUMERATIONS OF.— It will be obviously inconsistent with the requirements of the vision to antedate the list before the extinction of the Western Empire, A. D. 476, by Odoacer; for it was then first that a barbaric horn established its rule in the central province of Italy. Again it seems equally inconsistent to post-date the list near a century after Odoacer, and include the Greek exarchate of Ravenna, then at length established, as one of the ten horns of the Romano-Gothic beast. In fact the irruption of the Greek imperial army among the Gothic horns, A. D. 533, whence the exarchate arose, and striking down two of them, the Vandal and the Ostrogothic, in Africa and Italy, appears to me to form almost as marked a chronological limit on the one side, as the establishment of Odoacer's Italic kingdom on the other. Between the two there lies but the interval of 57 years. And I think there presents itself in the history of the Franks that which yet further narrows the interval for investigation. For they,— the most noted afterward, and perhaps most important of all the nations of the beast,— could scarce be said to have formed a horn on the territory of the Western Empire, until, emerging from their Batavian island, they had under Clovis conquered in 486 Syagrius, "the (so-called) king of the Romans," but in fact the then ruler of the natives and barbarians of Soissons and its neighborhood. On the whole, after consideration of all the circumstances of the case, I conclude to prefer the terminating point of this 47 years' interval, i. e., A. D. 532 or 533, as the chronological epoch at which to make my enumeration. . . . At the same time a list of ten kingdoms may be made with reference to the commencing point of the interval, i. e., A. D. 486-490. [pp. 116, 117] . . .

From about the year 486 then to 490, the following were the existing barbaric kingdoms, formed by the invaders within the limits of the Western Empire: Anglo-Saxons, Franks, Allemans, Burgundians, Visigoths, Suevi, Vandals, Heruli, Bavarians, Ostrogoths; ten in all. . . .

I next take the æra that immediately preceded Belisarius's invasion of Africa and Italy: that of A. D. 532, or the beginning of 533. . . .

Thus, in fine, there existed at the epoch of A. D. 532 the following ten kingdoms on the platform of the Western Roman Empire; viz., the Anglo-Saxons, the Franks of central, Alleman-Franks of eastern, and Burgundic-Franks of southeastern France, the Visigoths, the Suevi, the Vandals, the Ostrogoths in Italy, the Bavarians, and the Lombards: still ten in all. The most important difference between this and the former list is that there the Heruli had place among the ten, here the Lombards: the latter being numerically, though not as yet geographically. in the stead of the former.

Such then is my second list, and that to which I conceive the sacred prophecy to have had respect, from the circumstances of the epoch being otherwise, as I shall soon have to show, very notable.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, pp. 116-122, 3d edition.*

Ten Kingdoms, VARIOUS LISTS OF.—

	MACHIAVEL [1]	MEDE [2]	BISHOP LLOYD [3] AND DR. HALES [4]	SIR ISAAC NEWTON [5]	BISHOP NEWTON [6]
1. The first horn	The Ostrogoths in Mœsia	The Britons	The Huns, A. D. 356	Vandals and Alans in Spain and Africa	The senate of Rome, who revolted from the Greek emperors, and claimed the privilege of choosing a new emperor.
2. The second horn	The Visigoths in Pannonia	The Saxons in Britain	Ostrogoths, 377	The Suevians in Spain	The Greeks in Ravenna
3. The third horn	The Sueves and Alans in Gascoigne and Spain	The Franks	Visigoths, 378	The Visigoths	The Lombards in Lombardy
4. The fourth horn	The Vandals in Africa	The Burgundians in France	Franks, 407	The Alans in Gallia	The Huns in Hungary
5. The fifth horn	The Franks in France	The Visigoths in the south of France and part of Spain	Vandals, 407	The Burgundians	The Alemanni in Germany
6. The sixth horn	Burgundians in Burgundy	The Sueves and Alans in Gallicia and Portugal	Sueves and Alans, 407	The Franks	The Franks in France
7. The seventh horn	The Heruli and Thuringi in Italy	The Vandals in Africa	Burgundians, 407	The Britons	The Burgundians in Burgundy
8. The eighth horn	The Saxons and Angles in Britain	The Alemanni in Germany	Herules, Rugians, and Thuringians, 476.	The Huns	The Goths in Spain
9. The ninth horn	The Huns in Hungary	The Ostrogoths, succeeded by Lombards in Pannonia, and afterward in Italy	The Saxons, 476	The Lombards	The Britons
10. The tenth horn	The Lombards, first upon the Danube and afterward in Italy	The Greeks in the residue of the empire.	Longobardi in Hungary, 536; seated in northern parts of Germany about 483	The kingdom of Ravenna	The Saxons in Britain

[1] Hist. Flor. lib. I. [2] Works, p. 661. [3] In Lowth's Commentary on the Prophets, pp. 381, 382.
[4] Analysis of Chronology, Vol. II, book 2, pp. 536-538. [5] On Daniel, ch. VI, p. 47. [6] Dissertations on the Prophecies, Vol. I, p. 267.
— *"An Introduction to the Critical Study and Knowledge of the Holy Scriptures," Thomas Hartwell Horne, B. D., Vol. IV, p. 209. London: T. Cadell, 1839.*

Ten Kingdoms, CATHOLIC RECOGNITION OF.— Even the Romanists themselves admit that the Roman Empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms (Calmet on Revelation 13: 1; and he refers likewise to Berengaud, Bossuet, and DuPin. See Newton, p. 209); and Machiavelli ("History of Florence," 1. i), with no design of furnishing an illustration of this prophecy, and probably with no recollection of it, has mentioned these names: 1. The Ostrogoths in Mœsia; 2. the Visigoths in Pannonia; 3. the Sueves and Alans in Gascoign and Spain; 4. the Vandals in Africa; 5. the Franks in France; 6. The Burgundians in Burgundy; 7. the Heruli and Turingi in Italy; 8. the Saxons and Angles in Britain; 9. the Huns in Hungary; 10. the Lombards at first upon the Danube, afterward in Italy.—"*Commentary," Rev. Albert Barnes, on Daniel 7, p. 322. New York: Leavitt and Allen, 1859.*

Ten Kingdoms, "THOUGHTS ON DANIEL" ON THE THREE "PLUCKED UP."— Elliott, in his "Horæ Apocalypticæ," makes two enumerations of the ten kingdoms which rose out of the Roman Empire, varying the second list from the first according to the changes which had taken place at the later period to which the second list applies. His first list differs from that mentioned in remarks on chap. 2: 42, only in that he put the Alemanni in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list he names the three that were plucked up before the Papacy, in these words: "I might cite three that were eradicated from before the Pope out of the list first given; namely, the Heruli under Odoacer, the Vandals, and the Ostrogoths." (Vol. III, p. 152, Note 1.)

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

From the historical testimony above cited [see "Daniel and the Revelation," pp. 145-153], we think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 553.—"*Daniel and the Revelation," Uriah Smith, p. 153. Washington: Review and Herald Publishing Association, 1907.*

Ten Kingdoms, ELLIOTT ON THE THREE "PLUCKED UP."— For if it needed that the imperial power ruling at Rome should be removed, in order to the primary actual development of the Antichrist (agreeably with St. Paul's wonderful prophecy), the same necessity would obviously require the removal, in order to its *fuller* development, of such of the ten horns as might have established themselves in the immediate neighborhood of Rome, and be in a condition, with the plenitude of their royal power, to oppress or overawe it.

Now then, in looking at the list [the second list] given in my fourth chapter, we may mark three of the ten kings as thus characterized.[1]

[1] I might cite three that were eradicated from before the Pope out of the list first given; viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths. But it is needless; the second list being, as I believe, the true one. Moreover, though the neighborhood of Odoacer could not but be unpleasant to the Pope, he does not appear to have overawed him, like Theodoric or the Lombards. A letter from Pope Gelasius, of the date 494, speaks of having successfully resisted Odoacer's wishes on certain ecclesiastical matters: "*Odoacro barbaro hæretico, cùm aliqua non facienda præciperet, Deo præstante, nulla tenus permississe manifestum est.*"— *Hard. ii. 914.* Other expositors (as Peyrani, the Vaudois minister, in his work on the Vaudois, p. 54) have supposed the Herulian, Ostrogothic, and Lombard horns to be the three meant. But they were not contemporarily existent as horns of the beast. The Herulian had been destroyed, ere the Lombard had risen within the limits of the Roman Empire.

First the Vandals, as rulers, within the Roman Bishop's own diocese, of Corsica and Sardinia; secondly the Ostrogoths, the successors of Odoacer in the kingdom of Italy; and thirdly, the Lombards: which last although in the year A. D. 533 referred to far distant in Pannonia, were some thirty or forty years after destined to conquer Lombardy, and afterward to extend their conquests to the very neighborhood of Rome.

The manner in which these several powers overawed the Roman bishops is matter of history. It was such as to make it evident that their removal from before it was essential to the full glory and expansion of the papal spiritual power. And accordingly their removal constitutes one of the most prominent topics in the next pages of the history of Western Christendom. First, in 533, just after Justinian's decretal epistle before quoted, the horn of the Vandals in Africa, Corsica, and Sardinia, and presently after, that of the Ostrogoths in Italy was rooted up by Justinian's forces under Belisarius. After which, and the establishment of the Greek exarchate at Ravenna (a power that can never properly, I conceive, be reckoned among the ten horns of the prophetic beast, emerging as the latter are said to have done, one and all, out of the barbarian invading flood), the Lombards came in; just as if to neutralize the Greek emperor's power in that country, and prevent its domineering over the Pope at Rome, so as over the Patriarch at Constantinople: and for some years so divided the empire of Italy with them, as to allow of Gregory the Great and others acting independently the part of king, as well as of Pope, at Rome.

At length in the course of the eighth century, the Lombard power altogether preponderating, and after the conquest of the exarchate, A. D. 752, acting like its predecessors in Italy to overawe the Roman see, the assistance of the Franks was called in by Popes Stephen II and Adrian I, from their devoted Gaulic province. And then the Lombard horn was eradicated through the instrumentality of Pepin and Charlemagne, just like those of the Vandals and the Ostrogoths previously, never again to be heard of in Christendom: and the exarchate of Ravenna, together with other of the Lombard conquests, attached forever to the Roman see, under the very singular appellation of the Patrimony of Peter.—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, pp. 140-143, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Theodoric.— Pages 381, 473, 478-480, 483, 484.

Theodosius.— Pages 107, 154, 234, 263, 355-358, 471, 477.

Three Angels' Messages.— Pages 23-25.

Tiara.— Page 608 (Triple Crown).

Tithing, Recognition of God's Ownership of All.— Tithing is an expression of our stewardship in giving. We tithe in recognition of God's ownership of the whole, just as a tenant pays rent in recognition of the landlord's ownership of, or rights in, the house or farm. Paying rent entitles the tenant to use the house or farm, but it does not constitute him the owner of it. The tithe is paid not simply because it is the Lord's but because all one has or acquires is his. Paying tithes does not constitute a man the owner of the nine tenths that are left. God's rights in the remainder are just the same as before the tenth is paid. He owns it. It is written, "The tithe is the Lord's." It is

also written, "The earth is the Lord's and the fulness thereof," and "the silver is mine, and the gold is mine, saith the Lord of hosts." — *"Stewardship and Missions," Charles A. Cook, p. 118. Philadelphia: The Judson Press, copyright 1908.*

Tithing, Universal Obligation of.— We are not under obligation to tithe simply because the Jews did. Tithing was practised by men long before the Jewish nation had an existence. "The law did not create tithes, it recognized them. Before law commanded tithes, tithing was wrought into the nature of things." It is in the fact that tithing was recognized as binding on men before the Jewish laws on tithing were given, that we find one of the strongest reasons for tithing today. Let us, therefore, go back of the history of the people of Israel, and study an instance of tithing that stands out clear from all the special Jewish laws concerning it.

The giving of one tenth of all by Abraham to Melchizedek is the first recorded instance of tithing in the Old Testament. It is the model for us. Abraham's tithing is free from all the objections that are made against tithing on the ground that it is a Jewish institution. Abraham's tithing emphasizes the fact that it was a moral obligation. It was not as some new thing that Abraham did when he gave a tenth of all to Melchizedek, but as a duty universally recognized by the nations in Abraham's time, and long before. "Traces of it as something old and well understood, appear in the earliest historic times among nations having little or no intercourse with the Jews or with each other. To suppose that so many people all hit upon the tenth, is out of the question, and the only reasonable conclusion is that they all got it, like the altar and the sacrifices for sin, from a common source; that it was a part of God's moral law originally revealed to man, and as such was obeyed by Abraham and afterward incorporated by Moses in the Levitical code." (J. P. Hobson, a lawyer, in "What We Owe.")

Abraham's tithing was the highest order of tithing of which we have any record. It was a higher order of tithing than was practised by the Jewish nation. The fact that Melchizedek was of a higher order of priests than that of the Levites, that he was a king-priest, made like unto the Son of God, and that it is written, "And Levi who received tithes paid tithes in Abraham," places this instance of tithing in the very highest rank. It is indeed definitely connected with Christ in the reference that is made to it in the epistle to the Hebrews. The Levitical priesthood may be said to have been parenthetical, and so also may it be said of the tithing associated with that priesthood. But Abraham's tithing is distinctly said to be associated with a perpetual priesthood, and therefore it also is to be perpetual. The fact that it is such a high order of tithing, and is so clearly linked with Christ, is a good reason why it should have a place in the practice of Christian stewardship.

It is said sometimes that we are living in the dispensation of grace, and therefore we are not under obligation to any such law as tithing. But this tithing was by a man who lived his life on the basis of grace and faith. In the fourth chapter of the epistle to the Romans, Abraham is held up before us as the great and striking instance of all previous history of how men are saved, not by works of righteousness which they have done, but by grace through faith. If there was nothing incompatible with Abraham's life of faith in the giving of tithes, there can be nothing incompatible with the fact that we are living in the dispensation of grace when we give tithes to Christ. Since tithing was practised in the first instance recorded in the Bible under the principles of grace and faith, surely the proportion is not to be less when the dispen-

sation of grace and faith and love has fully come in. "Were it not that we are so bent on keeping our money at any cost, we would never offer such a senseless excuse to the Lord for falling short of our duty, as when we say, 'We are not living under the law, but under grace.' "— "*Stewardship and Missions*," *Charles A. Cook, pp. 123-125. Philadelphia: The Judson Press, copyright 1908.*

Tithing, Blessing in Practice of.— So far as known to the writer, there is but one evangelical denomination in the world which accepts the tithe as a church tenet and belief, and regards the law of the tithe as of the same binding force as the law of the Sabbath. I refer to the Seventh-day Adventists. While the percentage of their growth in church membership has been large, having increased in all the world from 5,440 in 1870 to 104,526 in 1910, the financial results of their recognition of the law of the tithe are far more remarkable.— "*What We Owe, and the Results of Paying It*," *p. 21 (a tract bound with others in pamphlet entitled, "Tithing and Tithing Reminiscences," A Layman). Chicago, 1912.*

Tithing, As a Test of Character.— The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of a clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom.

The Bible designates two sources of revenue,— tithes and free-will offerings. The tithe is the Lord's, whether we keep it or pay it to him, not because he needs it in his business, but because it is dishonest to keep what does not belong to us.

The tithe is our just debt to God, and should be paid promptly and cheerfully, like any other debt. God has no need of our money (seeing all is his), but requires his share just to remind us that we are in partnership with him. Just as the tribute money paid to Cæsar was a recognition of his authority, so the tithe is the recognition of God's interest in every dollar we receive.—"*Tithing*," *tract compiled by C. Vernon Fox, M. D., p. 4. Chicago: The Methodist Book Concern.*

Tobacco.— Pages 221-225.

Toleration, Relation of Maria Theresa of Austria to.— Education, trade, religious toleration, the emancipation of the agricultural population from feudal burdens — all had her [Maria Theresa's] approval up to a certain point. She would favor them, but on the distinct condition that nothing was to be done to weaken the bonds of authority. She took part in the suppression of the Jesuits, and she resisted the Pope in the interest of the state. Her methods were those of her cautious younger son, Leopold II, and not of her eldest son and immediate successor, Joseph II. She did not give her consent even to the suppression of torture in legal procedure without hesitation, lest the authority of the law should be weakened.— *The Encyclopedia Britannica, Vol. XVII, art. "Maria Theresa," p. 709, 11th edition.*

Toleration, Maria Theresa of Austria Opposed to.— It was, however, only with reluctance that Maria Theresa agreed to carry out the papal bull suppressing the Society of Jesus; and, while declaring herself against persecution, she could never be persuaded to accept the views of Kaunitz and Joseph [her son, who succeeded her on the throne] in favor of toleration.— *The Encyclopedia Britannica, Vol. III, art. "Austria-Hungary," p. 11, 11th edition.*

Toleration, Growth of.— Collegialism was the way in which the state began the restoration of the social independence inherent in both the Roman Catholic and the Protestant church. Viewing both churches as unions of religious interests, the state could without prejudice determine under what conditions, based on its general interests, it could and would permit a plurality of such unions of religious interests to coexist. Thus the state reached the standpoint of modern tolerance, as it now prevails in Germany. Yet this point of view was reached only gradually. The Elector John Sigismund of Brandenburg . . . permitted the Arminians to hold private worship in 1683, and three years later allowed the Reformed refugees from France to have public religious services. But what was allowed by the empire to Prussia was forbidden in the smaller states. Thus when Count Ernest Casimir of Runkel and Isenburg promised religious freedom to all who should settle at Büdingen (March 29, 1712), even though they might not be either Roman Catholics, Lutherans, or Reformed, he was fined and obliged to retract his offer.— *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VI, art. "Liberty, Religious," p. 480.*

Note.— Collegialism is a term used to designate the hypothesis that religion is a matter of individual freedom, even under the state, and entitled to the protection of the state.— Eds.

Tradition, Jewish.— Shammai and Hillel [in the century before Christ] were the first to speak of the written and the oral law as equally authoritative.— *The Jewish Encyclopedia, Vol. IX, art. "Oral Law," p. 424.*

Traditions were laws, or precepts of men, which they [the Jews] said had been handed down by word of mouth from past generations. . . . They were often treated as of more authority than the laws of God.—"*The New Testament, with Introductions, Notes, and References," note on Matt. 15:2 (pocket ed.). New York: American Tract Society, 1906.*

Tradition.— From being transcribers and expounders of the law, they [the Sopherim, "scribes"] supplied, after the captivity, the place of the prophets and inspired oracles, which had ceased; and from them arose those glosses and interpretations which our Lord rebukes under the term "traditions." These became so numerous that they were collected by the Rabbi Judah (A. D. 200) into six books, called the *Mishna (Repetition* of the oral law), to which was subsequently added a book of comments *(Gemara),* which completed the whole traditionary doctrine of the Jewish church. The Mishna and the Gemara together constitute the *Talmud,* of which there are two, one by the Jews in Judea (called the Jerusalem Talmud), the other by those in Babylon (called the Babylonian).— *Oxford Sunday School Teacher's Bible, art. "Jewish Sects, Parties, etc.," sec. on the Sopherim (Scribes).*

Tradition, Defined by Roman Catholics.— Tradition (παράδοσις [*paradosis*]) means properly the act of handing down, and thus the doctrine so handed down. In its widest sense it includes all truths or supposed truths handed down from one generation to another; and in all societies which have no literature tradition is, with all its manifold imperfections, the great bond between the present and the past, and one of the great distinguishing marks between man and the brutes, which latter have no tradition, and therefore no history.— "*A Catholic Dictionary," William E. Addis and Thomas Arnold (R. C.), art. "Tradition," p. 882. New York: Benziger Brothers, 1893.*

By tradition we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief; or a local tradition started by men, and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a tradition first coming from God, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine, or divinely appointed manner, well instructed, and who are, as a body, protected by God from teaching what is wrong, or handing down unfaithfully to others the doctrine committed to them.—"*Catholic Belief*," *Joseph Faà di Bruno, D. D. (R. C.), pp. 39, 40. New York: Benziger Brothers, copyright 1884.*

The objectivity of Christianity would have necessarily disappeared, if, besides the Bible, there had not been a rule of faith, to wit, universal tradition. Without this rule, it would ever be impossible to determine with positiveness, safety, and general obligation, the peculiar doctrines of Christianity.—"*Symbolism*," *John Adam Moehler, D. D. (R. C.), p. 284. London: Thomas Baker, 1906.*

The truths of Christian revelation were made known to the apostles either by Christ himself or by the Holy Ghost. They constitute what is called the Deposit of Faith, to which nothing has been added since the apostolic age. . . . The Bible, as the inspired record of revelation, contains the word of God; that is, it contains those revealed truths which the Holy Ghost wishes to be transmitted in writing. However, all revealed truths are not contained in the Bible. . . . Though the inspiration of any writer and the sacred character of his work be antecedent to its recognition by the church, yet we are dependent upon the church for our knowledge of the existence of this inspiration. She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible. At the Council of Trent she enumerated the books which must be considered "as sacred and canonical."—*The Catholic Encyclopedia, Vol. II, art. "Bible," p. 543.*

Tradition, DEFINITION OF.— What then is tradition? The peculiar Christian sense existing in the church, and transmitted by ecclesiastical education; yet this sense is not to be conceived as detached from its subject matter — nay, it is formed in and by this matter, so it may be called a full sense. Tradition is the living word, perpetuated in the hearts of believers. To this sense, as the general sense, the interpretation of Holy Writ is intrusted. The declaration which it pronounces on any controverted subject, is the judgment of the church; and, therefore, the church is judge in matters of faith *(judex controversiarum)*. Tradition, in the objective sense, is the general faith of the church through all ages, manifested by outward historical testimonies; in this sense, tradition is usually termed the *norma* — the standard of Scriptural interpretation — the rule of faith.— "*Symbolism*," *John Adam Moehler (R. C.), p. 279. London: Thomas Baker, 1906.*

Tradition, NOVELTIES AND ABUSES ESTABLISHED BY.— Now for the first time the Roman Church became conscious of the full significance of tradition, so that, if they surrendered it in its character of an infallible transmission of God's word, they would surrender themselves; for all the ordinances against which the Reformation protested as novelties and abuses, established their divine claims from this tradition.— "*Handbook to the Controversy with Rome*," *Karl von Hase, Vol. I, p. 117. London: The Religious Tract Society, 1909.*

Tradition, CYPRIAN ON.— Whence comes that tradition? Does it descend from the authority of our Lord and the Gospels? Does it come from the commands and epistles of the apostles? God testifies that we must do the things that are written, saying to Joshua, "The book of the law shall not depart from thy mouth, but thou shalt meditate in it day and night, that thou mayest observe to do all that is written in it." Likewise, the Lord, when he sent his apostles, commanded them to baptize all nations, and to teach them to observe whatsoever he commanded. If, therefore, it is commanded, either in the Gospels or in the apostolic epistles, or in the Acts, that those coming from any heresy should not be baptized, but only hands laid on them, then this is a divine tradition, and let it be observed; but if in these books heretics are called nothing but adversaries and antichrists; if we are told to avoid them as perverse and self-condemned, why should we not condemn those who, the apostle witnesses, are self-condemned? — *Cyprian, Ep. 74, Ad Pompeium; cited in "The Infallibility of the Church," George Salmon, D. D., p. 145. New York: E. P. Dutton & Co., 1914.*

Tradition, ROMAN CATHOLIC ESTIMATE OF.— "Without tradition," says Collier, "we could not prove that the Old, any more than the New Testament contains the word of God." "Tradition, not Scripture," Lessing says, "is the rock on which the church of Jesus Christ is built." — "*Catholic Doctrine as Defined by the Council of Trent,*" *Rev. A. Nampon, S. J. (R. C.), p. 157. Philadelphia: Peter F. Cunningham, 1869.*

Tradition, SAFER THAN THE BIBLE.— Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.—"*Catholic Belief,*" *Joseph Faà di Bruno, D. D. (R. C.), p. 45. New York: Benziger Brothers, copyright 1884.*

Tradition, OF SAME AUTHORITY AS THE SCRIPTURES.— The sacred and holy, ecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, . . . seeing clearly that this truth and discipline [of the gospel] are contained in the written books, and the unwritten traditions which, received by the apostles from the mouth of Christ himself, or from the apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand; (the synod), following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence all the books both of the Old and of the New Testament,— seeing that one God is the author of both,— as also the said traditions, as well those appertaining to faith as to morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession.—"*Dogmatic Canons and Decrees,*" *pp. 7, 8. New York: The Devin-Adair Company, 1912.*

NOTE.— This decree was celebrated in the fourth session of the council of Trent, April 8, 1546.— EDS.

Tradition, AUTHORITY OF, PROVED BY THE CHANGE OF THE SABBATH. — Finally, at the last opening on the eighteenth of January, 1562 [Council of Trent], their last scruple was set aside; the Archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church

had changed Sabbath into Sunday, not by the command of Christ but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—"*Canon and Tradition,*" *Dr. J. H. Holtzman, p. 263.*

Such is the condition of the heretics today that they appeal to no other matter more than they, under the pretense of the word of God, overthrow the authority of the church; as though the church, which is the body of Christ, could be opposed to this word, or the head to the body. Yea, the authority of the church is most gloriously set forth in the Holy Scriptures; for while on the one hand she recommends them, declares them divine, offers them to us to be read, in doubtful matters explains them faithfully, and condemns whatever is contrary to them; on the other hand, the legal precepts in the Scriptures taught by the Lord have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day, circumcision enjoined upon Abraham and his seed under such threatening that he who had not been circumcised would be destroyed from among his people, has been so completely set aside that the apostle could assert, "If ye be circumcised, ye have fallen from grace, and Christ shall profit you nothing." These and other similar matters have not ceased by virtue of Christ's teaching (for he says he has not come to destroy the law, but to fulfil it), but they have been changed by virtue of the authority of the church. Should this authority cease (since there must be heresies), who would then witness for truth, and confound the obstinacy of the heretics? All things will be confused, and heresies which have been condemned by the authority of the church, will spring up again.—*Extract from an Address by Caspar del Fossa, Archbishop of Reggio (R. C.), in the Council of Trent, Jan. 18, 1562; printed in "History of the Councils," Labbe and Cossart, Vol. XIV, cols. 1253, 1254.*

Tradition, Unreliable Character of.—If all the testimony of Christ were to be resolved into those who heard some say that others told them, that they had it from such, who saw those who conversed with them who saw Christ in the flesh—at such a distance the authority of a testimony is extremely lessened—which is not like a river which grows greater by running; but like a mineral water, which loses its strength by being carried too far.—*Extract from a Sermon by Bishop Stilingfleet, preached at the Guildhall Chapel (London), Nov. 27, 1687; cited in "Romanism: A Doctrinal and Historical Examination of the Creed of Pope Pius IV," Rev. R. C. Jenkins, M. A., p. 68. London: The Religious Tract Society.*

Tradition, The Bible and the Ancients.—Thus while we leave the Bible to gad after the traditions of the ancients, we hear the ancients themselves confessing that what knowledge they had at this point was such as they had gathered from the Bible.

Since therefore antiquity itself hath turned over the controversy to that sovereign book which we had fondly straggled from, we shall do better not to detain this venerable apparition of Leontius [the representative of apostolical tradition] any longer.—"*The Works of John Milton in Verse and Prose," Vol. III, "Of Prelatical Episcopacy," pp. 76, 77. Boston: Charles C. Little and James Brown, 1851.*

You may take it as a general rule that there is not a Father who, if his own belief is demanded for something not contained in Scripture which he is not disposed to accept, will not reply in some such

language as St. Jerome: "This, because it has not authority from the Scriptures, is with the same easiness despised as approved." "As we accept those things that are written, so we reject those things that are not written." "These things which they invent, as if by apostolic tradition, without the authority of Scripture, the sword of God smites." You will see, then, that if we were at the desire of the Romish advocates to leave the Scriptures and resort to the Fathers of the early church for a decision of our controversies, these very Fathers would send us back to the Scriptures as the only guide to truth, the only safeguard against heresy.—"*The Infallibility of the Church*," *George Salmon, D. D., p. 147. New York: E. P. Dutton & Co., 1914.*

Tradition, PROTESTANTS CHARGED WITH INCONSISTENCY CONCERNING. — But is it not the fact that Protestants are obliged to allow, at least by their practice, that the absolute rejection of tradition is *absurd* and *impracticable?* They admit the Scriptures and a multitude of doctrinal or moral truths, which, as Luther acknowledges, they could not have received except from tradition. Whence do they learn that the Old and New Testaments are inspired? — From tradition. Who taught them that a multitude of texts of Scripture are to be understood in a sense quite opposed to their literal meaning? for instance, that Sunday is to be set apart for the worship of God, and not the Sabbath; that receiving the eucharist is not absolutely necessary for the salvation of infants, notwithstanding those words of our Saviour: "Except you eat the flesh of the Son of man . . . you shall not have life in you;" that baptism conferred on infants even by heretics is valid, although Jesus Christ has associated baptism and faith as inseparable means of salvation: "He that believeth and is baptized shall be saved;" that the washing of feet is not obligatory, in spite of that formal precept: "You also ought to wash one another's feet;" and that terrible sanction, "If I wash thee not, thou shalt have no part with me."

Who has told them that the command to abstain from eating blood and things strangled, which was published by the apostles at the Council of Jerusalem, no longer affects us? — Tradition. The Protestants called Episcopalians regard episcopacy as a divine institution, and by divine right superior to the priestly order: from what source have they derived this doctrine? — From tradition. In reality it is tradition alone which has given Protestants all they yet possess of Christianity. They cannot then reject this same tradition without placing themselves in flagrant contradiction with themselves.—"*Catholic Doctrine as Defined by the Council of Trent*," *Rev. A. Nampon, S. J. (R. C.), pp. 152, 153. Philadelphia: Peter F. Cunningham, 1869.*

Tradition, NOT APOSTOLIC.— There is not the slightest historical evidence that the apostles transmitted to posterity any rule, but what is recorded in the New Testament. The Fathers therefore are precisely on the same footing with respect to the authority of their interpretations, as the commentators of the present age. Nor in fact are they uniform in their interpretations even in regard to doctrine, notwithstanding the agreement alleged by the Church of Rome; though some commentators may be selected, as well ancient as modern, which agree on particular points. The *regula fidei* [rule of faith], therefore, set up by the Church of Rome, was justly discarded by our Reformers, who contended for the right of Biblical interpretation unfettered by the shackles of tradition.—"*A Course of Lectures*," *Herbert Marsh, D. D., F. R. S., part 3, pp. 13, 14. Boston: Cummings and Hilliard, 1815.*

Whatever be the rule of faith adopted by any Protestant community, it is so far from being considered as independent of Scripture, or as resting on authority derived through another channel, that its validity is acknowledged on the sole condition of its being a fair and legitimate deduction from Scripture. This total and absolute dependence of the *regula fidei* [rule of faith] on the Bible (not the refusal to admit one at all) is that which characterizes Protestants.—"*A Course of Lectures*," *Herbert Marsh, D. D., F. R. S., part 3, p. 15. Boston: Cummings and Hilliard, 1815.*

Tradition, Foundation of Roman Catholic Faith.— In the words of the Roman author [Perrone] just quoted, "The Tridentine Fathers knew well that there are certain articles of faith which rest on tradition alone; they sanctioned tradition as a rule and foundation of faith wholly distinct from Scripture."—"*Letters to M. Gondon*," *Chr. Wordsworth, D. D., p. 131. London: Francis and John Rivington, 1848.*

Tradition, A Second Bible.— Let me entreat you to reflect, whether the Church of Rome, by assigning equal and independent authority to tradition, of which she herself is the only channel, or rather the only source, has not only developed a second, unwritten Bible, but invalidates the first written one? whether what Tertullian says of the heretics of his day is not true of her, "*Credis sine Scripturis, ut credas contra Scripturas?*" [You believe without the Scriptures, in order that you may believe contrary to the Scriptures], and whether in this way also she does not abrogate the laws of God, and impose her own in their place?— *Id., p. 133.*

Tradition, Word of God vs. Word of the Devil.— Cardinal Hosius says, "That which the Church [of Rome] teaches is the express word of God; and that which is held contrary to the sense and consent of the church, is the express word of the devil."— *Id., p. 158.*

Tradition, Necessity of.— The objectivity of Christianity would have necessarily disappeared, if, besides the Bible, there had not been a rule of faith, to wit, universal tradition. Without this rule, it would ever be impossible to determine with positiveness, safety, and general obligation, the peculiar doctrines of Christianity. The individual, at best, could only hazard the assertion, This is *my* view, *my* interpretation of Scripture, or in other words, without tradition there would be *no doctrine of the church, and no church*, but individual Christians only; no certainty and security, but only doubt and probability.—"*Symbolism*," *John Adam Moehler, D. D. (R. C.), p. 284. London: Thomas Baker, 1906.*

Tradition, Church of England's Article Against.— It is not lawful for the church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation.— *Article XX of the XXXIX Articles of the Church of England*, "*Homilies*," *pp. 576, 577. London, 1817.*

Tradition, Protestant Appeal to.— The first precept in the Bible is that of sanctifying the seventh day: "God blessed the seventh day, and sanctified it." Gen. 2: 3. This precept was confirmed by God in the ten commandments. "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God." Exodus 20. On

the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. 5: 17. He himself observed the Sabbath: "And, as his custom was, he went into the synagogue on the Sabbath day." Luke 4: 16. His disciples likewise observed it after his death: "They rested on the Sabbath day, according to the commandment." Luke 23: 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or tradition, of the Catholic Church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.—"*The End of Religious Controversy*," *Rev. John Milner, D. D. (R. C.), p. 71. New York: P. J. Kenedy.*

Tradition, Protestant Acceptance of, as to Foot-Washing.— I will confine myself to one more instance of Protestants' abandoning their own rule, that of Scripture alone, to follow ours, of Scripture explained by tradition. If an intelligent pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined, I make no doubt but he would answer that it is "the washing of feet." To convince you of this, be pleased to read the first seventeen verses of St. John 13. Observe the motive assigned for Christ's performing the ceremony there recorded, namely, his "love for his disciples:" next, the time of his performing it, namely, when he was about to depart out of this world. Then remark the stress he lays upon it, in what he said to Peter: "If I wash thee not, thou hast no part with me." Finally, his injunction at the conclusion of the ceremony, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." I now ask, On what pretense can those who profess to make Scripture alone the rule of their religion totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other first Protestants began to dogmatize, there is no doubt but they would have retained it; but, having learned from her that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of Scripture.—*Id., pp. 71, 72.*

Tradition, A Roman Catholic View of.— The Fathers had spoken of the unwritten teaching of the apostles, which was to be sought in the churches they had founded, of esoteric doctrines, and views which must be of apostolic origin because they are universal, of the inspiration of general councils, and a revelation continued beyond the New Testament. But the Council of Trent resisted the conclusions which this language seemed to countenance, and they were left to be pursued by private speculation. One divine deprecated the vain pretense of arguing from Scripture, by which Luther could not be confuted, and the Catholics were losing ground; and at Trent a speaker averred that Christian doctrine had been so completely determined by the Schoolmen that there was no further need to recur to Scripture.

This idea is not extinct, and Perrone uses it to explain the inferiority of Catholics as Biblical critics. If the Bible is inspired, says Peresius, still more must its interpretation be inspired. It must be interpreted variously, says the Cardinal of Cusa, according to necessity; a change in the opinion of the church implies a change in the will of God. One of the greatest Tridentine divines declares that a doctrine must be true if the church believes it, without any warrant from Scripture. According to Petavius, the general belief of Catholics at a

given time is the work of God, and of higher authority than all antiquity and all the Fathers. Scripture may be silent, and tradition contradictory, but the church is independent of both. Any doctrine which Catholic divines commonly assert, without proof, to be revealed, must be taken as revealed. The testimony of Rome, as the only remaining apostolic church, is equivalent to an unbroken chain of tradition. In this way, after Scripture had been subjugated, tradition itself was deposed; and the constant belief of the past yielded to the general conviction of the present.—"*The History of Freedom*," *John Emerich Edward Dalberg-Acton (R. C.), pp. 513, 514. London: Macmillan & Co., 1909.*

Triple Crown.— Three periods may be distinguished in the development of the tiara. The first period extends to the time when it was adorned with a royal circlet or diadem; in this period the papal ornament for the head was, as is clear from the "*Constitutum Constantini*" and from the ninth Ordo of Mabillon (ninth century), merely a helmet-like cap of white material. . . . During the pontificate of Boniface VIII a second crown was added to the former one. . . . What led Boniface VIII to make this change, whether merely love of pomp, or whether he desired to express by the tiara with two crowns his opinions concerning the double papal authority, cannot be determined. . . . The earliest representation of a tiara with three crowns . . . is offered by the effigy of Benedict XII (d. 1342), the remains of which are preserved in the museum at Avignon. . . . Since the fifteenth century the tiara has received no changes worthy of note.— *The Catholic Encyclopedia, Vol. XIV, art.* "*Tiara*," *pp. 714, 715.*

Turkish Empire.— Pages 155-167, 544-553.

Twelve Hundred and Sixty Years, Sir Isaac Newton on.— Three times and a half; that is, for 1260 solar years, reckoning a time for a calendar year of 360 days, and a day for a solar year. After which the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume, and to destroy it unto the end.— "*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*," *Sir Isaac Newton, part 1, chap. 8, p. 114. London: J. Darby and T. Browne, 1733.*

Twelve Hundred and Sixty Years, Bishop Newton on.— We must therefore compute the time according to the nature and genius of the prophetic language. A time, then, and times, and half a time are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days, "a time and times and half a time," or three years and a half, are reckoned in the Revelation (11: 2, 3; 12: 6, 14), as equivalent to "forty and two months, or "a thousand two hundred and threescore days:" and a day in the style of the prophets is a year: "I have appointed thee each day for a year," saith God to Ezekiel (4: 6); and it is confessed that "the seventy weeks" in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years.—"*Dissertations on the Prophecies*," *Thomas Newton, D. D., p. 247. London: B. Blake, 1840.*

Notes.— The beginning of the seventy weeks, or 490 years of Dan. 9: 24, 25, fixes also the beginning of the 2300 years of Dan. 8: 14. The angel had come to Daniel, in the eighth chapter, to explain the vision of which the 2300 years was part. Daniel fainted before the time period was reached in the explanation. Still the angel was under the command of God to explain the vision. So as he came to Daniel in the ninth chapter, he said he had now come to give Daniel understanding, and asked him to "consider the vision" (verse 23),— of

necessity, the vision whose explanation had been interrupted a few months before. The marginal dates in the Authorized Version show fifteen years between these chapters. That was because it was formerly supposed that Belshazzar, in whose third year the vision was given, was the Nabonidus of history, who reigned seventeen years. The discovery of the buried records, however, has shown that Belshazzar was the son of Nabonidus, associated with him as king in the last years of his reign. Hence the explanation of Daniel 9 may have followed but a few months after the vision of Daniel 8.— EDS.

The angel's explanation began with the time period, which had been left unexplained; and it was said that seventy weeks, or 490 years, were "cut off" and allotted to the Jewish people. The only inference is that this time was cut off from the 2300 year period, which was to be explained; and therefore the starting-point of the seventy weeks, A. D. 457, must of necessity be the starting-point of the 2300 days.— EDS.

Twelve Hundred and Sixty Years.— Pages 17, 393.

Twenty-three Hundred Days, OF DAN. 8: 14; THE CORRECT TEXT ASSURED.— There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's collations, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect.—"*A New Analysis of Chronology and Geography,*" *Rev. William Hales, D. D., Vol. II, p. 512, footnote. London: C. J. G. & F. Rivington, 1830.*

Twenty-three Hundred Days, SYMBOLIC TIME.— It is plain at once that this [the 2300 days] is not the usual and literal expression for a space of between six and seven years. There are only three instances in all Scripture history where a period of above forty days is expressed in days only. Gen. 7: 3 [24]; Neh. 6: 15; Esther 1: 4. And it is without any precedent in Scripture, or in common usage, that periods of more than one year should be thus described.—"*First Elements of Sacred Prophecy,*" *Rev. T. R. Birks, chap. 13, p. 357. London: William Edward Painter, 1843.*

Twenty-three Hundred Days, PROPHETIC TIME. — The days, without doubt, are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days, or years; and as the question was asked, not only how long the daily sacrifice shall be taken away and the transgression of desolation continue, but also how long the vision shall last; so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary.— "*Dissertations on the Prophecies,*" *Thomas Newton, D. D., p. 290. London: B. Blake, 1840.*

Twenty-three Hundred Days, TIME OF COMMENCEMENT OF.— As both the 2300 years of chapter 8 and the "seventy weeks" of chapter 9 start from the Persian period of Jewish history, in other words, as they both date from the Restoration era which followed the Babylonian captivity, their starting points must be either identical or closely related, chronologically.— "*Light for the Last Days,*" *Mr. and Mrs. H. Grattan Guinness, p. 183. London: Hodder and Stoughton, 1893.*

Twenty-three Hundred Days, APPARENTLY THE EARLIEST WORKS FIXING COMMON BEGINNING WITH SEVENTY WEEKS, B. C. 457.— I have lately seen a small pamphlet, which was first published in America,

by the Rev. William E. Davis, South Carolina, and republished in 1818, at Workington in the north of England. This author asserts that the two thousand three hundred days commenced with Daniel's seventy weeks which are mentioned in chap. 9: 24. In this opinion I am constrained to concur. . . . Having mentioned my obligation to this author, I shall now endeavor to avail myself of the ideas which he has suggested.—"*Two Essays on Daniel's Prophetic Number of Two Thousand Three Hundred Days, and on the Christian's Duty to Inquire into the Church's Deliverance," Archibald Mason (minister of the gospel, Wishawton, Scotland), p. 9. Newburgh: printed from the Glasgow edition, Ward M. Gazlay, 1820. (British Museum Library.)*

NOTES.— Until this book came over the sea to America, in 1842, William Miller's associates had never heard of Mr. Davis's book *(Midnight Cry,* June 15, 1842; cited in "Great Second Advent Movement," p. 87). On inquiry they decided that "Davis's book must have been written about 1810." Archibald Mason expected the fall of the Papacy and the cleansing of the church in 1843-44.— EDS.

It is to be noted that 2300 full years from within B. C. 457 must end within A. D. 1844. The exact month need not be considered in these periods that deal with years. However, the Scripture record gives two definite seasons within the year 457, connected with the going forth of the decree of Artaxerxes, — the first month, April, when Ezra's expedition started, and the fifth month, August, when he reached Jerusalem. Ezra 7: 9. Soon after arriving, the important incident of Ezra 8: 36 must have occurred: "They delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God." Certainly not later than this official delivery of the decree, in the autumn of 457, the commandment may be considered as having fully gone forth or into effect.— EDS.

Twenty-three Hundred Days, EXPLAINED BY "SEVENTY WEEKS."— This chronological prophecy [seventy weeks] . . . was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days.—"*A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. II, p. 517. London: C. J. G. & F. Rivington, 1830.*

NOTE.— Dr. Hales, who wrote this in the 18th century, says that he got the idea of the seventy weeks "as forming a branch of the 2300 days" from a commentary on the "Revelation of St. John," by Hans Wood, of Ireland, published in London, 1787 (Hales, Vol. II, p. 518, footnote). But these early writers failed to see that the beginning of the period was the going forth of the decree to restore and build Jerusalem. Dr. Hales arrived at the date of the beginning of the periods by the rough method of counting back 490 years from the fall of Jerusalem, A. D. 70. "The destruction of Jerusalem, therefore, divides the whole period into two unequal parts; the former consisting of 490 years, beginning B. C. 420; the latter, of 1810 years, ending A. D. 1880." (Hales, Vol. II, p. 518.) In that early time the idea of the seventy weeks as an explanation of the 2300 days was thus beginning to dawn upon the minds of students of prophecy, to be seized upon and properly applied as the days of 1844 drew near.— EDS.

Twenty-three Hundred Days, BEGINNING OF.— Pages 40, 554, 630.

Twenty-three Hundred Days, CLOSE OF.— Pages 17, 22.

Two Evenings, LAW OF, FULFILLED BY CHRIST.— The Jews reckoned two evenings: the former began at the ninth hour of the natural day, or third after noon; the latter began at sunset, and was called ἑσπερα [*hespera*] ("evening"). Acts 4: 3. The former, πρὸς ἑσπέραν [*pros hesperan*] ("toward evening"). Luke 24: 29. . .

By the law of Moses, the paschal lamb was required to be sacrificed בין הערבי ("between the evenings"). Ex. 12: 6; Num. 9: 3; and elsewhere. "At even, at the going down of the sun," including both. Deut.

16: 6. . . . "Christ, our Passover," therefore, critically fulfilled the law when he expired about the ninth hour (Matt. 27: 46), and was taken down from the cross, at the first evening (Mark 15: 42-45), and was interred before the second evening, or sunset (Luke 23: 54).—"*A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. I, p. 15. London: C. J. G. & F. Rivington, 1830.*

Two Evenings, TIME OF OFFERING THE PASSOVER LAMB.— So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to 2,700,200 persons that were pure and holy.— *Josephus, "Wars of the Jews," Whiston's translation, book 6, chap. 9. Philadelphia: The John C. Winston Company.*

Two Laws.— Pages 300, 301, 306.

Two Witnesses, OLD EXPOSITOR (1619) ON THE PERIOD AND THEIR IDENTITY.— It is common with the Holy Ghost in prophecies to set down a day for a year, so Antichrist must reigne 1260 yeares.—"*A Revelation of the Revelation," Thomas Mason, p. 46. London: G. Eld, 1619. (British Museum Library.)*

The two witnesses are the Olde and New Testaments, and all that preach and teach them all the time of Antichrist.— *Ibid.*

Two Witnesses, THE OLD AND NEW TESTAMENTS.— Where then shall we find in the world the "two witnesses" here introduced by the angel? For they must be of great antiquity; they must be only two in number, and these two must have but one "mouth," and be the witnesses of God, or of his revealed word and will to mankind. They are, I will venture to pronounce, and can be nothing else, but the two Testaments, the Old and New. These two holy prophets and oracles of God, alone, among all the variety of things upon the earth, can satisfy and fulfil the figurative description of the text. . . . Have not these "two witnesses" alone given the clearest testimony of his omnipotence, his infinite wisdom, his justice and mercy? — "*Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times," Joseph Galloway, Vol. I, pp. 46, 47. London: Hatchard and Rivingtons, 1802.*

Two Witnesses, AS DR. GOODWIN FORESAW EVENTS BY THE PROPHECY (IN 1639).— The saints and churches belonging to the kingdom of France, God hath made a wonder to me in all his proceedings, first and last; and there would seem to be some great and special honor reserved for them yet at the last. . . . They bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. . . . And so as that kingdom had the first great stroke [of persecution], so now it should have the honor to have the last great stroke in the ruining of Rome.—"*The French Revolution Foreseen in 1639," p. 12, being extracts from the writings of Thomas Goodwin, D. D. London: J. Johnson, 1796. (British Museum Library.)*

I believe that some one kingdom or state will more eminently be made the seat of this war, the field of this battle, the shambles of this slaughter; for where the witnesses rise from their dead conditions, there an earthquake shakes the tenth part of the city, or one of those ten European states that have given up their kingdoms to the beast, but shall now in this slaughter, begin to fall from, and cease to be a part of the city, no longer belonging to the jurisdiction of Rome.—"*Expositions of the Famous Divine, Thomas Goodwin, D. D.,*" *p. 661. London: Simptin, Marshall & Co., 1842.* (Dr. Goodwin died in 1680.)

The voice which calls these witnesses up to heaven may yet proceed from the throne of France, where the witnesses have ever prophesied in sackcloth; so that that kingdom may have the first stroke in the ruin of Rome.—*Id., p. 670.*

Two Witnesses, "THE GREAT CITY," IN EARLY EXPOSITORS.— In respect of the place, our Lord Jesus was crucified at Jerusalem; but if we respect the power and authority that put him to death, he was crucified at Rome: for Christ was put to death by a Roman judge, by Roman laws, by Roman authority, by a kind of death proper only to the Romans, and in a place which then was within the Roman Empire; and for this cause it is here said that Christ was crucified at Rome.—"*The Ruine of Rome,*" *Arthur Dent (Preacher of the Word of God at South Shoobury in Essex), p. 185. London: John Waterson, 1656. (British Museum Library.)*

Two Witnesses, JURIEU (1687) ON "TENTH PART OF CITY."—"The bodies" of the "two witnesses shall lie in the street of the great city." 'Tis to be observed that in the text 'tis not "in the streets," in the plural, as the French translation reads; 'tis "in the street," in the singular. And I cannot hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the popish kingdom. Her king is called the eldest son of the church, the most Christian king, i. e., the most popish, according to the dialect of Rome. The kings of France have by their liberalities made the popes great at this day; it is the most flourishing state of Europe. It is in the middle of the popish empire, betwixt Italy, Spain, Germany, England, exactly as a street or place of concourse is in the middle of a city. 'Tis also foursquare, as such a place, i. e., almost as long as broad. In a word, 'tis the place or "street of the great city." And I believe that 'tis particularly in France that the witnesses must remain dead, i. e., that the profession of the true religion must be utterly abolished.—"*The Accomplishment of the Scripture Prophecies,*" *Peter Jurieu (of the French Church at Rotterdam), part 2, chap. 12, pp. 247, 248. London, 1687.*

Two Witnesses, MATHER (1710) ON FRANCE AS SCENE OF.— At the time when the second woe passeth away there is to be a great earthquake. In that earthquake one of the ten kingdoms over which Antichrist has reigned, will fall. There is at this day a great earthquake among the nations. May the kingdom of France be that tenth part of the city which shall fall, may we hear of a mighty Revolution there; we shall then know that the kingdom of Christ is at hand.—"*Discourse Concerning Faith and Fervency in Prayer,*" *Dr. J. Mather, p. 97, London, 1710; cited in "The Signs of the Times; or, The Overthrow of the Papal Tyranny in France," J. Bicheno, M. A., part 2, p. 85. London: Johnson, Matthews, Knott, 1799. (British Museum Library.)*

Two Witnesses, Early Expositor (1742) on France as Scene of. — Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvelous Revolution. Rev. 11: 13. "The same hour there was a great earthquake, and the tenth part of the city fell." By which tenth part, is to be understood one of the ten kingdoms into which the great city Romish Babylon was divided. This many take to be the kingdom of France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also its being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected. —*"A Prophecy of the French Revolution," Rev. John W. Willison, Minister at Dundee, p. 23, reprinted from the original, first published in 1742. London: J. Forbes, 1793. (British Museum Library.)*

Two Witnesses, An Interpretation of 1748.— And the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant, and seven thousand men of name will be slain.— *Sermon by Dr. Gill, 1748; cited in "Second Advent Library," No. I, Jan. 1, 1842. Boston.*

Two Witnesses, Sir Isaac Newton's Conjecture as to Part of Atheism in Marking End of Papal Supremacy.— Sir Isaac Newton had a very sagacious conjecture, which he told Dr. Clarke, from whom I received it, that the overbearing tyranny and persecuting power of the anti-Christian party, which had so long corrupted Christianity, and enslaved the Christian world, must be put a stop to, and broken to pieces by the prevalence of infidelity, for some time, before primitive Christianity could be restored; which seems to be the very means that is now working in Europe, for the same good and great end of Providence. Possibly he might think that our Saviour's own words implied it: "When the Son of man cometh shall he find faith on the earth?"— *"Essay on the Revelation," William Whiston, M. A., p. 321. London, 1744.*

Note. — Whiston was Newton's successor in Mathematics at Cambridge. — Eds.

Two Witnesses, The Atheistic Uprising from "the Bottomless Pit."— I stand convinced of the importance and necessity of disclosing to the world the dark recesses from whence it burst into being.—*"Memoirs Illustrating the History of Jacobinism," Abbé Burruel, Vol. I, "Preliminary Discourse," p. xi. London, 1797.*

Were France, like hell, a bottomless pit, impenetrable to every voice, . . . still it is not too late to acquaint other nations of their danger.— *Id., p. xviii.*

When the ignorant people no longer saw God between them and annihilation, they plunged into the bottomless abyss of atheism.— *"Atheism Among the People," Alphonse de Lamartine, p. 41. Boston, 1850.*

We are now, therefore, got to that black precipitous abyss, whither all things have long been tending.—*"French Revolution," Thomas Carlyle, book 7, chap. 1.*

Two Witnesses, The Spirit from the "Bottomless Pit."— The talent developed was too great, the wickedness committed too appalling,

to be explained on the usual principles of human nature. It seemed rather as if some higher powers had been engaged in a strife in which man was the visible instrument; as if the demons of hell had been let loose to scourge mankind, and the protection of Heaven for a time withdrawn.—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E.*, "*Introduction*," *par. 7 (Vol. I, p. 3), 9th edition. Edinburgh: William Blackwood and Sons, 1854.*

Two Witnesses, THE SCRIPTURES "SLAIN."—A. D. 1793. The Bible had passed out of the hands of the people, in all the dominions of popery from the time of the supremacy. The doctrines had perished, and left their place to human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793 twelve hundred and sixty years from the letter of Justinian declaring the Pope "Universal Bishop," the gospel was, by a solemn act of the legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French government, declaring that the nation acknowledged no God, the Old and New Testaments were *slain* throughout the limits of republican France.—"*The Apocalypse of St. John*," *Rev. George Croly, A. M., pp. 175, 176, 2d edition revised. London: C. & J. Rivington, 1828.*

Two Witnesses, PUT TO DEATH IN SYMBOL.—That the prophecy respecting the conquest and death of the two witnesses might literally, as well as figuratively, be fulfilled, the commissioners of the Convention dressed up an *ass*, and loading it with the symbols of Christianity, led it in mock procession, with the Old and New Testaments tied to its tail, and burned them to ashes, amidst the blasphemous shouts and acclamations of the deluded multitude.—"*Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times*," *Joseph Galloway, Vol. I, pp. 93, 94. London: Hatchard and Rivingtons, 1802.*

Two Witnesses, SLAYING THE WITNESSES.—On the 10th of November [1793] an ass, dressed out in a sacerdotal habit, was led in procession through the town by two *sans culottes*, carrying a sacred cup, out of which they gave the animal drink; and when they arrived at one of the public edifices, Bibles, books of devotion, etc., were piled up in a heap, which was set on fire amidst horrid shouts from a vast concourse of people, "Long live the Sans Culottes!" . . .

Wherever a Bible could be found it might be said to be persecuted to death; so much so that several respectable commentators interpret the slaying of the two witnesses in the eleventh chapter of the Apocalypse, of the general suppression, nay, destruction, of the Old and New Testaments in France at this period. The fall of the witnesses is to be accompanied with national rejoicings; and it is a remarkable circumstance that twenty-six theaters in Paris were open and filled to overflowing at a season when, in a single month (July, 1794) not less than eight hundred persons of chief consideration, perished by the guillotine in the metropolis alone.—"*An Historical Sketch of the Protestant Church of France*," *J. G. Lorimer, pp. 530-532. Edinburgh: John Johnstone, 1841.*

Two Witnesses, FRENZIED FESTIVITIES.—A very remarkable and prophetic distinction of this period was the spirit of frenzied festivity which seized upon France. The capital and all the republican towns

were the scene of civic feasts, processions, and shows of the most extravagant kind. The most festive times of peace under the most expensive kings were thrown into the shade by the frequency, variety, and extent of the republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morn till night.—"*The Apocalypse of St. John*," *Rev. George Croly, A. M., p. 176, 2d edition. London: C. & J. Rivington, 1828.*

Two Witnesses, BELIEVERS SUFFERED WITH THE WORD.— Indeed, the Protestants who would not go the length of the Revolutionists were subjected to the cruelest treatment. In the department of Gard alone the slaughter was widespread. During the Reign of Terror the Protestants were as much oppressed and persecuted as the Roman Catholics. This is apparent from the religious profession of those who were guillotined. Of one party of sufferers Lauze de Paret gives the following summary: 91 Roman Catholics, 46 Protestants, and 1 Jew. . . . Out of 150 guillotined in the district of Gard 117 were Protestants.—"*An Historical Sketch of the Protestant Church of France*," *J. G. Lorimer, pp. 504, 531. Edinburgh: J. Johnstone, 1841.*

Two Witnesses, SPIRITUAL EGYPT AND SODOM.— Rome is called spiritually Zodome because they exceed Zodome in the sinnes thereof, and it is called Egypt, because they have oppressed the children of God more than the Egyptians did the Israelites; and Christ was slain in Rome, in that Pilate a Romane judge condemned him, and the Romane officers crucified him.—"*A Revelation of the Revelation*," *Thomas Mason, p. 49. London: G. Eld, 1619. (British Museum Library.)*

Two Witnesses, SLAIN, BUT NOT BURIED.— The Truth shall be slain, but it shall not be buried. Burial is a degree beyond death, and is always joined with a total corruption and destruction. And so 'tis not an office of charity, which is denied to these two witnesses; but a degree of ruin, from which they are exempted. And observe who they are who hinder their burial; they are not the same with those who killed them. Those who killed them are the inhabitants of the street of the great city, i. e., those who dwell in the most eminent part of the popish kingdom; which at this day is France. Those who hinder their burial are the tribes, languages, people, and nations, i. e., several neighbor nations.—"*The Accomplishment of the Scripture Prophecies*," *Peter Jurieu, part 2, chap. 12, p. 248. London, 1687.*

Two Witnesses, JURIEU ON THREE AND A HALF YEARS.— I am persuaded that these three days and a half are three years and a half; a day standing for a year, as the three years and a half are 1260 years, taking a year for a day. 'Tis therefore three years and a half, during which the external profession of the truth must be altogether suppressed; and after which it shall be raised again to life.—*Id., part 2, chap. 13, p. 252.*

Two Witnesses, CAMILLE JORDAN'S DECLARATION FOR RELIGIOUS FREEDOM.— Declaring that religion should no longer be proscribed, but protected, he [in National Convention, June 15, 1797] reiterated the solemn promise that worship should be free in France. In his peroration he called for the restoration of all the outward symbols of faith.—"*French Revolution and Religious Reform*," *W. M. Sloane, p. 229.*

Two Witnesses, REVIVED AFTER THREE AND A HALF YEARS.— A. D. 1797. On the 17th of June, Camille Jordan, in the "Council of Five Hundred," brought up the memorable report on the "Revision of the

laws relative to religious worship." It consisted of a number of propositions, abolishing alike the republican restrictions on popish worship, and the popish restrictions on Protestant. [p. 181] . . .

From that period the church [Protestant] has been free in France, and it now numbers probably as large a population as before its fall. It is a striking coincidence, that almost at the moment when this great measure was determined on, the French army under Bonaparte was invading and partitioning the papal territory. The next year 1798, saw it master of Rome, the popedom a republic, and the Pope a prisoner and an exile.

The church and the Bible had been slain in France from November, 1793, till June, 1797. The three years and a half were expended, and the Bible, so long and so sternly repressed before, was placed in honor, and was openly the Book of free Protestantism! —"*The Apocalypse of St. John*," *Rev. George Croly, A. M., pp. 181-183, 2d edition revised. London: C. & J. Rivington, 1828.*

Two Witnesses, EXALTED BEFORE ALL.— Infidelity, produced in a great measure by the unfaithfulness of the church, is pictured forth in blood before her eyes. The event is sanctified to many. Thousands begin to turn to God for safety, and to think seriously of religion. . . . The consequence is that at the very time when Satan is hoping for, and the timid are fearing, an utter overturn of true religion, there is a revival, and the gospel expands its wings and prepares for a new flight. It is worthy of remembrance that the year 1792, the very year of the French Revolution, was also the year when the Baptist Missionary Society was formed, a society which was followed during the succeeding, and they the worst, years of the Revolution, with new societies of unwonted energy and union, all aiming, and aiming successfully, at the propagation of the gospel of Christ, both at home and abroad. What withering contempt did the great Head of the church thus pour upon the schemes of infidels! And how did he arouse the careless and instruct his own people, by alarming providences, at a season when they greatly needed such a stimulus! —"*An Historical Sketch of the Protestant Church of France*," *J. G. Lorimer, p. 522. Edinburgh: J. Johnstone, 1841.*

Two Witnesses, GREATER LIBERTY.— The death of Christianity was local and limited; no nation of Europe joined in the desperate guilt of the French Republic; and within three years and a half, the predicted time, it was called up from the grave to a liberty which it had never before enjoyed; the church in France was proclaimed free.—"*The Apocalypse of St. John*," *Rev. George Croly, A. M., p. 427, 2d edition revised. London: C. & J. Rivington, 1828.*

Two Witnesses, THE SCRIPTURES TO THE WORLD.— The stupendous endeavors of one gigantic community [British Bible Society organized 1804] to convey the Scriptures in every language to every part of the globe, may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity; which is the theme of so many inspired prophets, and which cannot be very far distant in the present day.—"*Dissertation on the Prophecies*," *George Stanley Faber, D. D., Vol. II, p. 406. London, 1814.*

Two Witnesses, THE SACKCLOTH STAGE PASSED.— The papal hostility to the church was, from the 13th century, exerted in two ways,— the suppression of the Scriptures, and the torture and death of their preachers and converts by the Inquisition. The French Revolution was

the close of its power in both. The French armies abolished the Inquisition in Rome (1798), and in Spain (1808); it has been revived, but is inactive. The extraordinary circulation of the Scriptures commenced during the French Revolution, and they are now beyond suppression by man.—"*The Apocalypse of St. John*," *Rev. George Croly, A. M., p. 210, 2d edition revised. London: C. & J. Rivington, 1828.*

Two Witnesses, POLITICAL EARTHQUAKE AND FRENCH BREAK WITH ROME LONG FORESEEN.—"There shall be an earthquake," and "a tenth part of the city shall be overturned." Mark that the earthquake, i. e., the great alteration of affairs in the land of the Papacy, must for that time happen only in the tenth part of the city that shall fall: for this shall be the effect of this earthquake.

Now what is this tenth part of this city, which shall fall? In my opinion we cannot doubt that 'tis France. This kingdom is the most considerable part, or piece, of the ten horns, or states, which once made up the great Babylonian city. . . . This tenth part of the city shall fall, with respect to the Papacy; it shall break with Rome, and the Roman religion.—"*The Accomplishment of the Scripture Prophecies*," *Peter Jurieu, part 2, chap. 13, pp. 264, 265. London, 1687.*

Two Witnesses, THE "EARTHQUAKE" PREPARING.—"Already," it was said by Mr. Burke in the year 1790, "in many parts of Europe there is a hollow murmuring under ground; a confused movement that threatens a general earthquake of the political world."—"*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, p. 300, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Two Witnesses, FALL OF FEUDALISM AS BY EARTHQUAKE.—"In a single night," said the *Moniteur*, "the whole fabric of feudal power has fallen to the ground, and the glorious edifice of general liberty emerged in its stead." It has been truly said that this night [Aug. 4, 1789] changed the political condition of France. It delivered the land from feudal domination, the person from feudal dependence, secured the property of the poor from the rapacity of the rich, the fruits of industry from the extortion of idleness. . . . The odious distinctions of noble and *roturier*, patrician and baseborn, the relics of Gothic conquest, were forever destroyed. Had these changes been introduced with caution, or had they gradually grown out of the altered condition of society, there can be no doubt that they would have been highly beneficial; but coming as they did, suddenly and unexpectedly, upon the kingdom, they produced the most disastrous consequences. . . . Nothing could be regarded as stable in society after such a shock; the chimeras of every enthusiast, the dream of every visionary, seemed equally deserving of attention with the sober conclusions of reason and observation, when all that former ages had done was swept away in the very commencement of improvement. All that the eye had rested on as most stable, all that the mind had been accustomed to regard as most lasting, disappeared before the first breath of innovation.—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., chap. 5, pars. 31, 32 (Vol. I, p. 294), 9th edition. Edinburgh: William Blackwood & Sons, 1853.*

Two Witnesses, NAMES OF DIGNITIES ANNIHILATED.— In the fervor of innovation [1790] titles of honor could not long be maintained. M. Lamboin proposed, and Charles Lameth seconded a decree, "That the titles of duke, count, marquis, viscount, baron, and chevalier, should be suppressed." "Hereditary nobility," said the latter, "wounds equally reason and true liberty. There can be no political equality, no virtuous

emulation, where citizens have other dignities than those belonging to their office, or arising from their virtues." "Let us annihilate," said M. de Noailles, "those vain titles, the arrogancy of pride, and ignorance, and vanity. It is time that we should have no distinctions save those arising from virtue. What should we say to Marquis Franklin, Count Washington, Baron Fox? Will such titles ever confer the luster attaching to the simple Franklin, Fox, Washington? I give my warmest support to the motion, and would add to it that liveries should be abolished." "A nobility," replied the Abbé Maury, "is part of our constitution: destroy the nobility, and there is no monarchy." So determined were the Assembly to extinguish honors, that the decree was passed in an evening sitting with very little discussion. The noblesse and the clergy made vain efforts to prevent the sacrifice; but it was carried by an overwhelming majority.—"*History of Europe*," *Sir Archibald Alison, Bart., F. R. S. E., chap. 6, par. 35 (Vol. I, p. 330), 9th edition. Edinburgh: William Blackwood & Sons, 1853.*

Two Witnesses, TITLES ABOLISHED.— 1. Hereditary nobility is forever abolished; in consequence the titles of prince, duke, count, marquis, viscount, vidame, baron, knight, *messire*, *écuyler*, noble, and all other similar titles shall neither be taken by any one whomsoever nor given to anybody. . . .

2. A citizen may take only the true name of his family; no one may wear liveries nor cause them to be worn, nor have armorial bearings. . . .

3. The titles of *monseigneur* and *messeigneurs* shall not be given to any society nor to any person; likewise, the titles of excellency, highness, eminence, grace, etc.— *Law of June 19, 1790, Lois I, 217, 218, in J. B. Duvergier's "Collection complète des lois, décrets, etc.," Vol. I: 31, Paris, 1834; cited in "Constitutions and Select Documents Illustrative of the History of France," Sir Robert Anderson, p. 33.*

Two Witnesses, OLD AUTHOR (1663) ON THE "NAMES OF MEN."— Whence we may understand what is meant by these "seven thousand names of men;" for neither seven nor thousand signify and determinate number, but only the nature or property of these names of men that are said to be slain, namely, that they are titles, dignities, offices, or orders of men belonging to the state of Christendon."— *Dr. H. Moore, 1663; quoted in Appendix to "Apocalyptical Key," Robert Fleming, p. 122. London: W. Baynes, 1809.*

An earthquake signifies political commotions and change of affairs, is obvious to any one to note; and that whore of Babylon is nothing but the body of the idolatrous clergy.— *Ibid.*

Two Witnesses, EARTHQUAKE CONVULSION.— The state system that in its pursuit of absolute power had ruined the institutions of the past, was in its turn threatened with ruin when the sudden outbreak in France transformed a progressive revolution into a cataclysm which overwhelmed, in a marvelously brief space of time, the whole European order. Beginning as a national movement, the French Revolution took the form of a great convulsion.—"*Historical Development of Modern Europe*," *Charles M. Andrews, Vol. I, p. 9.*

Two Witnesses, THE "GREAT CONVULSION" LONG SHOOK EUROPE.— Its [the Holy Roman Empire, 1806] fall in the midst of the great convulsion that changed the face of Europe marks an era in history, an era whose character the events of every year are further unfolding:

an era of the destruction of old forms and systems and the building up of new.—"*The Holy Roman Empire*," *James Bryce, D. C. L., p. 392. London: Macmillan & Co., 1892.*

Types, EXPLANATION OF.— A loose use of the word "type" makes it refer to some person, institution, or event in the Old Testament that merely resembles some person, institution, or event in the New Testament.

The strict use of the term makes the type refer to a person, institution, or event in the Old Testament that was designed to foreshadow a corresponding person, institution, or event in the New Testament. In one case there is an accidental resemblance; in the other, a prefiguring.

The type was preparatory in its nature, teaching the Old Testament saints the doctrines that were to be more clearly revealed in the New Testament, such as the doctrine of vicarious atonement. We are not, then, to hold that all resemblances are types, but that those institutions which taught in the early times certain great truths of religion were typical of institutions in the later revelation which teach more perfectly the same great truths. Mere resemblance in form is not typical. (Joseph at thirty, David at thirty, Jesus at thirty, merely accidental.) Resemblance between type and antitype must be in the truth conveyed. "As Moses lifted up the serpent," etc. Both type and antitype show the value of faith. Foreshadowing examples are typical. It is essential to the type that it should prefigure something.—"*Syllabus for Old Testament Study*," *John R. Sampey, D. D., LL. D., p. 49. Louisville, Ky.: Baptist World Publishing Company, 1908.*

Types, THE TABERNACLE.— The tabernacle exhibiting the kingdom of God not only in the stage of development in which it then existed, but as destined to pass into higher stages, was necessarily prophetic. All its symbols were signs of future things either in the sense that the truths they exhibited were truths of Christianity as well as of Mosaism, or in the sense that they exhibited truths peculiar to Christianity. The institution signified in general that the living God removes from penitent sinners the sentence of death incurred by transgression of his law, and treats them as if they had been obedient, receiving them as children to his favor and fellowship. But this theology belongs to Christianity as much as to Mosaism, and the tabernacle exhibited it as a truth of the future, as well as of the time then present. In its relation to Christianity, therefore, the tabernacle was a symbol of future things, or a type.

In this sense not only the institution as a whole, but also its several elements, were typical; for Christianity contains all the ideas inculcated by Mosaism. When, by the slaughter of an animal as a sin offering, it represented that a sinner could live unto God by means of a death; when by the sprinkling of the symbol of life it represented that the soul of the sinner, having vicariously passed through death, was now alive unto God,— it symbolized truths which are parts of the Christian, as well as of the Mosaic system.

It must be confessed, however, that this conception of a type does not allow it the fulness of significance to which it is justly entitled. Strictly, a type symbolizes not merely something which is to have existence in the future, but something whose existence is only in the future. The tabernacle is a type, nevertheless, even in this restricted sense; for as God dwelt in it among the Hebrews, so since the incarnation he dwells in Christ as a tabernacle of meeting.

The sacred tent constructed at Sinai represented him as present

with the holy nation; but in the temple of Christ's body he is Emmanuel to all nations. He is with us as he was with them, and for the same ends; namely, that he may be our God and Saviour, providing expiation for our sins, and receiving us to his fellowship as members of his household. But the Christian tabernacle of meeting is superior to that of the Hebrews, as the substance is superior to the shadow; for while the latter is a symbol representing in outward forms that God dwells with men as a father with his children, Christ is really the manifestation of God dwelling with his people, providing for them an expiation not symbolic, but real, and admitting them to fellowship not in outward forms, but in spirit and in truth. Christ is therefore in the Christian system what the tabernacle was a symbol of in the Mosaic. It prophesied of him, and was dependent on him for its symbolic significance; he is its antitype. Accordingly, when, in the fulness of time, the kingdom of God passed from its first to its second stage of development, and Christ became the tabernacle of meeting between God and men, the reason for maintaining the typical sanctuary with its typical sacrifices ceased, and it was soon allowed to pass away never to be re-established. Our Lord recognized expressly the symbolic relation of the temple to himself, and implicitly that of the tabernacle, when he said, "Destroy this temple, and in three days I will raise it up;" speaking not, as his auditors supposed, of the symbol, but of that which it symbolized.— "*History and Significance of the Sacred Tabernacle of the Hebrews*," *Edward E. Atwater, pp. 399-401. New York: Dodd and Mead, 1875.*

Unitarian Church.— Page 149.

Universalist Church.— Pages 149, 180.

Unleavened Bread, FEAST OF.— The Feast of Unleavened Bread may be said not to have quite passed till fifty days after its commencement, when it merged in that of Pentecost, or of Weeks. According to unanimous Jewish tradition, which was universally received at the time of Christ, the day of Pentecost was the anniversary of the giving of the law on Mt. Sinai, which the Feast of Weeks was intended to commemorate. Thus, as the dedication of the harvest, commencing with the presentation of the first omer on the Passover, was completed in the thank offering of the two wave loaves at Pentecost, so the memorial of Israel's deliverance appropriately terminated in that of the giving of the law — just as, making the highest application of it, the Passover sacrifice of the Lord Jesus may be said to have been completed in the outpouring of the Holy Spirit on the day of Pentecost. Jewish tradition has it that on the second of the third month, or Sivan, Moses had ascended the mount, that he communicated with the people on the third, reascended the mount on the fourth, and that then the people sanctified themselves on the fourth, fifth, and sixth of Sivan, on which latter day the ten commandments were actually given them. Accordingly the days before Pentecost were always reckoned as the first, second, third, etc., since the presentation of the omer. Thus Maimonides beautifully observes: "Just as one who is expecting the most faithful of his friends is wont to count the days and hours to his arrival, so we also count from the omer of the day of our exodus from Egypt to that of the giving of the law, which was the object of our exodus, as it is said: 'I bare you on eagle's wings, and brought you unto myself.' And because this great manifestation did not last more than one day, therefore we annually commemorate it only one day."

Full seven weeks after the paschal day, counting from the presentation of the omer on the sixteenth of Nisan, or exactly on the fiftieth

day, was the Feast of Weeks, or Pentecost, "a holy convocation," in which "no servile work" was to be done, when "all males" were to "appear before Jehovah" in his sanctuary, and the appointed sacrifices and offerings to be brought. The names, "Feast of Weeks" and "Feast of the Fiftieth Day," or "day of Pentecost," bear reference to this interval from the Passover. Its character is expressed by the terms "Feast of Harvest" and "day of first fruits," while Jewish tradition designates it as "*Chag ha Azereth*," or simply "*Azereth*" (the "Feast of the Conclusion," or simply "conclusion"), and the "Season of the giving of our Law." — "*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ*," *Rev. Dr. Edersheim, pp. 225-227. Boston: Ira Bradley & Co., copyright 1881.*

War, Dates of Declarations and Severance of Relations in the Great War of 1914-1918.—

Declarations of War

Austria against Belgium	Aug. 28, 1914
Austria against Japan	Aug. 27, 1914
Austria against Montenegro	Aug. 9, 1914
Austria against Russia	Aug. 6, 1914
Austria against Serbia	July 28, 1914
Belgium against Germany	Aug. 4, 1914
Brazil against Germany	Oct. 26, 1917
Bulgaria against Rumania	Sept. 1, 1916
Bulgaria against Serbia	Oct. 14, 1915
China against Austria	Aug. 14, 1917
China against Germany	Aug. 14, 1917
Costa Rica against Germany	May 23, 1918
Cuba against Austria	Dec. 16, 1917
Cuba against Germany	April 7, 1917
France against Austria	Aug. 12, 1914
France against Bulgaria	Oct. 16, 1915
France against Germany	Aug. 3, 1914
France against Turkey	Nov. 5, 1914
Germany against Belgium	Aug. 4, 1914
Germany against France	Aug. 3, 1914
Germany against Portugal	March 9, 1916
Germany against Rumania	Aug. 28, 1916
Germany against Russia	Aug. 1, 1914
Great Britain against Austria	Aug. 13, 1914
Great Britain against Bulgaria	Oct. 15, 1915
Great Britain against Germany	Aug. 4, 1914
Great Britain against Turkey	Nov. 5, 1914
Greece against Bulgaria (Provisional government)	Nov. 28, 1916
Greece against Bulgaria (Government of Alexander)	July 2, 1917
Greece against Germany (Provisional government)	Nov. 28, 1916
Greece against Germany (Government of Alexander)	July 2, 1917
Guatemala against Germany	April 21, 1918
Haiti against Germany	July 15, 1918
Honduras against Germany	July 19, 1918
Italy against Austria	May 24, 1915
Italy against Bulgaria	Oct. 19, 1915
Italy against Germany	Aug. 28, 1916

Italy against Turkey ..... Aug. 21, 1915
Japan against Germany ..... Aug. 23, 1914
Liberia against Germany ..... Aug. 4, 1917
Montenegro against Austria ..... Aug. 8, 1914
Montenegro against Germany ..... Aug. 9, 1914
Nicaraugua against Austria ..... May 6, 1918
Nicaraugua against Germany ..... May 6, 1918
Panama against Austria ..... Dec. 10, 1917
Panama against Germany ..... April 7, 1917
Portugal against Germany ..... Nov. 23, 1914
(Resolution passed authorizing military intervention as ally of England)
Portugal against Germany ..... May 19, 1915
(Military aid granted)
Rumania against Austria ..... Aug. 27, 1916
(Allies of Austria also consider it a declaration)
Russia against Bulgaria ..... Oct. 19, 1915
Russia against Germany ..... Aug. 7, 1914
Russia against Turkey ..... Nov. 3, 1914
San Marino against Austria ..... May 24, 1915
Serbia against Bulgaria ..... Oct. 16, 1915
Serbia against Germany ..... Aug. 6, 1914
Serbia against Turkey ..... Dec. 2, 1914
Siam against Austria ..... July 22, 1917
Siam against Germany ..... July 22, 1917
Turkey against Allies ..... Nov. 11, 1914
Turkey against Rumania ..... Aug. 29, 1916
United States against Germany ..... April 6, 1917

Severance of Diplomatic Relations

Austria against Japan ..... Aug. 26, 1914
Austria against Portugal ..... March 15, 1916
Austria against Serbia ..... July 26, 1914
Austria against United States ..... April 8, 1917
Belgium against Turkey ..... Oct. 30, 1914
Bolivia against Germany ..... April 14, 1917
Brazil against Germany ..... April 11, 1917
China against Germany ..... March 14, 1917
Costa Rica against Germany ..... Sept. 21, 1917
Ecuador against Germany ..... Dec. 7, 1917
Egypt against Germany ..... Aug. 13, 1914
France against Austria ..... Aug. 11, 1914
France against Turkey ..... Oct. 30, 1914
Germany against Italy ..... May 23, 1915
Great Britain against Turkey ..... Oct. 30, 1914
Greece against Austria ..... July 2, 1917
(Government of Alexander)
Greece against Turkey ..... July 2, 1917
(Government of Alexander)
Guatemala against Germany ..... April 27, 1917
Haiti against Germany ..... June 16, 1917
Honduras against Germany ..... May 17, 1917
Japan against Austria ..... Aug. 25, 1914
Liberia against Germany ..... May 8, 1917
Nicaraugua against Germany ..... May 19, 1917
Peru against Germany ..... Oct. 5, 1917
Rumania against Bulgaria ..... Aug. 30, 1916
Russia against Bulgaria ..... Oct. 19, 1915

Russia against Rumania	Jan. 28, 1918
Russia against Turkey	Oct. 30, 1914
Santo Domingo against Germany	June 8, 1917
Turkey against United States	April 20, 1917
United States against Germany	Feb. 3, 1917
Uruguay against Germany	Oct. 7, 1917

— *Compiled from the Official United States Bulletin, and Current History.*

Peace Preliminaries

Armistice for thirty days, asked for by the Germans and granted by the Allies, became effective at 11 o'clock, A. M., Paris time, Nov. 11, 1918.

Dec. 14, 1918, the armistice was renewed at the request of the Germans, until 5 o'clock A. M., Jan. 17, 1919.— *United States Government Official Bulletin.*

War, CASUALTIES OF THE NATIONS.— In this table, showing the men in arms, the lives lost, and the total casualties of the leading nations involved in the war, the list of killed follows, in general, figures gathered by the New York *Evening Post.* The other lists follow the compilation of a writer in the New York *Tribune,* and both lists have been corrected by official reports issued since the original estimates were made. All the totals, except those of the United States, Great Britain, Italy, and Germany, are unofficial:

	Men in Arms	Lives Lost	Total Casualties
United States	3,764,700	58,478	262,723
Great Britain	7,500,000	658,665	3,049,991
France	6,000,000	1,100,000	4,000,000
Italy	5,000,000	500,000	2,000,000
Russia	14,000,000	3,500,000	5,000,000
Belgium	350,000	50,000	300,000
Serbia	300,000	150,000	200,000
Rumania	600,000	200,000	300,000
Germany	11,000,000	1,580,000	4,000,000
Austria-Hungary	7,500,000	2,000,000	4,500,000
Turkey	1,500,000	250,000	750,000
Bulgaria	1,000,000	50,000	200,000
Totals	58,514,700	10,097,143	24,562,714

— *Literary Digest, Dec. 7, 1918.*

SEVEN EIGHTHS OF THE POPULATION OF THE WORLD AT WAR

Entente

British Empire	422,000,000
France and colonies	94,000,000
Russian Empire	171,000,000
Italy and colonies	36,800,000
Belgium and Kongo	23,000,000
Japan	67,000,000
Portugal	5,958,000
Serbia	2,900,000
Montenegro	516,000
Rumania	7,000,000
United States and colonial possessions	113,201,027
Cuba	2,511,098
Panama	427,000
Siam	6,000,000

Liberia	2,060,000
Chinese Empire	419,000,000
Brazil	24,308,219
Total	1,397,681,344

Central Powers

German Empire	78,000,000
Austria-Hungary	49,500,000
Turkey	31,580,000
Bulgaria	4,500,000
Total	163,580,000
Population of nations at war	1,561,261,344
World's population	1,721,426,000

—"*The World War*," *A. G. Daniells, p. 11.*

COST OF WARS OF FORMER TIMES

Dates	Countries Engaged	Cost
1793-1815	England and France	$6,250,000,000
1812-1815	France and Russia	450,625,000
1828	Russia and Turkey	100,000,000
1830-1840	Spain and Portugal (civil war)	250,000,000
1830-1847	France and Algeria	190,000,000
1848	Revolts in Europe	50,000,000
1854-1856	England	371,000,000
	France	332,000,000
	Sardinia and Turkey	128,000,000
	Austria	68,600,000
	Russia	800,000,000
1859	France	75,000,000
	Austria	127,000,000
	Italy	51,000,000
1864	Denmark, Prussia, and Austria	36,000,000
1866	Prussia and Austria	330,000,000
1864-1870	Brazil, Argentina, and Paraguay	240,000,000
1865-1866	France and Mexico	65,000,000
1870-1871	Germany	954,400,000
	France	1,580,000,000
1876-1877	Russia	806,547,489
	Turkey	403,273,745
1900-1901	Transvaal Republic and England	1,000,100,000
1904-1905	Russia and Japan	2,500,000,000
Total		$17,158,546,234
Cost of Balkan wars		1,264,000,000

UNITED STATES IN FORMER WARS

War of 1812 with Great Britain, from June 18, 1812, to Feb. 17, 1815

	Total	War	Navy
1812	$20,280,000	$11,817,000	$3,959,000
1813	31,681,000	19,652,000	6,446,000
1814	34,720,000	20,350,000	7,311,000
1815	32,943,000	14,794,000	8,660,000

War with Mexico, from April 24, 1846, to July 4, 1848

1846	$27,261,000	$10,413,000	$6,455,000
1847	54,920,000	35,840,000	7,900,000

1848	47,618,000	27,688,000	9,408,000
1849	43,499,000	14,558,000	9,786,000
	Civil War, from 1861 to 1865		
1860	$ 63,201,000	$ 16,472,000	$ 11,514,000
1861	66,650,000	23,001,000	12,387,000
1862	469,569,000	389,173,000	42,640,000
1863	718,733,000	603,314,000	63,261,000
1864	864,968,000	690,391,000	85,705,000
1865	1,295,099,000	1,030,690,000	122,617,000
	Spanish-American War, from April 21, 1898, to Dec. 10, 1898		
1897	$365,774,000	$ 48,950,000	$34,561,000
1898	443,368,000	91,992,000	58,823,000
1899	605,071,000	229,841,000	63,942,000
1900	487,713,000	134,774,000	55,953,000

War, Cost of, 1914-1918.— Estimates of the cost of the war are naturally somewhat conjectural, yet they are of interest when made by economists of repute. Prof. Ernest L. Bogart, professor of economics in the University of Illinois, in his recent book, "War Costs and Their Financing" (Appleton), puts the total cost to all belligerents at $208,305,851,222. Professor Bogart was once trade adviser to the State Department at Washington, and was associated with the War Trade Board during the war. The *Wall Street Journal* finds his estimate of particular value because of its conservatism. Professor Bogart's figures differ considerably from those prepared by Mr. Fred A. Dolph and presented to the United States Senate by Senator Spencer, of Missouri. In particular it will be noticed that Professor Bogart puts down the expenditures of the United States at a much lower figure than did Mr. Dolph — $32,000,000,000 as against $44,000,000,000. The *Wall Street Journal* takes from Professor Bogart's book a table showing the respective costs of the war to the principal belligerents, and quotes the author as saying: "It should be noted that these are the gross expenditures, and include loans made to their Allies by the United States, Great Britain, France, and Germany, amounting in all to about $22,072,214,125. If this sum be subtracted to avoid duplication, net expenditures are found to be, in round numbers, $186,000,000,000." These are the Bogart estimates:

United States	$32,080,266,968
Great Britain	44,029,011,868
Canada	1,665,576,032
Australia	1,423,208,040
New Zealand	378,750,000
South African Union	300,000,000
India	601,279,000
Crown Colonies and dependencies	125,000,000
France	25,812,782,800
Russia in Europe	22,593,950,000
Italy	12,313,998,000
Belgium	1,154,467,914
Servia	399,400,000
Rumania	1,600,000,000
Greece	270,000,000
Japan	40,000,000
Other Entente Allies	500,000,000
Total	$145,287,690,622

Germany	$40,150,000,000
Austria-Hungary	20,622,960,600
Turkey	1,430,000,000
Bulgaria	815,200,000
Total	$63,018,160,600
Grand Total	$208,305,851,222

For purposes of comparison we reprint from our issue of April 2, Mr. Dolph's figures of war-cost totals as presented to the Senate by Mr. Spencer, in March:

Nation	Gross Cost	Credit German Indemnity	Final Loss
United States	$44,173,948,225	$2,300,000,000	$41,873,948,225
Great Britain	51,052,634,000	9,850,000,000	41,202,634,000
France	54,272,915,000	16,000,000,000	38,272,915,000
Italy	18,680,847,000	3,500,000,000	15,180,847,000
Belgium	8,174,731,000	5,700,000,000	2,474,731,000
China	565,376,000	100,000,000	465,376,000
Japan	481,818,000	250,000,000	231,818,000
Total	$177,402,269,225	$37,700,000,000	$139,702,269,225

— *The Literary Digest, July 2, 1921.*

War, Cost of.— In the first year of peace $30,000,000,000 were added to Europe's public debts; and in the second, just ended, no less than $45,000,000,000. Paper currency increased in the European countries $11,000,000,000 in 1919, and by the almost unbelievable sum of $26,000,000,000 in 1920. These huge additions to debt burdens and currency inflation have been largely caused by budget deficits. The governmental machinery, maintained with a greatly depreciated currency, is almost hopelessly expensive as compared with pre-war costs, while the interest charges alone on the national debts run to more than a billion dollars a month.— *The American Review of Reviews, January, 1921, p. 14.*

War, Net Loss by.— The estimated net loss suffered by the nations of the world in the European War is approximately $140,000,000,000, according to a statement submitted to the Senate yesterday by Senator Spencer (Missouri), Republican. America will bear the greatest burden by nonparticipation in the German indemnities, her final loss totaling $41,874,000,000. Japan's net losses are the lowest, totaling about $232,000,000.

Approximate net losses of other nations show Great Britain, $41,202,634,000; France, $38,273,000,000; Italy, $15,181,000,000; Belgium, $2,475,000,000; China, $465,376,000.

In estimating gross costs, France leads with $54,272,915,000, followed by Great Britain, $51,052,634,000; America, $44,173,948,225; Italy, $18,680,847,000; Belgium, $8,174,731,000; China, $565,376,000; and Japan, $481,818,000. The reduction in gross costs to various nations is due to indemnities.

"These totals include total military cost," the Spencer statement said, "civilian cost and damage, relief contributions, loans and credits extended, estimated pensions and insurance to be paid, together with indemnity paid and to be paid by Germany, with credit for indemnity allowed, and as matters now stand, with inter-loans and interest unpaid."— *The Washington Post, March 6, 1921.*

MOBILIZED STRENGTH AND CASUALTY LOSSES OF THE BELLIGERENTS

United States and Associated Nations

Nation	Mobilized	Dead	Wounded	Prisoners or Missing	Total Casualties
United States	4,272,521	67,813	192,483	14,363	274,659
British Empire	7,500,000	692,065	2,037,325	360,367	3,089,757
France	7,500,000	1,385,300	2,675,000	446,300	4,506,600
Italy	5,500,000	460,000	947,000	1,393,000	2,800,000
Belgium	267,000	20,000	60,000	10,000	90,000
Russia	12,000,000	1,700,000	4,950,000	2,500,000	9,150,000
Japan	800,000	300	907	3	1,210
Rumania	750,000	200,000	120,000	80,000	400,000
Serbia	707,343	322,000	28,000	100,000	450,000
Montenegro	50,000	3,000	10,000	7,000	20,000
Greece	230,000	15,000	40,000	45,000	100,000
Portugal	100,000	4,000	15,000	200	10,000
Total	39,676,864	4,869,478	11,075,715	4,956,233	20,892,226

Central Powers

Germany	11,000,000	1,611,104	3,683,143	772,522	6,066,769
Austria-Hungary	5,500,000	800,000	3,200,000	1,211,000	5,211,000
Bulgaria	400,000	201,224	152,399	10,825	264,448
Turkey	1,600,000	300,000	570,000	130,000	1,000,000
Total	19,500,000	2,912,328	7,605,542	2,124,347	12,542,217
Grand total	59,176,864	7,781,806	18,681,257	7,080,580	33,434,443

—From an article by Mr. Walter Littlefield, in Current History, February, 1919. The figures are practically all from official data.

THE KILLED IN SOME FORMER WARS

American Civil War	1,000,000
Crimean War	485,000
Franco-Prussian War	290,000
Spanish-American War	2,910
Boer War	12,000
Russo-Japanese War	555,900

War, Numbers and Losses in Some Former Wars.— The famous "Battle of the Nations," fought in 1813, was won by 300,000 Prussians, Austrians, Russians, and Swedes against 180,000 French under Napoleon, and the total killed and wounded did not exceed 100,000.

Tennyson characterized Waterloo a "world-earthquake," yet Wellington led to battle not more than 67,000 troops, Blücher adding 56,000, while the French numbered only 72,000, the losses all told being 57,000.

Henderson calls Sadowa, "one of the greatest battles of history," remarking that "seldom indeed have two such colossal armies stood over against each other." The fighting arrayed 222,000 against 221,000, and the losses totaled 50,000.

In the Franco-Prussian War over 1,000,000 men were called out by the Prussians, but not more than half of them were actively engaged in the field. Bazaine is described as retreating on Metz "with his huge army of 170,000," while the battle fought outside Sedan is called "the most impressive spectacle that man could well devise." The losses amounted to 23,000 killed and wounded.

At the close of our Civil War the Federal army numbered about 1,000,000, and at least 1,000,000 had been enrolled during the struggle by the Confederates. At the first battle of Bull Run 28,000 Federals under McDowell faced 30,000 Confederates under Beauregard, and the losses were about 5,000; at the second, Lee had about 46,000 men, Pope about 35,000, the Confederates losing 8,400, the Federals 15,000. The forces engaged in the three days' battle at Gettysburg numbered not more than

from 70,000 to 80,000 a side; the Federals lost 23,186, the Confederates 31,621. And the whole losses in the "tremendous" struggle between Russia and Japan in 1904-05 did not exceed 600,000.— *The Boston Herald, quoted in the Washington Herald, Aug. 18, 1916.*

Week.— Pages 106, 107.

Whited Sepulchers, PROBABLE ORIGIN OF THE EXPRESSION.— In general, cemeteries were outside the cities; but any dead body found in the field was (according to an ordinance which tradition traces up to Joshua) to be buried on the spot where it had been discovered. Now, as the festive pilgrims might have contracted "uncleanness" by unwitting contact with such graves, it was ordered that all "sepulchers" should be "whitened" a month before the Passover. It was, therefore, evidently in reference to what he actually saw going on around him at the time he spoke, that Jesus compared the Pharisees "unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."—"*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ,*" *Rev. Dr. Edersheim, p. 185. Boston: Ira Bradley & Co., copyright 1881.*

Williams, John.— Page 337.

Year-Day Principle, GENERAL NATURE OF.— It may be summed up in these maxims:

1. That the church, after the ascension of Christ, was intended of God to be kept in the lively expectation of his speedy return in glory.
2. That, in the divine counsels, a long period of near two thousand years was to intervene between the first and the second advent, and to be marked by a dispensation of grace to the Gentiles.
3. That, in order to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, till its own close seemed to be drawing near.
4. That, in the symbolical prophecies of Daniel and St. John, other times were revealed along with this, and included under one common maxim of interpretation.
5. That the periods thus figuratively revealed are exclusively those in Daniel and St. John, which relate to the general history of the church between the time of the prophet and the second advent.
6. That, in these predictions, each day represents a natural year, as in the vision of Ezekiel; that a month denotes thirty, and a time three hundred and sixty years.—"*First Elements of Sacred Prophecy,*" *Rev. T. R. Birks, p. 311. London: William Edward Painter, 1843.*

Year-Day Principle, THE KEY TO.— The beast's predicted period of 1260 days reminds us that the time is now come for considering the propriety of that principle on which I have hitherto proceeded in my explanations of the several numerically expressed chronological periods enunciated in the Apocalyptic prophecy; viz., of regarding a day as meant to signify a year. The satisfactoriness of the historical solutions given by me on this principle, (supposing them to have been approved as such by the reader,) will of course have furnished evidence to his mind, of all other the most convincing, of the truth of the principle itself. [pp. 221, 222] . . .

In such prophecies it were surely reasonable to expect, even prior to investigation, that a certain propriety and proportion of scale between the symbol and the thing symbolized would be observed in respect of

the time, as of other circumstantials, noted in the picture. Could it be supposed that Sacred Scripture would quite neglect that canon of propriety which natural taste has inculcated on the poet and the painter? I am speaking just now, it will be understood, of the observance of chronological proportion in a general way, not of the particular year-day scale of proportion. [p. 223] . . .

When considering the question at the present stage of the world's history,— centuries not a few after the breaking up of Daniel's fourth great empire, the Roman, from its old form, and its reconstruction into a new form, answering in all natural and reasonable views of things to the predicted decem-regal form that was to last even till the time of the consummation,— how can we possibly calculate the 1260 days, which was to be the measure of this its last form of existence, literally; or indeed on any other than an immensely larger scale of meaning? [p. 225] . . .

There has further been furnished us a determinate precedent, as parallel as it is striking, in the prophetic history of Ezekiel. I allude of course to those two most remarkable symbolic actions of that prophet, which have been so frequently referred to in the year-day controversy by former commentators. He was on one occasion commanded by God to lie 390 days on his left side before the people; thereby to typify, in the symbolic character of their representative, the 390 years of the iniquity and concomitant debasement of the nation of Israel; on another, to lie 40 days on his right side, thereby to typify the 40 last years of Judah's iniquity. And the meaning of these mystical days was declared by God himself. "I have laid upon thee the *years* of their iniquity, according to the number of the *days*, 390 days. . . . I have appointed thee each day for a year." [See Eze. 4: 5, 6.]

A precedent more clear and complete than this could scarce be desired, as a probable key and guide to the meaning of the days in the symbolic visions that we have under consideration. And I think it deserving of remark that it was acted out publicly, in the midst of the captivity in which Daniel was included; and not very many years before the communication to him of the earlier of his prefigurative visions. So that already the key was provided, ere the visions were given, wherewith to unlock at the fit time the secrets (if such there were) of all the mystic periods involved. [pp. 226, 227] — "*Horæ Apocalypticæ*," *Rev. E. B. Elliott, A. M., Vol. III, pp. 221-227, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Year-Day Principle, Established by the Prophecy of the Seventy Weeks.— The prophecy of the seventy weeks has always held the foremost place in the direct arguments for the year-day system. The reasoning is very simple in its nature. The word "week," or *shabua*, is used elsewhere in Scripture to denote *seven days;* but in this prophecy it denotes *seven years*. Hence the words of time are enlarged beyond their literal or usual sense, in the proportion of a *year* to a *day*. And since all these predictions of time bear one common character, occur in the same prophets, and have the same general object, they ought to be explained by one common rule. In the one instance, which is decisively fulfilled, the proportion holds of a year to a day; and therefore it must be applied, in consistency, to all the rest.—"*First Elements of Sacred Prophecy*," *Rev. T. R. Birks, p. 333. London: William Edward Painter, 1843.*

It is evident that in order to be intelligible, these measures of time must all be interpreted on one scale. What scale is it? Is it the grand divine scale of "one day is with the Lord as a thousand years"? or is

it an hour for a day? or a day for a month? or a day for a year? or what is it?

The great answer to this important query is found in the fact that one of these periods has been fulfilled, and therefore supplies the key to all the rest. The seventy weeks of Daniel 9 elapsed between the decree of Artaxerxes and the advent of Messiah. That period was actually 490 years, the prophecy announced it as 490 days, or "seventy weeks," and we are therefore led to conclude that in all the above analogous passages, where time is predicted in miniature and in mystery, in harmony with the miniature and mysterious nature of the symbols by which the prophecy is conveyed, a year is represented by a day, seven years by a week, thirty years by a month, 360 years by a "year," and so on. This principle once admitted, the chronology of these prophecies becomes simple and accurate, and available for our present study of the periodicity of human history.—"*The Approaching End of the Age," H. Grattan Guinness, D. D., pp. 302, 303. London: Hodder and Stoughton, 1880.*

Year-Day Principle, CALENDAR OF SACRED TIMES.— Four terms are employed in almost every nation, in the ordinary calendar of time — the day, the week, the month, and the year. These form a natural and ascending series, by which all periods are most conveniently expressed, and complete the system of popular and colloquial measurement of time. The case was evidently the same among the Jews as with ourselves. Now of these four periods, the day, the month, and the year (Dan. 12: 11; Rev. 9: 5; 11: 2; 9: 15), occur elsewhere in these dates of the symbolical prophecies. But the week occurs here only [Dan. 9: 25]. It is evidently needful to complete the system; and being added, it does complete a regular calendar of sacred and prophetic times. But the week, whether we render it a week or a seven, does not denote a common week, but a period of seven years. And since it forms one element in this fourfold ascending scale, it does, by a natural inference, raise all the others in the same proportion. The prophetic dates, which otherwise would remain a heap of disjointed fragments, by this key become at once united into a consistent and harmonious scheme, mysterious yet definite, and combining the precision of a human calendar with the magnificent grandeur of a divine revelation.

This gradation of the prophetic periods will be more apparent, if we subjoin them in regular arrangement, according to the terms in which they are conveyed.

1. Three days and a half twice repeated (Revelation 11).
   Tribulation of ten days (Rev. 2: 10).
   Twelve hundred and sixty days (Revelation 11, 12).
   Twelve hundred and ninety days (Dan. 12: 11).
   Thirteen hundred and five and thirty days (Dan. 12: 11).
2. A week and half week (Dan. 9: 27).
   Seven weeks (9: 25).
   Threescore and two weeks (9: 25).
   Seventy weeks (9: 24).
3. Five months (Rev. 9: 5, 10).
   Forty and two months (Rev. 11: 2; 13: 5).
4. Day, month, and year (Rev. 9: 15).
   A time (χρονος [*chronos*]) (Rev. 6: 11; 10: 6).
   A time, times, and half (Dan. 7: 25; 12: 7; Rev. 12: 14).

[5. Six hundred and sixty-six, unit undetermined (Rev. 13: 8).
   Two thousand three hundred, the same (Dan. 8: 14).]

There are all the marks in this list of a connected and regular series. And since the weeks are sevens of years, the conclusion can

scarcely be avoided, that the others also are to be reckoned, consistently with this pattern, and on the same scale.—"*First Elements of Sacred Prophecy,*" *Rev. T. R. Birks, pp. 336-338. London: William Edward Painter, 1843.*

The year-day theory, as applied to the time, times, and a half, first appeared about the year 1200.— *Id., p. 402.*

Year-Day Principle, BISHOP NEWTON ON.—"They shall be given into his hand, until a time, and times, and the dividing of time." A time, all agree, signifies a year; and "a time, and times, and the dividing of time," or half a time, are three years and a half. So long and no longer, as the Romanists conceive, the power of Antichrist will continue; but it is impossible for all the things which are predicted of Antichrist to be fulfilled in so short a space of time; and neither is Antichrist, or the little horn, a single man, but a kingdom. Single men are not the subjects of this prophecy, but kingdoms. The "four kings" (verse 17) are not four single kings, but kingdoms; and so the "ten horns" or kings (verse 24) are not ten single kings, but kingdoms; and so likewise "the little horn" is not a single king, but a kingdom, not a single man, but a succession of men, exercising such powers and performing such actions as are here described. We must therefore compute the time according to the nature and genius of the prophetic language. A time, then, and times, and half a time are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days, "a time and times and half a time," or three years and a half, are reckoned in the Revelation (11: 2, 3; 12: 6, 14) as equivalent to "forty and two months" or "a thousand two hundred and threescore days:" and a day in the style of the prophets is a year: "I have appointed thee each day for a year," saith God to Ezekiel (4: 6); and it is confessed that "the seventy weeks" in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years.— "*Dissertations on the Prophecies,*" *Thomas Newton, D. D., pp. 246, 247. London: B. Blake, 1840.*

Year-Day Principle, GENERAL ACCEPTANCE OF.— It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom.—"*Hints on the Interpretation of Prophecy,*" *Moses Stuart, p. 74. Andover: Allen, Morrill, and Wardwell, 1842.*

Year-Day Principle, EFFECT OF REJECTING.— That entire rejection of all prophetic chronology, which follows, of course, on the denial of the year-day, is most of all to be deplored, from its deadly and paralyzing influence on the great hope of the church. . . . The prophetic times, indeed, when separated from the context and viewed in themselves only, are a dry and worthless skeleton: but when taken in connection with the related events, clothed with historical facts, and joined with those spiritual affections which should attend the study of God's providence; like the bones in the human frame, they give strength to what was feeble, and union to what was disjointed, and form, and beauty, and order, to the whole outline and substance of these sacred and divine prophecies.—"*First Elements of Sacred Prophecy,*" *Rev. T. R. Birks, pp. 415, 416. London: William Edward Painter, 1843.*

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BIOGRAPHICAL SKETCHES

ARBOTT, JOHN STEVENS CABOT (1805-77), an American Congregational clergyman and historical writer.

ACTON, LORD JOHN EMERICH EDWARD DALBERG (1834-1902), an English historian, only son of Sir Richard Acton, seventh baronet, and grandson of the Neapolitan admiral, Sir J. F. E. Acton. He was one of the most deeply learned men of his time.

ADAMS, JOHN QUINCY (1735-1826), second President of the United States, who, after a long and brilliant political career, devoted himself to literary work, relating chiefly to the history of his own times.

ADDIS, WILLIAM E. (b. 1844), a clergyman of the Church of England, who became a convert to the Roman Catholic faith and a member of its priesthood, but subsequently returned to the Church of England. He is author of several valuable works, among them "A Catholic Dictionary," published in London in 1883.

ADOLPHUS, JOHN LEYCESTER (1705-1862), a well-known London barrister and author. He wrote a "History of England to 1783" and a "History of France from 1790."

ÆSCHYLUS (B. C. 525-456), a Greek tragic poet and dramatist.

ALEXANDRA, QUEEN (b. 1844), wife of the late King Edward VII of England.

ALFORD, DEAN HENRY (1810-71), an English scholar and poet, remembered chiefly for his Greek Testament.

ALISON, SIR ARCHIBALD (1792-1867), a son of Sir Archibald Alison (1757-1839), a British lawyer and writer. His principal work is the "History of Europe," in ten volumes.

AMBROSE (340-397), one of the Fathers of the Latin or Roman Church. While still a civilian and unbaptized, he was elected Bishop of Milan, in 374.

ANDERSON, SIR ROBERT (1841-1921), a well-known English author, originally a barrister.

ANDREW OF CÆSAREA, metropolitan of Cæsarea in Cappadocia, and author of a commentary on the book of Revelation.

ANDREWS, CHARLES M., professor of American history, Yale University, since 1910; author of numerous historical works.

ANDREWS, BISHOP E. G. (1825-1907), a Methodist Episcopal bishop.

ANDREWS, JOHN NEVINS (1829-83), an American Seventh-day Adventist clergyman and author.

APPIAN, a native of Alexandria, who lived in Rome during the reigns of Trajan, Hadrian, and Antoninus Pius, and wrote a Roman history.

AQUINAS, THOMAS, born at Aquino, Italy, about 1226; died March 7, 1274. He received the elements of his education in the monastery of Monte Cassino, and afterward studied under the celebrated Albertus Magnus at Cologne. Was graduated as bachelor of theology at Paris, and was made a professor at Naples. His greatest work is the "Summa Theologiæ," a doctrinal standard of Roman Catholicism.

ARMITAGE, THOMAS (1819-96), born in England. He became a Methodist preacher at the age of sixteen. He came to America in 1838, and ten years later joined the Baptists, and was for years pastor of the Fifth Avenue Baptist Church, New York City. He published a number of works, but is probably most widely known by his "History of the Baptists."

ARNOLD, THOMAS (1795-1842), an English clergyman, author, and educator: head master of the famous Rugby school.

ARRIAN, a Greek historian of the early part of the second century A. D., a pupil of Epictetus.

ATHANASIUS, born in Alexandria, of Christian parents, in 298 or 299; died there, May 2 or 3, 373. Received a common school education of his time; studied Greek philosophers and poets; was made a deacon by Bishop Alexander, and played a most prominent part at the Council of Nicæa, in the definition of the creed named after that council.

AUGSBURG, CONFESSION OF. In June, 1530, the Diet of Augsburg met, Charles V of Germany being present. Charles, in alliance with the Pope, was prepared to attempt a settlement of the religious difficulties in Germany. The Protestants were anxious for reconciliation, and this desire was expressed in the Confession of Augsburg, which was presented to the diet. The aim of the Confession, composed for the greater part by Melanchthon, was to show that Luther's opinions were not heretical.

AUGUSTINE, AURELIUS, bishop of Hippo-Regius; son of Patricius, a heathen,

and Monica, a devout Christian; born at Tagaste in Numidia, Nov. 13, 353; died at Hippo, North Africa, Aug. 28, 430.

AUGUSTINUS TRIUMPHUS (Augustinus de Ancona) (d. 1328), listed by the Catholic Encyclopedia (art. "Hermits") among "Notable Theologians."

BACON, FRANCIS (1561-1626), a celebrated English philosopher, jurist, statesman, and author, one of the most remarkable men of any age.

BAGSTER, SAMUEL (1772-1851), an English publisher of Bibles, chiefly polyglot, and New Testaments in Syriac and Hebrew. He also issued the famous "English Hexapla" (1827).

BALL, SIR ROBERT, an English astronomer, author of "The Cause of the Great Ice Age" (1893) and other scientific works.

BANCROFT, GEORGE (1800-91), an American historian, statesman, and diplomat; born in Worcester, Mass. He was graduated (1817) at Harvard, and studied for five years at the universities of Göttingen, Leipzig, Berlin, and Heidelberg, specializing in history. His "History of the United States" shows much diligent and skilful research.

BARKER, J. ELLIS (b. 1870 in Cologne), lecturer, author, and journalist.

BARKER, WILLIAM B., author of "Lares and Penates: or Galicia and Its Governors" (1853), and a "Practical Grammar of the Turkish Language" (1854).

BARNES, ALBERT, an American clergyman and Bible commentator; born at Rome, N. Y., in 1798; died at Philadelphia, Dec. 24, 1870. Studied theology at Princeton Seminary, and in 1830 became pastor of the First Presbyterian Church at Philadelphia. His reputation rests mainly on his commentaries and notes on different books of the Bible, his "Notes on the New Testament," in eleven volumes, having had a circulation of over one million volumes.

BARONIUS, CÆSAR, born at Sora, in Naples, Oct. 31, 1538; died in Rome, June 30, 1607. This most learned and laborious historian of the Roman Church was educated at Veroli; was appointed cardinal (1596), and librarian of the Vatican (1597). His demonstration of the historical identity of the Western with the primitive church is elaborated in his famous "Annales Ecclesiastici," which first appeared in Rome in twelve volumes, 1588-1607.

BARRY, WILLIAM (b. 1849), an eminent English Roman Catholic clergyman, educator, and author.

BARTON, GEORGE A. (b. 1859, in Canada), a well-known American educator and author.

BASIL THE GREAT, SAINT (329-379), bishop of Cæsarea, one of the most distinguished doctors of the Catholic Church.

BATES, JOSEPH (1792-1872), a New England Christian sea captain, who, after retiring from the sea, became active in every good work, including the temperance and antislavery movements. Becoming interested, in 1839, in the doctrine of the second advent of our Lord, he participated in the 1843-44 Advent Movement under William Miller, and was later one of the first to accept the light on the sanctuary and Sabbath questions as brought out at that time. He became an able advocate of the views he had espoused, and was for a quarter of a century or more an ordained Seventh-day Adventist minister and writer.

BLOOMFIELD, S. T., D. D., an English divine and scholar; born about 1790. Published an edition of Dr. Robinson's "Greek and English Lexicon of the New Testament," also a Greek "Testament with English Notes, Critical, Philological, and Explanatory," and other valuable works of the kind. Died in 1869.

BOWER, ARCHIBALD, born at Dundee, Scotland, Jan. 17, 1686; died in London, Sept. 3, 1766. Was educated at Douay; went afterward to Italy; became a Jesuit, and a member of the Inquisition of Macerata. In 1726 he returned to England, and became a member of the Established Church; was made librarian to the queen in 1748. His principal work is his "History of the Popes."

BUCK, CHARLES (b. 1771). He labored in the ministry of the Independents of England until his death, in 1815. Author of a "Theological Dictionary," a work which is so admirably composed that it cannot become entirely out of date.

BAUDRILLART, ALFRED, rector of the Catholic Institute of Paris, early in the present century. His book, "The Catholic Church; the Renaissance and Protestantism," published in London in 1908, has a prefatory note by E. H. Cardinal Perraud and the Imprimatur of Gulielmus, Episcopus Arindelensis, Vicarius Generalis.

BAXTER, RICHARD (1615-91), a noted English nonconformist divine, author of several religious works.

BEECHER, REV. CHARLES (1815-1900), a Congregationalist clergyman, author, and educator; of American birth.

BELLARMINE (BELLARMINO), ROBERT FRANCIS ROMULUS (1542-1621), a

Roman Catholic theologian, born in Tuscany. He became a Jesuit, and was made cardinal in 1599, and archbishop of Papua in 1601. One of the greatest theologians that the Roman Catholic Church has produced.

BENGEL, JOHANN ALBRECHT, an eminent Lutheran theologian; born at Winnenden, in Würtemberg, Germany, in 1687. Finished his studies in the theological college at Tübingen; was employed for many years as pastor at Denkendorf, and about 1749 became prelate at Alpirsbach. His edition of the Greek Testament, published in 1734, is esteemed a standard work. His great contribution to exegetic scholarship was his "Gnomon Novi Testamenti," published in 1742. He died in 1752.

BENJAMIN OF TUDELA (died after 1173 A. D.), a Spanish Hebrew traveler; author of "Masaoth" (excursions), written in Hebrew, but translated into Latin in 1575, and into English in 1784.

BEROSUS, a Babylonian historian of the third century B. C.

BESANT, MRS. ANNIE (b. 1847), a noted English lecturer on socialism and Theosophy; for a time joint editor with Charles Bradlaugh on his paper, the *National Reformer*.

BICHENO, J., a theological writer of the latter part of the eighteenth century.

BLISS, SYLVESTER, a theologian and chronologist of the middle of the nineteenth century.

BINNEY, AMOS, a Methodist clergyman, author of Binney's "Theological Compend."

BIRKS, REV. T. R., M. A., an English expositor.

BLAIKIE, WILLIAM GARDEN (1820-99), a Scottish divine, educator and writer. He was the founder of the Presbyterian Alliance.

BLUNT, WILFRED SCAWEN (1840), an English traveler and author.

BLUNT, JOHN JAMES (1794-1855), an English divine and ecclesiastical writer.

BOTSFORD, GEORGE WILLIS (b. 1862), an American historian and educator, author of a number of historical textbooks.

BOSSUET, JACQUES BENIGNE (1627-1704), a French divine, ecclesiastic, orator, and author, Bishop of Meaux from 1681 to 1704.

BOYLE, ROBERT (1627-91), physicist and chemist, born at Lismore Castle, Ireland. Founder of the "Boyle Lectures," "to prove the truth of the Christian religion against atheists, deists, pagans, Jews, and Mohammedans."

BREREWOOD, EDWARD (1565-1613), an English mathematician and antiquary.

BREWER, DAVID J. (1837-1910), an American jurist, born in Smyrna, Asia Minor. One of the justices of the United States Supreme Court.

BRIGGS, DR. CHARLES AUGUSTUS, a Presbyterian theologian; professor of Hebrew and the cognate languages in Union Theological Seminary.

BROWN, JOHN NEWTON (1803-68), an American clergyman, pastor of Baptist churches in New York and other Eastern States, and professor of theology and ecclesiastical history in the Theological Institution at New Hampton, N. Y.

BRUNO, REV. JOSEPH FAA DI, a Roman Catholic ecclesiastic and author; "Rector General of the Pious Society of Missions," Rome; and later pastor of St. Peter's Italian church, London. His book, "Catholic Belief," was published in 1844.

BRYCE, JAMES (b. 1838), a British jurist, historian, and diplomat. He was British ambassador to the United States from 1907 to 1913. He is widely known in this country by his books, "The Holy Roman Empire" (1864) and "The American Commonwealth" (1888).

BURNET, DR. THOMAS (1635-1715), an English author.

BURY, JOHN BAGNELL (b. 1861), a noted British historian and linguist.

BUSH, PROF. GEORGE (1796-1859), an American theologian and Biblical scholar, Presbyterian; professor of Hebrew and Oriental Literature in the University of New York, 1831-1847; author of a "Hebrew Grammar," "Illustrations of the Holy Scriptures," and a series of Bible Commentaries in eight volumes.

BUTLER, JOSEPH (1692-1752), an English divine, philosopher, and author; bishop of Durham.

CALVIN, JOHN, born at Noyon, in Picardy, France, July 10, 1509; died at Geneva, Switzerland, May 27, 1564. Entered the college of the Capettes, where he displayed extraordinary precocity. At the age of twelve he became chaplain to the chapel of the Gésine. He next entered (1523) the college of La Marche. While in Paris he wrote in support of the "new religion;" but persecution became too strong, and he had to flee to Basel, where, in 1536, he wrote his "Institutes of the Christian Religion." He next went to Geneva and then to Strassburg, and was appointed pastor of a church and professor of theology in both places.

CAMPBELL, ALEXANDER, founder of the denomination known as the Disciples

of Christ; born near Ballymena, Ireland, Sept. 12, 1788; died at Bethany, W. Va., March 4, 1866. Was educated at Glasgow University, and immigrated to the United States (1809). He was famous as a debater, and earnestly opposed religious establishments and Sunday legislation.

CANTON, WILLIAM (b. 1845), an Englishman, author of "The Bible and the Anglo-Saxon People" (1914), "History of the British and Foreign Bible Society" (1904-10), "The Invisible Playmate: A Story of the Unseen" (1894), "Songs of England's Glory" (1902).

CARLYLE, THOMAS (1795-1881), an English historian, biographer, and essayist.

CATHCART, WILLIAM (1826-1908), a Baptist pastor, author, and editor; born and educated in Ireland, and came to the United States in 1853.

CHALLONER, RICHARD (1691-1781), an English Roman Catholic divine, bishop of Debra and vicar apostolic of London.

CHAPMAN, ERVIN S. (b. 1838), an American clergyman especially prominent as a temperance advocate. He is probably best known through the *Searchlight*, the official organ of the Anti-Saloon League, and of which he was editor from 1898 to 1914.

CHARLEMAGNE, or Charles the Great (*c.* 742-814), Roman emperor from Dec. 25, 800, to Jan. 28, 814.

CHILLINGWORTH, WILLIAM (1602-44), a noted English divine and controversialist.

CHRYSOSTOM, JOANNES, born at Antioch, 347; died at Comana, in Pratas, in 407. The most famous of the Fathers of the Greek or Eastern Church. Monasticism attracted him powerfully soon after his conversion, and he joined a society of hermits in the mountains outside of Antioch, living thus about six years, until failing health compelled him to return to civilization. He returned to Antioch in 380, and was ordained a deacon by Meletius. In 398 he removed to Constantinople; by force was compelled to accept the patriarchal ordination from Theophilus of Alexander, and thus found himself head of the whole Greek Church. Shortly before his death he was banished in consequence of various charges made against him. Separate editions of his single works are numerous.

CLARKE, ADAM, commentator; born at Moybeg, north of Ireland, 1760 or 1762; died in London, Aug. 26, 1832. From 1782 to 1805 he traveled as a Methodist itinerant; from 1805 to 1815 he held an appointment in London. From 1815 till his death he devoted himself to literary work.

CLAY, ALBERT TOBIAS (b. 1866), archeologist; a Lutheran clergyman and instructor in Hebrew in the University of Pennsylvania; also instructor in Old Testament theology, and lecturer on Hebrew, Assyrian, and Semitic archeology in other universities of the United States.

CLERKE, AGNES MARY (1842-1907), a British astronomical writer.

CLINTON, H. F. (1781-1852), a British classical scholar and chronologist; of his chief work the Encyclopedia Britannica says: "The value of his 'Fasti,' which set classical chronology on a scientific basis, can scarcely be overestimated."

COBERN, REV. CAMDEN MCCORMACK (b. 1855), an American Methodist Episcopal clergyman, archeologist, Biblical critic, and author.

COLEMAN, LYMAN (1796-1882), an American educator and theological writer; professor of Latin and Greek at Lafayette College, 1861-68, and of Latin, 1868-82.

COLERIDGE, SAMUEL TAYLOR (1772-1834), an eminent English poet, critic, and speculative genius.

COLLETT, SIDNEY, an English writer, author of "The King's Declaration — a Protest and Warning," "All About the Bible," etc.

COMTE, M., a French editor.

CONFUCIUS (c. 550 to 478 B. C.), China's most famous sage and philosopher.

CONSTANTINE, surnamed The Great, Roman emperor from 306 to 337; born in 274, at Naissus, in Upper Moësia. After the death of his father he was proclaimed emperor by the legions of Gaul. His victory over Maxentius, near Rome, in 312, gave him possession of Italy. In 330 he founded Constantinople.

CONYBEARE AND HOWSON (Rev. W. J. Conybeare and Rev. J. S. Howson), joint authors of "The Life and Epistles of the Apostle Paul," first published in London in 1851.

COOLEY, THOMAS MCINTYRE (1824-98), an eminent American jurist.

COPINGER, WALTER ARTHUR (1847-1901), barrister; author of "The First Half Century of the Latin Bible," and several books on history and biography.

CORMACK, GEORGE, a Scotch traveler and author.

CORMENIN, LOUIS MARIE DE, a French Roman Catholic author whose "History of the Popes" was translated from the French into English and printed in 1851.

COTTERILL, REV. HENRY, theological tutor in Brighton College, England.

COVERDALE, MILES (1488-1568), an English Augustinian friar, a friend of Robert Barnes and Thomas Cromwell, and the first to translate the entire Bible into the English language.

COWPER, WILLIAM (1731-1800), an English poet.

COX, ROBERT, a fellow of the Society of Antiquarians of Scotland, not a clergyman, but a barrister, who in 1865 gave to the world two volumes of "Literature on the Sabbath Question," the work being designed, as explained by the author in his preface, "chiefly as a help to those who study the Sabbath question in a thorough and impartial manner."

CRAFTS, WILBUR FISK (b. 1850), an American clergyman; born at Fryeburg, Maine. Was graduated in 1869 at Wesleyan University. From 1883 to 1888 he was pastor of the First Union Presbyterian Church of New York. He founded the American Sabbath Union in 1889, and the International Reform Bureau in 1895. His chief work is "The Sabbath for Man."

CRANMER, THOMAS (b. 1489), archbishop of Canterbury, England. He abjured his allegiance to Rome in 1535, and was tried and sent to the stake for heresy under "Bloody Mary."

CREASY, SIR EDWARD SHEPHERD (1812-78), an English jurist and historian. At the time of his death he was chief justice of Ceylon.

CREIGHTON, MANDELL (1843-1901), an English historian and Bishop of London.

CROLY, REV. GEORGE (1780-1860), a British author; rector of St. Stephen's, Walbrook, where he gained a reputation for his eloquence.

CUMMING, JOHN (1807-81), a Scottish clergyman and writer. His works include "Apocalyptic Sketches," "The Great Tribulation," and "Destiny of Nations."

CUNINGHAME, WILLIAM (1805-61), a Scottish clergyman, theologian, and author; one of the founders of the Free Church of Scotland.

CURTIS, REV. WILLIAM ALEXANDER, born 1876 at Thurso, Caithness, Scotland; professor of systematic theology in the University of Aberdeen. In 1911 he published "A History of Creeds and Confessions of Faith in Christendom and Beyond."

CYPRIAN, THASCIUS CÆCILIUS (about 200-258), one of the church Fathers. A pagan by birth, and of wealthy parentage, he became a teacher of rhetoric at Carthage. He was at one time head of the whole African church. In 257 persecution broke out under Valerian, and Cyprian was banished, and in 258 he suffered martyrdom.

DALE, ROBERT WILLIAM (1829-95), an English Congregational clergyman; author of "Sermons on the Ten Commandments," "The Atonement," etc.

D'AUBIGNE, JEAN HENRI MERLE, born at Eaux-Vives, near Geneva, Aug. 16, 1794; died at Geneva, Oct. 20, 1872. A celebrated Swiss Protestant church historian; after 1830 professor of historical theology at the École de Théologie Évangélique at Geneva. His geatest work is the "History of the Reformation."

DEARDEN, REV. H. W., an English clergyman and author whose book, "Modern Romanism Examined," published in 1899, is one of the most temperate ever written upon a live controversial subject.

DECHAMPS, VICTOR AUGUSTIN ISIDORE (1810-83), Cardinal Archbishop of Mechlin and Primate of Belgium.

DENS, PETER (1690-1775), a Belgian Roman Catholic theologian. His greatest work, the *"Theologia Moralis et Dogmatica,"* is a compendium of Roman Catholic doctrine and ethics.

DENT, ARTHUR, "Preacher of the word of God, South Shooburg in Essex," England.

DEWETTE, WILHELM MARTIN LEBERECHT (1780-1849), a German theologian; author of a number of works on Biblical criticism.

DIO CASSIUS (*c.* 150-235 A. D.), a Roman senator and historian.

DIODORUS SICULUS, a Greek historian who seems to have concluded his literary labors B. C. 21. His "Bibliotheca Historica" consisted of forty books, only the first five of which are extant.

DOLLINGER, JOHANN JOSEPH IGNAZ VON, born at Bamberg, Bavaria, Feb. 28, 1799; died at Munich, Jan. 10, 1890. A German theologian, and after 1871 leader in the "Old Catholic" movement; appointed professor of ecclesiastical history and law at Munich University in 1826. Between 1850 and 1860 he was led to declare that the Pope's temporal power was not essential to the Roman Catholic Church, regarding which a prolonged controversy ensued. He opposed the decree of papal infallibility of the Vatican Council of 1869-70, and was excommunicated in 1871. The work, "The Pope and the Council" (1869), by "Janus," was written by him, and contains his arguments against the dogma of papal infallibility.

DODS, MARCUS (1834-1909), British theologian and author; professor of New Testament exegesis in New College, Edinburgh.

DOMVILLE, SIR WILLIAM, a very able writer, and author of a work, "The

Sabbath," published anonymously in London in 1849.

DONOVAN, REV. J., a Roman Catholic priest and educator; domestic prelate to His Holiness Gregory XVI; member of the Archeological Society of Rome; honorable member of the Society of British Artists, etc. He translated the "Catechism of the Council of Trent."

DOUGLASS, FREDERICK A. (1817-95), an American mulatto. Born a slave, he escaped from bondage in 1838, and made his way to New York. Subsequently he rose to prominence as a forceful writer and an eloquent speaker.

DOYLE, SIR ARTHUR CONAN (b. 1859), an English author and journalist.

DRAPER, JOHN WILLIAM (1811-82), born near Liverpool, England; died at Hastings-upon-Hudson, N. Y. A noted chemist, physiologist, and historian.

DUDDEN, FREDERICK HOMES (b. 1874), an English clergyman and author. His book, "Gregory the Great, His Place in History and Thought," is listed by the Catholic Encyclopedia as one of its authorities.

DUGGAN, STEPHEN H. PIERCE (b. 1870), a college professor, and author of the "Eastern Question; a Study in Diplomacy" (1902).

DUNBAR, GEORGE (1774-1851), an English classical scholar and lexicographer. His Greek-English and English-Greek lexicon, issued in 1840, on the compilation of which he spent eight years, was, the Encyclopedia Britannica remarks, "the best work of its kind that had appeared in England."

DURUY, JEAN VICTOR (1811-94), a French historian and statesman; minister of public instruction 1863-69; and senator.

DWIGHT, TIMOTHY (1752-1817), an eminent American teacher, preacher, and theologian, president of Yale College.

DYER AND HASSELL, authors of a "History of Modern Europe." This work was undertaken by Thomas Henry Dyer in 1861. Two editions of his book were sold, and then Mr. Dyer having died, Mr. A. Hassell revised the work and continued it to the end of the nineteenth century. "It is," says the Encyclopedia Britannica, "a meritorious compilation and storehouse of facts."

EBRARD, JOHANN HEINRICH AUGUST, a prominent German Protestant theologian; born at Erlangen in 1818. Became professor of theology in 1847; edited a review called the *Future of the Church* (1845-47), and wrote, besides other works, "Christian Dogmatics" (two volumes, 1852), and "The Divine and Human in Christianity" (1844). He died July 23, 1888.

ECK, JOHANN MAIER VON, born at Eck, Bavaria, Nov. 13, 1486; died at Ingolstadt, Bavaria, Feb. 10, 1543. A German theologian, one of the most active opponents of Luther and the Reformation. He became professor of theology at Ingolstadt in 1510, which institution he actually ruled for the rest of his life. He was a man of great learning and a vigorous defender of the Roman Catholic Church.

EDERSHEIM, REV. ALFRED (1825-89), born at Vienna, of Jewish parents; a Christian theologian and missionary to the Jews. His works include "A History of the Jewish Nation after the Destruction of Jerusalem," "The Temple: Its Ministry and Services," "Life and Times of the Messiah," "Prophecy and History in Relation to the Messiah."

EDGAR, REV. R. M'CHEYNE, a Scotch clergyman and educator, from 1885 to 1900 instructor of the class of senior freshmen, Trinity College, Dublin.

EDWARDS, JONATHAN (1703-58), an eminent American theologian, metaphysician, and author. He was president of Princeton College in 1758.

EDWARDS, JUSTIN, D. D., an American clergyman; born in Westhampton, Mass., April 25, 1787; died at Virginia Springs, Mass., July 23, 1853. He, with fifteen others, founded the American Society for the Promotion of Temperance (1825). He was president of the seminary at Andover, Mass. (1837-42), and author of numerous popular tracts and of a work upon "The Sabbath." He should not be confounded with Jonathan Edwards, or with his son of the same name, both of whom were noted clergymen of New England (1703-58, 1745-1801).

ELIOT, SIR CHARLES, commissioner for British East Africa, 1900-03.

ELLIOTT, REV. E. B., an English clergyman, vicar of Tuxord and fellow of Trinity College, Cambridge. His great work, "Horæ Apocalypticæ," was published in 1847.

ENCYCLOPEDIA BRITANNICA, a well-known standard encyclopedia, first published in three volumes 1768-71, reaching its eleventh edition, of twenty-nine volumes, in 1911. Published by the Encyclopedia Britannica Company, New York.

ENCYCLOPEDIA, THE CATHOLIC, a work consisting of fifteen large volumes besides the Index and Reading Lists. The first volume was issued in 1907, and the set was completed by the publication of the Index in 1914. Charles G. Hebermann, editor-in-chief of the

work, in an article in *America*, April 18, 1914, styles it "this authoritative and complete summary of the doctrines, history, and liturgy of the Catholic Church and her deeds, especially in the English-speaking world." Published by Robert Appleton Company, New York.

ENCYCLOPEDIA, THE INTERNATIONAL STANDARD BIBLE. This valuable work, edited by James Orr, M. A., D. D., is scholarly without being unnecessarily technical. It is conservative, and is designed to strengthen rather than to undermine faith in the inspiration and authority of the sacred Scriptures. Published by Henry Camp & Co., London; The Howard-Severance Company, Chicago, 1915.

ENCYCLOPEDIA, THE JEWISH, prepared by more than four hundred specialists and scholars, complete in twelve volumes. Published by Funk and Wagnalls Company, New York, 1907.

ENCYCLOPEDIA, NELSON'S, perpetual loose-leaf. First issued in 1907, and kept up to date by new pages furnished to subscribers every year. Published by Thomas Nelson and Sons, New York, London, Edinburgh, and Dublin.

ENCYCLOPEDIA, THE NEW SCHAFF-HERZOG, is more than a revision of the original Schaff-Herzog Encyclopedia; it is a new work, prepared by more than six hundred scholars and specialists, under the supervision of Samuel Macauley Jackson, D. D., LL. D., assisted by a corps of ten associate and department editors. It is complete in thirteen volumes, including the Index. The last volume was copyrighted in 1912. Published by Funk and Wagnalls Company, New York and London.

ENCYCLOPEDIA OF THE WORLD'S KNOWLEDGE, STANDARD, a set of twenty-four small volumes, published in 1912 by Funk and Wagnalls Company, New York and London.

ERASMUS, DESIDERIUS, a scholar and critic; born at Rotterdam, probably Oct. 28, 1465; died at Basel, Switzerland, July 12, 1536. He aimed to reform without dismembering the Roman Catholic Church; at first favored, but subsequently opposed, the Reformation, and engaged in a controversy with Luther. His chief literary work was an edition of the New Testament in Greek with a Latin translation, published in 1516.

ERDMAN, PROF. CHARLES ROSENBURY (b. 1866), Presbyterian, of Princeton Theological Seminary.

EUSEBIUS, bishop of Cæsarea; born probably at Cæsarea, about 264; died there about 349. A celebrated theologian and historian, sometimes called "the father of church history." He was appointed bishop of Cæsarea about 315, and 325 attended the Council of Nicæa, where he was appointed to receive the emperor Constantine with a panegyrical oration. He wrote a universal history, and a "Life of Constantine."

EXTRAVAGANTES COMMUNES, a collection of decretals found in all editions of the "Corpus Juris Canonici," that is, in the body of the canon law of the Catholic Church. "This word," says the Catholic Encyclopedia, art. "Extravagantes," "is employed to designate some papal decretals not contained in certain canonical collections. . . . . but which, however, were obligatory upon the whole church; also to other decretals of a later date, and possessed of the same authority."

FABER, GEORGE STANLEY (1773-1854), an English divine and controversialist, graduate of Oxford and fellow of Lincoln College.

FAIRCHILD, JAMES HARRIS (1817-1902) an American educator; graduate of Oberlin College, 1838; later, professor of languages in the college, then professor of moral philosophy and theology, and finally college president.

FARRAR, FREDERIC WILLIAM, an English divine and author; born at Bombay, British India, Aug. 7, 1831; died in 1903. Was educated at the universities of London and Cambridge; was head master of Marlborough College, 1871-76; was elected preacher to Cambridge University in 1868, and canon of Westminster and rector of St. Margaret's in 1876.

FERGUSON, WILLIAM SCOTT, born in Prince Edward's Island, Canada, 1875; historian, statesman, and educator.

FERRARIS, P. F. LUCIUS, an eighteenth century canonist of the Franciscan order. He was also professor, provincial of his order, and consultor to the Holy Office.

FINLAY, GEORGE (1799-1875), a British historian. Among his works are "Greece and the Romans," "History of the Byzantine and Greek Empires from 1057-1453," and "Greece under the Othman and Venetian Dominion from 1453 to 1821."

FLAMMARION, CAMILLE (b. 1842), a noted French astronomer, author of "Omega, the Last Days of the World," and "Popular Astronomy."

FLICK, ALEXANDER CLARENCE (b. 1869), an American university professor, lecturer on history, and author of several historical works.

FLOODY, ROBERT JOHN (b. 1859), a clergyman of Boston, Mass.

FOXE, JOHN (1516-87), author of "Foxe's Book of Martyrs: the Acts and Monuments of the Church," writ-

ten in Latin and printed in that language in 1559; translated and published in English in 1563. Foxe numbered among his intimate friends and correspondents, Dean Nowell, Hugh Latimer, and William Tyndale.

FRANKLIN, BENJAMIN (1706-90), an eminent American philosopher and statesman.

FREEMAN, EDWARD A. (1823-92), a noted English historian.

FRERE, JAMES HATLEY, an English author and educator.

FROUDE, JAMES ANTHONY (1818-94), a noted English historian, essayist, and biographer.

GAEBELEIN, ARNO C., editor of *Our Hope;* author of several expository works.

GALLOWAY, JOSEPH (1730-1803), a member of the first Continental Congress in 1774. Died in England, 1803. He published several works on the prophecies.

GAMBLE, SAMUEL WALTER (b. 1852), a Methodist clergyman, prominent in the defense of the Sunday institution as against the ancient Sabbath.

GARRISON, WILLIAM LLOYD (1805-79), an American journalist, an able and forceful writer, and a fearless advocate of antislavery.

GAUSSEN, FRANCOIS SAMUEL ROBERT LOUIS (1790-1863), a Swiss Protestant theologian.

GESENIUS JUSTUS (1601-73), the standard Hebrew lexicographer, was a Lutheran theologian.

GIBBON, EDWARD, an English historian, born at Putney, Surrey, England, April 27, 1737; died at London, Jan. 15, 1794. Served in the militia (1759-70), attaining the rank of colonel. In 1774 he was elected to Parliament. His great work is "The History of the Decline and Fall of the Roman Empire," still the chief authority for the period which it covers, and one of the greatest histories ever written. Gibbon was twenty-three years completing this work.

GIBBONS, JAMES, an American Roman Catholic prelate; born at Baltimore, Md., July 23, 1834, died March 24, 1921. Became archbishop of Baltimore in 1877, and cardinal in 1886, the first American cardinal. Author of "The Faith of Our Fathers" and "Our Christian Heritage."

GIESELER, JOHANN KARL LUDWIG (1792-1854), a German Protestant church historian and theologian; professor of theology at Bonn and Göttingen. His principal work is the "Lehrbuch der Kirchengeschichte" (Textbook of Church History), of which the New Schaff-Herzog Encyclopedia says it is "one of the most remarkable productions of German learning, distinguished by erudition, accuracy, and careful selection of passages."

GILL, THOMAS H. (b. 1819), an English clergyman, a Low Churchman.

GLADSTONE, WILLIAM EWART, an eminent English statesman, orator, and author; born Dec. 29, 1809; died May 19, 1898. He was for many years in public life, being much of the time a member of Parliament and thrice prime minister of Great Britain.

GOODWIN, THOMAS (1600-80), was ordained a clergyman of the Established Church of England, but in 1633 he resigned his pastorate and became an Independent. He was one of Oliver Cromwell's chief advisers, and attended the Protector on his deathbed.

GORDON, ADONIRAM JUDSON, D. D. (1836-95), an American clergyman and author.

GORDON, S. D. (b. 1859), a well-known author of religious books, mostly "Quiet Talks" on various practical subjects.

GOSSELIN, M., director of the Seminary of St. Sulpice, Paris. His book, "The Power of the Pope," was first published in 1839. It was subsequently translated into English by the Rev. Matthew Kelly, of St. Patrick's College, Maynooth, Ireland, and published in London in 1853.

GRANT, GEN. ULYSSES SIMPSON (1822-85), the chief leader of the Union armies in the Civil War, and subsequently President of the United States for eight years.

GRATIAN, an Italian Benedictine monk, a native of Tuscany; lived about 1125-60, and was the author of a work entitled "Decretum."

GREEN, JOHN RICHARD (1837-83), an English historian. Among his principal works are "A Short History of the English People," "The Making of England," "The Conquest of England."

GREGORY, DANIEL SEELYE (b. 1832), an American clergyman and editor, and author of numerous works.

GREGORY I, surnamed the Great (540-604), saint, doctor of the church, and Pope the last fourteen years of his life. He restored the monastic discipline, enforced the rule of celibacy of the clergy, and displayed great zeal in propagating Latin Christianity. He was a prolific writer.

GREGORY VII (Hildebrand) (b. about 1020; d. 1085), is styled by the Catholic Encyclopedia, "one of the greatest of the Roman pontiffs, and one of the most remarkable men of all times."

GREGORY IX (1145-1241), Pope from 1227 to his death at the advanced age of ninety-six years. He made a collection of Decretals.

GROTIUS, HUGO, born at Delft, Netherlands, April 10, 1583; died at Rostock, Germany, Aug. 28, 1645. A celebrated Dutch jurist, theologian, statesman, and poet, and founder of the science of international law.

GUINNESS, H. GRATTAN, D. D., fellow of the Royal Astronomical Society; an English clergyman and writer, author of "The Approaching End of the Age," "Light for the Last Days," "Creation Centred in Christ," etc., all published by Hodder and Stoughton, London.

HABERSHON, MATTHEW (b. 1821), an English author and historian.

HACKETT, HORATIO BALCH, an American Biblical scholar and exegete; born at Salisbury, Mass., Dec. 27, 1808; died at Rochester, N. Y., Nov. 2, 1875. Was graduated at Amherst in 1830, studied theology at Andover and in Germany, and afterward taught ancient languages in Brown University and Biblical literature in Newton Theological Seminary. The latter chair he held for thirty years (1839-70), when he was appointed professor of New Testament Greek in Rochester Theological Seminary.

HAGENBACH, DR. KARL RUDOLPH (1801-71), a German-Swiss church historian and Protestant theologian.

HALDEMAN, ISAAC MASSEY (b. 1845), an American clergyman (Baptist), author of several books and many pamphlets on religious subjects.

HALES, REV. WILLIAM (1747-1831), an Irish clergyman and scientific author, member of the Church of England.

HALL, ISAAC HOLLISTER (1837-96), an American philologist and Biblical scholar.

HALL, ROBERT (1764-1831), a very popular and forceful Baptist minister in England, whose published works were, in 1832, collected into six volumes, and were issued in both England and America.

HALLAM, HENRY (1777-1859), an English historian and critic of great merit.

HANLY, J. FRANK (1863-1920), governor of Indiana; prohibition nominee for President in 1916.

HARNACK, ADOLF, a noted German Protestant theologian; born at Dorpat (Yurief), Russia, May 7, 1851. Was professor successively at Leipzig, Giessen, Marburg, and (1888) Berlin. His most important work is in the department of the history of the ancient church. His "History of Dogma" is an epoch-making work.

HARPER, EDWARD, author of "Popery and Britain Betrayed," "Protestantism on Its Trial," both previous to 1861, the year of his epistolary discussion with Rev. Dr. Manning (Roman Catholic priest, and later archbishop and cardinal), printed shortly thereafter in book form.

HARRISON, J. A. (1848-1911), an American writer and author of a number of historical works.

HASTINGS, H. L. (d. 1915), an American author.

HASE, KARL AUGUST VON, a noted German Protestant theologian and church historian; born at Steinbach, Saxony, Germany, Aug. 25, 1800; died at Jena, Jan. 3, 1890. Was professor at Leipzig (1829-30) and at Jena (1830-83).

HEFELE, REV. CHARLES JOSEPH, a German Roman Catholic ecclesiastic; born at Unterkochen, in Würtemberg, Germany, March 15, 1809; died at Rottenburg, June 5, 1893. Opposed the dogma of infallibility at the Vatican Council of 1870, but in 1871 submitted to the papal authority. He was bishop of Rottenburg (1869) and church historian; became professor of theology at Tübingen (1840). His great work is "Conciliengeschichte (A History of the Councils)."

HENRY, MATTHEW (1662-1714), an eminent nonconformist English divine. He published many sermons and theological works, the most important of which is his "Commentary on the Old and New Testaments."

HENRY, PATRICK (1736-99), a celebrated American orator and patriot. He was a devout believer in Christianity, but was not a member of any religious denomination.

HERODOTUS (484-424 B. C.), the Greek historian known as "the Father of History."

HERSCHEL, SIR JOHN FREDERIC WILLIAM (1702-1871), one of the foremost English astronomers and physicists.

HEYLYN, PETER, an English church historian and controversialist; born at Burford, England, Nov. 29, 1600; died at London, May 8, 1662. Was graduated at Magdalen College, Oxford; was appointed chaplain to the king in 1629; was a High Anglican, and very bitter against the Puritans.

HIPPOLYTUS, a distinguished ecclesiastical writer; is supposed to have been born in the East, and to have died in exile in Sardinia at the beginning of the third century. He was a presbyter, conspicuous for learning, eloquence, zeal, and moral earnestness. Greek was his native tongue; his chief work was "Philosophumena."

HISLOP, REV. ALEXANDER, a clergyman of the Free Church of Scotland. His

most important work was "The Two Babylons."

HISTORIANS' HISTORY OF THE WORLD, edited by Henry Smith Williams, assisted by a board of distinguished advisers and contributors. Published in 1905 in twenty-five volumes, by the Outlook Company, New York, and the Historical Association, London.

HOBBS, WILLIAM HERBERT, an American geologist. He held professorships at the University of Wisconsin and the University of Michigan, and was connected with the United States Geological Survey.

HOBSON, HON. RICHMOND P. (b. 1870), a graduate of the United States Naval Academy, and of the Southern University, 1906; member of the 60th, 61st, and 62d Congresses, elected from Alabama.

HODGES, ARCHIBALD ALEXANDER (1823-86), an American Presbyterian clergyman, author, and theologian; professor of didactic and polemic theology at Princeton Theological Seminary. His chief works are "Outlines of Theology," "The Atonement," and "Manual of Forms."

HODGE, CHARLES (1797-1878), an American Presbyterian theologian; professor in Princeton Theological Seminary. His chief work was "Systematic Theology."

HODGKIN, THOMAS (b. 1831), a British historian, reared and educated as a member of the Society of Friends. His principal work, "Italy and Her Invaders," is recognized as an authority second to none.

HOLTZMAN, DR. HEINRICH JULIUS (b. 1832), a leading German university professor and author. One of his best known works, "Kanon und Tradition," was published in Basel in 1859.

HOOKER, RICHARD, a celebrated English divine and theological writer; born at Heavitree, Exeter, England, about 1553; died at Bishopsbourne, Nov. 2, 1600.

HORACE, QUINTUS HORATIUS FLACCUS (65-8 B. C.), a famous Roman lyric poet.

HORNE, THOMAS HARTWELL (1780-1862), an English Biblical scholar, whose chief work, "Introduction to the Critical Study and Knowledge of the Holy Scriptures," was published in 1818.

HORTON, REV. ROBERT FORMAN (b. 1855), an English clergyman and author.

HOSIUS, CARDINAL (257-359), bishop of Cordova, Spain. He was a leader of the orthodox or Catholic party, and a champion of Athanasius as against the Arians.

HOSTIENSIS (Henry of Susa, d. 1271), author of "Summa Hostiensis, or Summa aurora," "a work," says the Encyclopedia Britannica, "of the very highest order."

HUMBOLDT, FRIEDRICH HEINRICH ALEXANDER VON (1796-1859), a celebrated German scientist and author.

HURLBUT, REV. JESSE LYMAN (b. 1843), a Methodist Episcopal minister.

HUSSEY, ROBERT (1801-56), an English scholar, clergyman, and university professor; regius professor of ecclesiastical history at Oxford from 1842.

HUTTON, WILLIAM HOLDEN (b. 1860), a clergyman of the Church of England, fellow and tutor of St. John's College, Oxford; later lecturer in ecclesiastical history at Trinity College; author of numerous able works.

IGNATIUS LOYOLA (1491-1556), a Spanish soldier and prelate, founder of the Society of Jesus, or order of Jesuits.

INNES, A. TAYLOR, a Scotch advocate and writer.

INNOCENT III (1161-1216), Pope from 1198 to 1216. During his pontificate the papal power attained its greatest height.

INNOCENT IV (d. 1254), Pope from 1243 to 1254.

IRENÆUS, one of the most distinguished authors and theologians of the early church; born in Asia Minor, about 115; died at Lyons, probably in 202. Studied under Polycarp, removed to Rome about 155; became bishop of Lyons in 177.

ISAACSON, REV. CHARLES STUTEVILLE, English clergyman, rector of Hardingham, and sometime fellow of Clare College, Cambridge.

JASTROW, MORRIS, JR. (1861-1921) professor of Semitic languages, and librarian of the University of Pennsylvania; author of several valuable works.

JEFFERSON, THOMAS (1743-1836), an eminent American statesman, author of the Declaration of Independence, and third President of the United States.

JENKINS, REV. ROBERT CHARLES (b. 1815), an English clergyman.

JENKS, REV. WILLIAM (1778-1866), one of the founders of the American Oriental Society.

JEROME (Eusebius Sophronius Hieronymus), one of the greatest of the Latin Fathers; born at Stridon, Pannonia, about 340; died at Bethlehem, Sept. 30, 420. After studying with his father Eusebius, a Christian, he went to Rome, where he was introduced into Greek philosophy and Roman literature. He became a presbyter at Antioch in 379, and in 382 returned to Rome, where he became secretary to

Pope Damasus. He published a Latin version of the Bible, known as the Vulgate.

JEWELL, JOHN (1522-71), bishop of Salisbury. His complete works were collected under the direction of Archbishop Bancroft and published in 1609.

JOHNSON, FRANKLIN (b. 1836), Baptist. From 1892 he was for some years professor of church history and homiletics in the University of Chicago.

JOHNSTON, HOWARD AGNEW (b. 1860), an American clergyman; from 1899 to 1905 he was pastor of Madison Avenue Church, New York City.

JOHNSTON, SIR HENRY HAMILTON (b. 1858), an English traveler. He held several consulships in Africa, and in 1891 was made consul general for British Central Africa.

JONES, H. STUART (b. 1867), an English scholar and historian.

JORDAN, CAMILLE (1771-1821), a French politician.

JORDANES, the historian of the Gothic nation, who wrote about the middle of the sixth century.

JORTIN, JOHN (1698-1770), an English church historian and critic.

JOSEPHUS, FLAVIUS, a celebrated Jewish historian; born in Jerusalem, in 37; died about 100. Was of illustrious priestly descent, and related to the Maccabean house; had good educational advantages, and early evinced superior talent and knowledge. In 64 he was sent by the Jews on a mission to Rome. On returning he found his countrymen bent upon throwing off the Roman yoke at all hazards, from which he at first tried to dissuade them. At the outbreak of the Judeo-Roman war (66) he was intrusted by the Sanhedrin with the governorship of Galilee, where he fortified various military positions, and drilled an army of 100,000 men. When Jotapata was taken by Vespasian by storm, in 67, Josephus, who had defended it for forty-seven days, was taken prisoner to Rome, and after two years, when Vespasian was proclaimed emperor (69) in harmony with a prediction made to him by Josephus when captured, he obtained his liberty. He went with Titus to Palestine, remained in his train till the close of the war, and accompanied him to Rome for the triumph after the fall of Jerusalem, in 70. His chief works are "Wars of the Jews" and "Antiquities of the Jews."

JOYE, GEORGE, an English author "who himself brought out a fourth edition of Tyndale's New Testament in August, 1534, freed from many of the errors which, through the carelessness of the Flemish printers, had crept into the text."

JURIEU, PIERRE (1637-1713), a French Protestant divine, pastor of the French church at Rotterdam, author of a number of scholarly works.

JUSTINIAN (Flavius Anicius Justinianus), Roman emperor from 527-565.

JUSTIN MARTYR (about 103-165), one of the earliest apologists of Christianity. Originally a pagan, he later embraced Christianity, for the defense of which, and his opposition to paganism, he is said to have been martyred in Rome under Marcus Aurelius.

KEENAN, REV. STEPHEN, a Catholic priest; author of a catechism much used in Roman Catholic schools.

KEIL, JOHANN FRIEDERICH KARL (Keil, C. F.) (1807-88), a German Protestant exegete. After spending a number of years as professor of Old and New Testament exegesis and Oriental languages at Dorpat, he withdrew and devoted himself to literary work.

KEITH, REV. ALEXANDER (1791-1880), a Scottish clergyman, author of several works on prophecy. In 1843 he gave up his connection with the Established Church, and helped to found the Free Church of Scotland.

KELLY, DR. HOWARD A. (b. 1858), a noted American surgeon, author of a number of medical and surgical works.

KENRICK, PETER RICHARD (1806-96), was ordained a priest in 1832. In 1833 he went to Philadelphia, where he was made rector of the Catholic Theological Seminary, and filled other important offices in the diocese until he was made coadjutor bishop of St. Louis in 1841. He was made archbishop in 1847.

KENYON, FREDERIC G. (b. 1863), has been connected with the British Museum since 1889. He is author of a number of valuable books.

KILLEN, WILLIAM DOOL (1806-1902), an Irish Presbyterian; professor of ecclesiastical history in Belfast.

KING, CHARLES (b. 1844), an American soldier, officer (brigadier general), and author.

KING, HENRY MELVILLE, clergyman; instructor of Hebrew in Newton Theological Institution 1862-1863; pastor of churches in Boston, Albany, and Providence.

KING, L. W. (b. 1869), an English archeologist. He wrote largely on Babylonian and Assyrian subjects.

KITTO, JOHN, an English compiler; born at Plymouth, England, Dec. 4, 1804; died at Cannstadt, Germany, Nov. 25, 1854. Although a layman, he was made doctor of divinity by the University of Giessen in 1844. He published "The Pictorial Bible" and the "Cyclopedia of Biblical Literature."

KNOX, JOHN, the greatest of the Scottish Reformers; born at Gifford, in East Lothian, Scotland, in 1505; died in November, 1572. Was ordained a priest about 1530, openly renounced the Roman Catholic religion in 1542, and was appointed chaplain to Edward VI about 1551. In 1559 he became the master spirit of the Reformation in Scotland.

KRUMMACHER, FRIEDRICH WILHELM 1796-1868), court chaplain at Potsdam, and an influential promoter of the Evangelical Alliance.

KYLE, JOHN MERRILL (b. 1856), a Presbyterian clergyman, and missionary to Brazil, South America, 1882-87.

LABBE AND COSSART, French Jesuits, and authors of a "History of the Councils." Philippe Labbe (1607-67) was a voluminous writer; the "History of the Councils" was planned by him and completed after his death by Cossart.

LACTANTIUS, LUCIUS CŒLIUS FIRMIANUS (d. c. 330), an eloquent Latin Father who flourished in the third and fourth centuries, and is supposed to have been a native of Africa. He is reputed to have been the most eloquent and polished of the Christians of that period.

LAMARTINE, ALPHONSE MARIE LOUIS DE PRAT DE (1790-1869), French poet, historian, and statesman.

LANE-POOLE, STANLEY (b. 1854, London), an English historian and archeologist, professor of Arabic at Trinity College, Dublin, 1889-1904, and subsequently employed in government service. He has published many volumes covering a wide range of subjects, most of them relating, however, in some way to Eastern research.

LANFREY, PIERRE (1828-77), French historian and statesman.

LANG, ANDREW (b. 1844), a Scottish miscellaneous writer, and author of numerous works.

LANGE, JOHANN PETER, a German Protestant theologian; born at Sonnborn, Prussia, April 10, 1802; died at Bonn, July 9, 1884. Was professor of theology at Zürich (1841), and later (1854) at Bonn. He published the commentary "Bibelwerk" (1856-76: English translation by Schaff).

LANGLEY, PROF. SAMUEL PIERPONT (1834-1906), an American scientist; professor of astronomy in the Western University of Pennsylvania in 1867. In 1887 he was appointed secretary of the Smithsonian Institution at Washington, D. C., where he engaged in making experiments pertaining to mechanical flight.

LARDNER, DIONYSIUS (1793-1859), an English clergyman and scientific writer.

LATIMER, HUGH (1485-1555), a celebrated English prelate and Reformer. He was excommunicated from the Roman Catholic Church April 20, 1555, and with Ridley was burned October 16 of the same year.

LAWRENCE, EUGENE (1823-94), an American writer, author of several important works.

LAYARD, SIR AUSTIN HENRY (1817-94), an English archeologist and diplomatist, noted for his archeological discoveries in Asiatic Turkey.

LEA, HENRY CHARLES (1825-1909), an American author. Among his principal works are "A Historical Sketch of Sacerdotal Celibacy in the Christian Church," and "History of the Inquisition of the Middle Ages."

LEATHES, REV. STANLEY (1830-1900), in 1863 professor of Hebrew in King's College, London; member of the company of the Old Testament revisers in 1870, and examiner in Scripture to the University of London after 1892.

LECKY, WILLIAM EDWARD HARTPOLE (1838-1903), a British philosopher, best known, perhaps, by his "History of the Rise and Influence of the Spirit of Rationalism in Europe."

LEECH, REV. SAMUEL V. (b. 1837), a Methodist clergyman and author.

LEO XIII (1810-1903), Pope from 1878 to 1903. Gioacchino Pecci was created cardinal by Pius IX in 1853, and remained in charge of his diocese until 1878, when, on the death of Pius IX. he was elected Pope and took the name of Leo XIII.

LEWIS, ABRAM HERBERT (1836-1909), a Seventh Day Baptist clergyman, college professor, and author; for many years editor of the *Sabbath Recorder*, the organ of the Seventh Day Baptist denomination.

LIDDON, H. P. (1829-90), an English High Church clergyman, celebrated as a preacher.

LIGHTFOOT, BISHOP JOSEPH BARBER (1828-89), an English ecclesiastic and scholar. He was the author of several commentaries; and five volumes of sermons, essays, and notes have been published since his death.

LIGORIO (LIGUORI), ALFONSUS MARIA DI (1696-1787), a Neapolitan of good family, one of the greatest Roman Catholic writers of the eighteenth century, and founder of the Congregation of the Redemptorists. His works, the most important of which is his "Theologia Moralis," were published in forty-two volumes.

LINCOLN, ABRAHAM (1809-65), sixteenth President of the United States.

LINDSAY, THOMAS M. (1843-1914), principal of the United Free Church Col-

lege, Glasgow, Scotland; author of a number of important works.

LITTLEDALE, RICHARD FREDERICK (1833-90), a Church of England clergyman, and an author of much ability. As an opponent of the Church of Rome he attracted much attention. His numerous works, published from time to time during the period from 1862 to 1877, exerted a wide influence.

LIVINGSTONE, DAVID (1813-73), a celebrated African explorer and missionary.

LIVY (TITUS LIVIUS), (b. at Patavium 59 B. C., d. there 17 A. D.), was the greatest of Roman historians, and the most important prose writer of the Augustan age. He wrote a comprehensive history of Rome from the founding of the city to the death of Drusus, published in 142 books, of which only 35 are extant.

LLORENTE, DON JUAN ANTONIO (1756-1823), a learned Spanish historian. In 1799 he was appointed secretary general of the Inquisition, of which he became a determined adversary, and promoted its suppression in 1809.

LORD, JOHN (1810-94), an American lecturer and pastor.

LUCAN (Marcus Annæus Lucanus), (39-65 A. D.), the chief Roman poet of the silver age. His only surviving work is the poem "Pharsalia."

LUTHER, MARTIN, German Reformer; born at Eisleben, Prussian Saxony, Nov. 10, 1483; died there, Feb. 18, 1546. His early education was obtained at Magdeburg and Eisenach; in 1501 he entered the University of Erfurt, took the bachelor's degree in 1502 and the master's in 1505. In 1508 Luther was called to the chair of philosophy at the University of Wittenberg. His first important action in the direction of ecclesiastical reform was his publication, Oct. 31, 1517, on the church door at Wittenberg, of ninety-five theses against the sale of indulgences by the Dominican Tetzel. This has been called the birthday of the Reformation. Luther's translation of the whole Bible into German was completed in 1532 and published in 1534.

MACAULAY, THOMAS BABINGTON (1800-59), a celebrated English historian, essayist, poet, and statesman. His chief work is a "History of England," published in five volumes.

MACCABEES, BOOKS OF THE, the last two books of the Apocrypha. They contain a record of the historic struggles of the Maccabees from 168 to 135 B. C. The first book was written in Hebrew, the second in Greek. The second chapter of the latter contains an account of the hiding of the ark of the covenant in Mt. Nebo, by Jeremiah, just before the seventy years' captivity.

MACFARLANE, CHARLES STEADMAN (b. 1866), an American Congregational clergyman; also editor and author.

MACHIAVELLI (1469-1527), a noted Italian statesman and writer.

MACKNIGHT, THOMAS (1829-99), a British editor and statesman.

MCALLISTER, REV. DAVID (1833-1907), a Reformed Presbyterian clergyman, born in New York. Dr. McAllister was a leading National Reformer; editor of the *Christian Statesman* from September, 1867, to December, 1891, and again from November, 1894, to June, 1902, nearly a third of a century in all.

M'CARTHY, JUSTIN (1830-1912), a noted Irish journalist, politician, historian, and novelist. His reputation as a historian rests largely upon his "Short History of Our Own Times."

MCKIM, REV. RANDOLPH HARRISON (1842-1920), an American Protestant Episcopal clergyman and author, of Washington, D. C.

MAHAFFY, JOHN P. (b. 1839), occupied many positions of responsibility in connection with educational and civil affairs in the United States, and was author of a number of valuable works.

MALLET, CHARLES EDWARD (b. 1862), a British statesman and author.

MANNING, HENRY EDWARD (1808-92), an English clergyman, leader of the High Church party. He became a priest of the Roman Catholic Church in 1851, and a cardinal in 1857.

MANSFIELD, LORD (1705-93,) first earl of Mansfield, and an English judge.

MARCELLINUS, AMMIANUS (330-395), a Greek historian, author of a history of Rome in Latin.

MARRIOTT, JOHN ARTHUR RANSOME, fellow, lecturer, and tutor in modern history and economics at Worcester College, Oxford.

MARSH, HERBERT (1757-1839), a learned English theologian. He published several religious and controversial treatises.

MARSILIUS OF PADUA (about 1270-1342), physician and theologian, one of the more important of the learned publicists who supported Louis the Bavarian in his struggle with John XXII, who was Pope from 1316 to 1334.

MASPERO, SIR GASTON CAMILLE CHARLES (1846-1916), a noted French Egyptologist, and author of many works growing out of his years of research in Egypt and Assyria. His chief work is "The Struggle of the Nations."

MASON, ARCHIBALD, minister of the gospel at Wishawton, Scotland, in the early part of the nineteenth century.

MASSILLON, JEAN BAPTISTE (1663-1742), a French prelate and famous preacher.

MASSON, DAVID (1822-1907), a Scottish historian and man of letters.

MATHER, COTTON, American clergyman and author; born at Boston, Mass., Feb. 12, 1663; died there, Feb. 13, 1728. Took his B. A. degree when less than sixteen years old; was ordained as joint pastor with his father, in May, 1685, and held that position until his death. He wrote a book on witchcraft, and is known to have been in full sympathy with the Salem witchcraft crusade of 1692, in which a score were put to death, most of them by hanging. As an author, he was learned and voluminous, three hundred eighty-two of his printed works having been catalogued.

MAXWELL, WILLIAM, an English war correspondent and parliamentary journalist.

MEARS, REV. JOHN W. (Presbyterian), author of "Heroes of Bohemia," "Beggars of Holland," "Story of Madagascar," etc. He is probably best known by his book, "From Exile to Overthrow," published in 1913 by the Presbyterian Board of Publication, Philadelphia.

MEDE, JOSEPH (1586-1638), was eminent for learning and piety. He is best known by his "Clavis Apocalyptica," written in Latin and printed at Cambridge in 1627. It was translated by R. Moore, and printed in 1643 under the English title, "The Key of the Revelation."

MELANCHTHON, PHILIPP, the eminent friend of and collaborator with Luther in the German Reformation; born at Bretten, Baden, Germany, Feb. 16, 1497; died at Wittenberg, April 19, 1560. He was educated at Tübingen; became professor of Greek at Wittenberg in 1518; revised the Augsburg Confession and drew up the Apology in 1530; and took part in the various Protestant conferences with the Roman Catholics.

MERIVALE, CHARLES (1808-93), English historian and dean of Ely.

MICHAEL ANGELO (1475-1564), the most distinguished sculptor of the modern world.

MIGNE, JACQUES PAUL, a prominent Roman Catholic theologian; born at St. Flour, Cantal, France, Oct. 26, 1800; died in Paris, Oct. 25, 1875. Educated at the theological seminary at Orléans; became a professor at Châteaudun; was ordained priest (1824), and was curate at Puiseaux, in the diocese of Orléans. He went to Paris in 1833, where he founded a paper, *L'Univers Religieux,* and established a large publishing house.

MIJATOVICH, CHEDOMIL (b. 1842, Serbia), senator of the kingdom of Serbia since 1875. He is author of several publications on political economy, finance, history of commerce, and history of Serbia in the fifteenth century.

MILITZ (MILICZ) (d. 1374), Bohemian divine. He was the most influential among those preachers and writers in Moravia and Bohemia who, during the fourteenth century, in a certain sense paved the way for the reforming activity of Huss.

MILL, JOHN STUART (1806-73), an English liberal philosophical writer, logician, and economist, and an author of exceptional ability.

MILLER, WILLIAM, born in Pittsfield, Mass., February, 1782; died in Low Hampton, N. Y., Dec. 20, 1849. Receiving a captain's commission, he entered the army in 1810. On his return from the army, he moved to Low Hampton, N. Y., in 1812. From infidelity, he finally became an earnest student of the Bible. In 1836 his lectures on the prophecies and the second advent were printed in some of the public journals of the day, and were afterward issued in book and pamphlet form. His work, culminating in the great Advent Movement of 1840-44, resulted in an increased interest in the study of the Bible, particularly of the prophecies.

MILLIGAN, WILLIAM (1821-93), of the Church of Scotland; professor of divinity and Biblical criticism in the University of Aberdeen; author of numerous works, including commentaries on the Gospel of St. John and the Apocalypse.

MILMAN, HENRY HART, D. D., church historian; born in London, Feb. 10, 1791; died at Sunninghill, near Ascot, Sept. 24, 1868. Was educated at Eton and at Brasenose College, Oxford, where he was graduated in 1814. In 1821 he was elected professor of poetry at Oxford; in 1835 he was made canon of Westminster and director of St. Margaret's. In 1840 he published the "History of Christianity under the Empire," and later his "History of Latin Christianity."

MILNE, JOHN (b. 1850), an English mining engineer and seismologist. For twenty years he was geologist and mining engineer for the Japanese government; author of "Earthquakes" and "Seismology."

MILNER, JOHN (1752-1826), an English Roman Catholic bishop and archeologist.

MILNER, REV. JOSEPH (1744-97), an English evangelical divine, whose principal work is "A History of the Church of Christ."

MILTON, JOHN (1608-74), a celebrated English poet. His "Paradise Lost"

was published in 1667. "Paradise Regained" appeared in 1671.

MOEHLER, JOHANN ADAM (1796-1838), a German Roman Catholic theologian. His chief work is "Symbolism" (1832).

MOMMSEN, THEODOR (1817-1903), a celebrated German historian. Besides numerous articles and monographs on archeological subjects and Roman law, he was the author of Roman histories and other works.

MONIER-WILLIAMS, SIR MONIER (1819-99), a noted British Orientalist, professor of Sanskrit in Oxford.

MOODY, DWIGHT LYMAN (1837-99), a well-known American lay preacher.

MOORE, ZEPHANIAH SWIFT (1770-1823), an American divine and scholar. He became president of Williams College in 1815, and of Amherst College in 1821.

MORGAN, REV. G. CAMPBELL (b. 1863), an English Congregationalist, ordained to the ministry in 1889.

MORRIS, HERBERT WILLIAM (b. 1818), author, born in Wales. He came to the United States in 1842, and was licensed to preach in 1846 by the presbytery of Utica, N. Y. He wrote "Science and the Bible," (1870).

MORSE, S. F. B. (1791-1872), an American artist and inventor, known to fame as the father of the electric telegraph.

MOSHEIM, JOHANN LORENZ VON, the most learned theologian of the Lutheran Church of his age; born at Lübeck, Germany, Oct. 9, 1693 or 1694; died at Göttingen, Sept. 9, 1755. He entered the university of Kiel in 1716; in 1719 he became a member of the faculty of philosophy, and in 1723 accepted a call as professor of theology at Helmstädt, and professor at Göttingen in 1747. Author of "Institutiones Historiæ Ecclesiasticæ."

MOTLEY, JOHN LOTHROP (1814-77), an American historian and diplomatist.

MUIR, SIR WILLIAM (1819-1905), Scottish Orientalist and author, for years member of the Bengal Civil Service.

MYERS, PHILIP VAN NESS, a well-known author of numerous historical works. He is probably most widely known by his "Ancient History" (1882), "Medieval and Modern History" (1889), and "General History" (1889).

NANSEN, FRIDTJOF (b. 1861), Norwegian scientist, explorer, statesman, and author; professor of oceanography in Christiania University.

NAZIANZEN, GREGORY, one of the Fathers of the Eastern Church; born at Nazianzus, Cappadocia, about 325; died about 390. He was leader of the orthodox party at Constantinople (379), and was made bishop of Constantinople in 380.

NEANDER, JOHANN AUGUST WILHELM, German church historian; born at Göttingen, Germany, Jan. 16, 1789, of Jewish parents; died at Berlin, July 14, 1850. After being baptized in 1806, he was appointed extraordinary professor of theology at Heidelberg in 1812, and at Berlin professor of church history (1813-50). His chief work is his "General History of the Christian Religion and Church," a production of such value and merit as to earn for its author the title "Prince of Church Historians."

NEVIN, JOHN W. (1803-86), an American author and clergyman of the German Reformed Church, president of Marshall College (1841-53), and of Franklin and Marshall College (1866-76).

NEWCOMB, SIMON (1835-1909), a noted American astronomer, born in Nova Scotia. He is probably most widely known by his popular "Astronomy for Everybody."

NEWMAN, JOHN HENRY (1801-91). Graduated from Trinity College, Oxford, at the age of nineteen, Mr. Newman became in due time a clergyman of the Established Church of England. For a time he held a middle ground between the Roman Catholic Church and Protestantism, but in 1843 he resigned his living in the Anglican Church, and two years later entered the Roman Catholic priesthood. He was made a cardinal in 1879.

NEWTON, THOMAS, D. D. (1704-82), an English clergyman, bishop of Bristol, dean of St. Paul's, and author of several works.

ŒCOLAMPADIUS, JOHANN (1482-1531), a distinguished Reformer of Basel, Switzerland. It was due largely to him that the Waldenses finally broke with the Catholic Church.

ŒCUMENIUS, "the supposed author of a commentary in the form of a catena on the Acts, the epistles of St. Paul (including Hebrews), and the Catholic [general] epistles, together with a brief exposition of the Apocalypse."

OLMSTED, DENISON (1791-1859), American physicist, astronomer, meteorologist and geologist. He published textbooks on astronomy and natural philosophy.

OLSHAUSEN, HERMANN, a German Protestant theologian; born at Oldesloe, Germany, in 1796. Was appointed professor of theology at Königsberg in 1827. He published a "Biblical Commentary on All the New Testament," which has been highly commended, and other religious treatises. Died at Erlangen in 1839.

OMAN, CHARLES WILLIAM CHADWICK (b. 1860), an English writer, author of several histories.

ORIGEN, surnamed Adamantius, was probably born at Alexandria, 185 or 186, and died at Tyre, probably 253. One of the Greek Fathers of the church. He was educated at Alexandria, and was head of the celebrated catechetical school in that city from about 211 until 231 or 232. He was an extremely prolific author, and wrote on a great variety of subjects pertaining to theology.

OULIS, pseudonym of Dr. William Courtney (1850-1907), an English journalist, editor, and author. He was for a time editor of the London *Fortnightly Review*.

PALMERSTON, VISCOUNT HENRY JOHN TEMPLE (1784-1865), a British statesman.

PARTON, JAMES (1822-91), an American biographer and miscellaneous author, born in England.

PATERCULUS, C. VELLEIUS (about 20 B. C. to 31 A. D.), a Roman historian. His "Historiæ Romanæ" is a compendium of universal, but more particularly of Roman, history, beginning with the fall of Troy and ending with the events of 30 A. D.

PATON, A. A. (d. 1874), an English traveler; author of "Researches on the Danube and the Adriatic," and other works.

PEARS, SIR EDWIN (b. 1835), editor and author of a number of books, including "The Destruction of the Greek Empire" and "Forty Years in Constantinople."

PEARY, REAR ADMIRAL ROBERT EDWIN (b. 1856), an American naval officer and arctic explorer.

PECOCKE (PEACOCK), REGINALD (1395-1460), bishop of Chichester. He wrote "The Book or Rule of Christian Religion" and "Book of Faith."

PELAYO, ALVARO (OR ALVAREZ), a Spanish bishop who lived during the latter part of the first half of the fourteenth century.

PHELAN, REV. DAVID S. (1841-1915), pastor of Our Lady of Mount Carmel Church in St. Louis from 1868. He founded the *Western Watchman* (Roman Catholic) in 1865, and occupied its editorial chair until his death.

PHILARET, VASILY MIKHAILOVICH DROZDOV (1782-1867), metropolitan of Moscow, and author. He drew up a manifesto which on March 19, 1861, gave liberty to 23,000,000 serfs. He was the first to introduce the analysis of the Holy Scriptures into the Russian sacred literature. He published successively "Commentaries on Genesis," "A Study of Biblical History," and "Catechism of Reasons."

PHILLIPS, WALTER ALISON (b. 1864), an English educator and author, who, besides writing a number of books, mostly historical, contributed a number of articles to the 11th edition of the Encyclopedia Britannica.

PHILO JUDÆUS, a Hellenistic philosopher and theologian; born probably at Alexandria, about 20 B. C.; died after 40 A. D. Went to Rome about 40 A. D., at the head of an embassy of five Jews, to plead with Caligula for the uninterrupted exercise of their religion. Very little is known of his life.

PHILOSTRATUS, a Greek sophist and rhetorician who lived in the first part of the third century A. D.

PHILPOT, JOHN, a pious English Protestant layman, "brought up," says Foxe's "Book of Martyrs," "in the New College in Oxford, where he studied the civil law the space of six or seven years, besides the study of other liberal arts, especially in the tongues, wherein very forwardly he profited, namely, in the knowledge of the Hebrew tongue." He was condemned and burned for heresy under "Bloody Mary," at Smithfield, Dec. 18, 1555.

PIERSON, ARTHUR T., D. D. (1837-1911), an American Presbyterian clergyman. During 1902-03 he was pastor of Christ's Church, London. He was editor of the *Missionary Review of the World* from its foundation in 1888 until his death. His writings, all of a religious character, and largely concerning missions and mission work, are numerous.

PINCHES, THEOPHILES GOLDRIDGE (b. 1856), an English Orientalist, university professor, and author.

PINKERTON, ROBERT (b. 1855), born in Glasgow, and educated there and at Oxford. Much of his life has been devoted to educational work in Wales. He is the author of several valuable works.

PIUS VI (1717-99), elevated to the pontificate by the college of cardinals in 1775; deposed by the French and carried into exile in 1798.

PIUS VII (1742-1823), elected Pope in 1800.

PIUS IX (1792-1878), elected Pope in 1846.

PIUS X, Pope from 1903 to 1914.

PLATINA, BARTOLOMEO (1421-81), Italian humanist, theologian, and historian of the popes.

PLATO (429 or 427 B. C. to 347), a famous Greek philosopher, disciple of Socrates and teacher of Aristotle.

PLINY, "The Younger," born at Como, Italy, 62; died in 113. A Roman author, nephew of the elder Pliny.

He was a consul in 100, and later, governor of Bithynia and Pontica. His "Epistles" and a eulogy of Trajan have been preserved. The most celebrated of his letters is one to Trajan concerning the treatment of the Christians in his province.

PLUTARCH (b. about 46 A. D.), a Greek historian, celebrated as the author of forty-six "Parallel Lives" of Greeks and Romans.

POLLOK, ROBERT (b. about 1792, d. 1827), a British clergyman and poet. His reputation is chiefly founded on a didactic poem, "The Course of Time," which contains many beautiful and powerful passages.

POLYBIUS (204 to about 125 B. C.), a celebrated Greek historian. He was the author of a history of Rome in forty books, five of which have been preserved.

POLYCARP (*c.* A. D. 69 to *c.* 155), bishop of Smyrna and a Christian martyr.

PRICE, IRA MAURICE (b. 1856), an American Baptist clergyman, educator, and author.

PRIDEAUX, HUMPHREY, a learned English divine and historian; born at Padstow, in Cornwall, in 1648. Was educated at Oxford. He opposed the acts of James II which caused the revolution of 1688. One of his principal works is the "History of the Connection of the Old and New Testaments," which was much esteemed and has often been reprinted. He died in 1724.

PRIESTLY, DR. JOSEPH (1733-1804), an an eminent English philosopher, chemist, and theologian.

PROCOPIUS (490-565), a Byzantine historian. He wrote histories of the Persian, Vandal, and Gothic wars in the time of Justinian.

PRYNNE, WILLIAM, Puritan pamphleteer and lawyer; born at Swainswick, Somerset, England, 1600; died in London, Oct. 24, 1669, Was graduated at Oxford University in 1621, entered Lincoln's Inn in the same year, and was afterward called to the bar. He was imprisoned twice, but after his release in 1652, was appointed by Charles II keeper of the records in the Tower.

PUSEY, REV. E. B. (1800-82), a noted English theologian, writer, and lecturer.

PUTNAM, GEORGE HAVEN (b. 1844), son of George Palmer Putnam, an American publisher.

QUIRINUS, pseudonym of Lord Acton, q. v.

RANKE, LEOPOLD (1795-1886), one of the most eminent German historians of recent times.

RAWLINSON, GEORGE (1815-1902), an English Assyriologist and diplomat; author of a number of valuable works.

REICHEL, REV. OSWALD J. (b. 1840), a Church of England clergyman, and author of several important works.

RICKABY, REV. JOSEPH, S. J. (b. 1845).

RIDER, FREMONT (b. 1885), author of "Songs of Syracuse," "Are the Dead Alive?" and other works.

RIDPATH, JOHN CLARK (1840-1900), an American author. He published several works on United States history.

RINGGOLD, JAMES T. (deceased), was an attorney of marked ability, a member of the Baltimore Bar, and author of several books, among them being, "Sunday: Aspects of the First Day of the Week," published in 1891; and "The Legal Sunday," issued in 1894. He was a member of the Protestant Episcopal Church.

ROBERTSON, JAMES CRAIGIE (1813-82), a member of the Church of England, and a highly esteemed author.

ROBINSON, EDWARD (1794-1863), a Protestant Biblical scholar, lexicographer, translator, editor, and compiler of various works, besides publishing independently numerous books.

ROBINSON, JOHN (1575 or '76 to 1625), Separatist, who left England to reside in Holland.

ROGERS, ROBERT WILLIAM (b. 1864), Methodist Episcopal, Orientalist, professor of Hebrew and Old Testament exegesis in Drew Theological Seminary.

ROLLIN, CHARLES (1661-1741), a French historian. Among his works are "Ancient History" and "Roman History."

ROTHERHAM, an English scholar and author who wrote in the latter half of the nineteenth century.

RUSSELL, LORD JOHN (1792-1878), English statesman, orator, and author.

RUTHERFORD, SAMUEL (1600-61), distinguished Scotch divine and Covenanter.

SALISBURY, LORD (Robert Arthur Talbot Gascoigne-Cecil) (1830-1903), an eminent British statesman.

SALMON, GEORGE (b. 1819), an Irish divine and mathematician. He published textbooks on higher mathematics and works on theology.

SAPHIR, ADOLPH, an English theologian, and author of a number of valuable works.

SCHAFF, PHILIP (1819-93), was educated in Berlin, but coming to America, was made professor of theology at Mercersburg, Pa. (1844-1863), and Union Theological Seminary (1870——).

He was president of the American Bible Revision Committee, and author of a number of books, his principal work being a "History of the Christian Church."

SCHENCK, FERDINAND SCHUREMAN (b. 1845), an American clergyman, theologian, and writer.

SCHLEGEL, FRIEDRICH VON (1772-1829), a German poet, writer on æsthetics, and literary historian.

SCHRADER, CLEMENT (1820-75), a Jesuit theologian, member of the theological commission appointed to prepare the preliminaries for the Vatican Council of 1870.

SCOTT, SIR WALTER (1771-1832), a famous Scottish novelist and poet.

SCOVEL, SYLVESTER FITHIAN (1835-1910), Presbyterian. He was president of the University of Wooster, Ohio, 1883-99, and after 1899 professor of morals and sociology in the same institution.

SEGUR, MGR. DE (1820-81), a French prelate and defender of the Roman Catholic Church. He was a prolific writer, and his works are highly esteemed by Catholics everywhere.

SEYMOUR, CHARLES (b. 1885), professor of history, Yale University, since 1918.

SHEPARD, REV. THOMAS (1604-49), an English Puritan who came to America in 1635, and from the following year until his death was minister at Cambridge. He is said to have written 382 books and pamphlets.

SIMPSON, MATTHEW (1810-84), a bishop of the Methodist Episcopal Church.

SISMONDI, JEAN CHARLES LEONARD DE (1773-1842), a noted Swiss historian and economist.

SKENE, WILLIAM FORBES (1809-92), a Scottish historian and antiquary. His chief work is "Celtic Scotland, a History of Ancient Alban," perhaps the most important contribution to Scottish history written during the nineteenth century.

SMITH, SIR GEORGE (1840-76), an English Assyriologist and author.

SMITH, SIR WILLIAM (1813-93), an English classical and Biblical scholar. He edited a "Dictionary of Greek and Roman Antiquities," "Dictionary of Greek and Roman Geography," "Dictionary of the Bible," and was joint editor of the "Dictionary of Christian Antiquities," and "A Dictionary of Christian Biography." He wrote or edited various classical textbooks, historical manuals, etc.

SMITH, URIAH (1832-1903), an American clergyman, Seventh-day Adventist, editor, and author of several works, the most prominent of these being "Thoughts on Daniel and the Revelation," "The Marvel of Nations," "The Sanctuary and Its Cleansing," and "The Nature and Destiny of Man."

SOCRATES, a Greek church historian; born in Constantinople about 380, and died after 440. His work is a continuation of that of Eusebius, and covers the period from 306 to 445.

SOZOMEN, SALAMANES HERMIAS, a Greek ecclesiastical historian; born 400; died about the middle of the fifth century. He was the author of a church history, covering the period from 324 to 440 A. D.

SPURGEON, CHARLES HADDON (1834-92), an eminent English Baptist preacher. He was the founder of a pastors' college, of schools, almshouses, and an orphanage. Among his works are "The Treasury of David," "Feathers for Arrows, or Illustrations for Preachers and Teachers," "Commenting and Commentaries," and many volumes of sermons.

STANLEY, ARTHUR PENRHYN, an English divine, historian, and theological writer; born Dec. 13, 1815; died July 18, 1881. Was appointed dean of Westminster in 1864. He traveled extensively, and delivered many sermons and addresses, which were later published.

STEELE, WILBUR FLETCHER (b. 1851), educator and minister; contributor to Hastings' Dictionary and to many religious periodicals.

STILINGFLEET, EDWARD (1635-99), a noted English prelate and theologian. He was chaplain to Charles II, and dean of St. Paul's; and was made bishop of Worcester in 1689.

STONE, JOHN SEELY (1795-1882), an American Episcopal clergyman.

STORY, JOSEPH (1779-1845), an eminent American jurist; justice of the United States Supreme Court from 1811 to 1845; author of "Commentaries on the Constitution of the United States."

STOWE, CALVIN ELLIS (1802-86), an American educator and theological writer; professor successively in Dartmouth College, Lane Theological Seminary, Bowdoin College, and Andover Theological Seminary.

STRABO, WALAFRIDUS (B. C. 63-24), a celebrated Greek traveler, geographer, and author.

STUART, MOSES (1780-1852), an American philologist, theologian, and Congregational clergyman: for many years professor of sacred literature in Andover Theological Seminary.

SUETONIUS (CAIUS SUETONIUS TRANQUILLUS), a Roman biographer and

historian of the first part of the second century after Christ.

TACITUS, CORNELIUS (A. D. 55-117), a celebrated Roman historian and orator.

TAINE, HIPPOLYTE ADOLPH (1828-93), a French literary historian, critic, and man of letters.

TAYLOR, JEREMY (1613-67), an English bishop and celebrated theological writer.

TAYLOR, WILLIAM BOWER (1821-95), physicist; examiner in the United States patent office in Washington; editor of the publications of the Smithsonian Institution.

TENNENT, SIR JAMES EMERSON (1804-69), a British traveler, politician, and author.

TERTULLIAN, a celebrated ecclesiastical writer, one of the Fathers of the Latin Church; born at Carthage, about 150; died about 230. His writings are very numerous. He was converted to Christianity about 192; lived in Rome and Carthage; became a Montanist about 203.

TETZEL (1460-1519), Roman Catholic preacher and salesman of papal indulgences.

THAYER, JOSEPH HENRY (1828-1901), an American clergyman and scholar; author of "A Greek-English Lexicon of the New Testament," a very scholarly work, and "The Change of Attitude Toward the Bible." From 1884 until his death he was professor of New Testament Criticism and professor emeritus at Harvard Divinity School.

THEODOSIUS I, THE GREAT, Roman emperor; born at Cauca, in northern Spain, about 346; died at Milan, Jan. 17, 395. Was made joint emperor by Gratian and ruler over the East in 379; and defeated the Goths and other invaders. He exercised as great an influence on the religious as on the political affairs of the realm, being an ardent supporter of orthodoxy against Arianism and other heresies, and paganism.

THOMPSON, RICHARD WIGGINTON (1809-1900), a member of Congress 1841-43 and 1847-49; Secretary of the Navy, 1877-81.

THUCYDIDES (*c.* 465-400 B. C.), a Greek historian. His great work is "The History of the Peloponnesian War."

TIMBS, JOHN (1801-75), an English writer, among whose many books are "Predictions Realized in Modern Times," "Notable Things of Our Own Times," and "Mysteries of Life, Death, and Futurity."

TOWNLEY, REV. JAMES (1715-78), an English divine and dramatic writer.

TREGELLES, SAMUEL PRIDEAUX (1813-75), an English New Testament scholar, noted for his critical edition of the New Testament (1857-72); author of several critical works.

TREVOR, REV. GEORGE, canon of York, English clergyman; author of a number of works.

TRUMBULL, HENRY CLAY (1830-1903), American religious editor, secretary of the American Sunday School Union, and from 1875 until his death editor of the *Sunday School Times*. His books are numerous.

TUBERVILLE, REV. HENRY, a Roman Catholic priest and author.

TURGOT (JOHANNES TURGOTUS) (d. 1115), bishop of St. Andrews, Scotland. He was confessor, friend, and confidential adviser of Queen Margaret.

TYNDALE, WILLIAM (1484-1536), an English Reformer and translator of the Bible; martyred near Brussels after a protracted trial for heresy. His arrest was at the instance of Henry VIII.

ULLATHORNE, WILLIAM BERNARD (1806-89), an English Benedictine monk and bishop.

USHER, JAMES (1580-1656), an English archbishop, scholar, and theologian; author of the scheme of Biblical chronology found in many Bibles.

VALENTINIAN I, born at Cibalæ, Pannonia, about 321; died at Bregetio, Nov. 17, 375. A Roman officer, proclaimed emperor by the army in 364. He associated with himself his younger brother, Valens, as emperor of the East, and retained the West.

VAUGHAN, HERBERT CARDINAL (1832-1903), an English cardinal.

VICTORINUS, bishop of Pettau, a city of Pannonia; earliest exegete of the Latin Church; martyred in 304.

VILLEMAIN, ABEL FRANCOIS (1790-1870), a French writer, author of several short papers and articles that were published in book form, besides essays on Grecian themes.

VINET, ALEXANDRE RODOLFE (1797-1847), a Swiss theologian.

VITRINGA, CAMPEGIUS (1659-1722), a Dutch Reformed Old Testament scholar. He wrote on Biblical theology, dogmatics, and polemics.

WACE, HENRY (b. 1836), member of the Church of England, author of several works, and editor of the second series of "Nicene and Post-Nicene Fathers."

WAFFLE, ALBERT EDWARD (b. 1846), American Baptist clergyman, author of "The Lord's Day" ($1,000 prize essay), and several other books on religious subjects.

WALLACE, PROF. ALFRED RUSSEL (b. 1823), an eminent English scientist and author.

WARDLAW, RALPH (1799-1853), a Scotch Congregationalist.

WASHBURN, GEORGE (b. 1823), Congregationalist. He was professor of philosophy and political economy in Robert College, Constantinople, from 1869 to 1903, and president from 1877 to 1903.

WASHINGTON, GEORGE (1732-99), first President of the United States.

WATSON, RICHARD, a Methodist clergyman.

WAYLAND, FRANCIS (1796-1865), a widely known and highly esteemed Baptist preacher and educator.

WEBSTER, DANIEL (1782-1852), a well-known American statesman.

WEBSTER, PROF. HUTTON (b. 1875), professor of social anthropology, University of Nebraska, since 1907.

WELLINGTON, DUKE OF (1769-1852), a great English military leader, victor over Napoleon at Waterloo.

WELLS, AMOS R. (b. 1862), Congregationalist-Presbyterian layman. He is a prolific writer, having produced about fifty volumes or booklets for young people, on the Bible and on the Sunday school.

WESLEY, JOHN (1703-91), founder of Methodism.

WESTCOTT, BROOKE FOSS (1825-1901), a bishop of the Church of England; one of the brightest examples of English scholarship and industry.

WHAREY, JAMES (1789-1842), a Presbyterian clergyman. He published a series of articles on "Baptism" and on "Sketches of Church History from the Birth of Christ to the Nineteenth Century," both of which afterward appeared in book form.

WHARTON, HENRY (1664-95), an English clergyman and author, most widely known probably by his "Anglia Sacra."

WHATES, HARRY RICHARD, an English journalist; author of a number of books and of many magazine articles.

WHISTON, WILLIAM (1667-1752), an English divine and mathematician, successor to Sir Isaac Newton in mathematics at Cambridge University.

WHITTIER, J. G. (1807-92), an American Quaker poet and reformer.

WILLIAMS, HENRY SMITH (b. 1863), a physician and author, editor of the "Historians' History of the World."

WILLIAMS, REV. ISAAC (1802-65), a poet and harmonist. His literary industry was great, and his works embrace commentaries on the Psalms, the Gospels, and the Apocalypse.

WILLIAMS, ROGER (1600-84), a Separatist Anglo-American theologian, founder of Rhode Island, and a fearless advocate of liberty of conscience.

WILSON, DANIEL (1778-1858), bishop of Calcutta, and metropolitan of India.

WILSON, ROBERT DICK (b. 1856), an American philologist, professor in the Old Testament department of Western Theological Seminary from 1885 to 1900, and later professor of Semitic philology and Old Testament introduction at Princeton University.

WILSON, WOODROW (b. 1856), twenty-eighth President of the United States; educator, author, and statesman.

WINCKLER, HUGO (b. 1863), a German Protestant Orientalist.

WISEMAN, NICHOLAS P. S. (1802-65), cardinal, and archbishop of Westminster.

WORDSWORTH, CHRISTOPHER (1774-1846), youngest brother of the poet. He is best remembered for his "Ecclesiastical Biography."

WRIGHT, CHARLES H. H. (1836-1909), a member of the Church of England. His works are numerous.

WYCLIFFE, JOHN, a celebrated English Reformer; born about 1324; died at Lutterworth, Leicestershire, Dec. 31, 1384. Was called "the Morning Star of the Reformation." He was a fellow, and later (1360) master, of Balliol College, Oxford. He made the first complete translation of the Bible into English (about 1382) from the Vulgate, assisted by Nicholas, of Hereford. He wrote many tracts and sermons.

WYLIE, JAMES AITKEN (1808-90), member of the Church of Scotland. His works include "The History of Protestantism," "The Papacy," "The Papal Hierarchy," "The Road to Rome via. Oxford."

XENOPHON (430-357 B. C.), a celebrated Greek historian.

YOUNG, CHARLES A. (1834-1908), an American astronomer, and member of various important astronomical expeditions.

ZOROASTER (*c.* 600 B. C.), founder of the religion of the Parsees and of ancient Persia.

ZWINGLI, ULRICH (or HULDREICH), a famous Swiss Reformer; born at Wildhaus, an Alpine village in the canton of Gall, Switzerland, Jan. 1, 1484; died Oct. 11, 1531, on the battlefield of Kappel. Was educated at Bern, Vienna, and Basel. In 1506 he was called to be pastor of Glarus; became preacher at Einsiedeln in 1516, and at Zürich in 1518. He accompanied the Zürichers against the forces of the Forest Cantons in 1531.

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